



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

AN
AMERICAN COMMENTARY
ON THE
OLD TESTAMENT

PHILADELPHIA

THE AMERICAN BAPTIST PUBLICATION SOCIETY

BOSTON
KANSAS CITY

CHICAGO
SEATTLE

LOS ANGELES
TORONTO

THE BOOK OF PROVERBS

BY

PROF. GEORGE R. BERRY, D. D.

Colgate University

Copyright 1904 by the
AMERICAN BAPTIST PUBLICATION SOCIETY

Published December, 1904

From the Society's own Press

PRINTED IN U. S. A.

INTRODUCTION

I. THE DATE AND AUTHORSHIP OF THE BOOK OF PROVERBS.

A. *The general question.* The view has been held by some in the past that Solomon was the author of the whole book, the names Agur and Lemuel which appear as those of authors in chap. 30 and 31 being merely descriptive designations of Solomon. This view was never very widely held and has been generally abandoned, so that it is not necessary to give it detailed consideration.

Two general views concerning the date and authorship of the book are now quite commonly held. One is that most or all of the book was written and collected in pre-exilic times, Solomon being the author of a greater or less amount, but at any rate of the kernel of the book. The other is that the book was all written and collected in *late* post-exilic times, none of it being written by Solomon. The dates assigned for the final collection of the book vary from about 350 to 180 B. C., the time of the composition of the various parts being supposed to cover about a century. Most of the recent writers on the book hold the second view. In considering this question there will be noticed, first, the arguments adduced in favor of the late date, with answers to them; and second, the arguments that may be offered in favor of the early date.

1. The arguments in favor of the late date. The arguments of this kind here considered will be chiefly those found in the recent commentaries of Wildeboer, who favors a date for the final collection of about 250 B. C.; Frankenberg, whose date is not earlier than 180 B. C.; and Toy, whose date for the completion is "in the second century B. C." These arguments are of two kinds, arguments from language, and arguments from the substance of the book, including thought and historical allusions.

(1) Arguments from language. These, without referring to the Hebrew, can only be considered in a very general way. These arguments are of three kinds: *a.* from the occurrence of some late Hebrew words; *b.* from the occurrence of some Aramaisms, or words borrowed from the Aramaic; and *c.* from the occurrence of one or two late syntactical constructions. In general answer it may be said that in a book like Proverbs, which is avowedly a compilation, unless such usages were quite numerous they would at most indicate that some verses might be post-exilic, but not that the whole book must be. Also the number of late Hebrew words and Aramaisms is much less than has sometimes been claimed, although it may be admitted that there are a few. More specifically: (*a.*) In the lists of late Hebrew words are often placed those which occur outside of Proverbs only in books which are considered by some late, by others early. It is plainly illegitimate to put much dependence upon these. Even the few words which do occur only in Proverbs and in books certainly late should be used with caution. It is quite possible that they are old Hebrew words which do not occur elsewhere in the early

literature because of the scantiness of the Hebrew literature. When only a few such words are found in a book, as is the case in Proverbs, they are by no means a sure indication of lateness. (b) 31 : 1-9 is the only part of the book conspicuous for Aramaisms, there being four in these few verses. This is undoubtedly one of the latest parts of the book, and probably of foreign origin. It is also true that Aramaisms may and do occur in small numbers in books admitted to be pre-exilic; e. g., the Song of Songs. (c) The syntax is almost always entirely of the classical type, and favors the early date.

(2) Arguments from the substance of the book, including thought and historical allusions. Here only the most prominent arguments will be considered. a. The book contains no mention of polygamy, which was so common before the exile; monogamy is assumed throughout. b. It contains no mention of idolatry, which was so common in pre-exilic times. c. There is no evidence in the historical and prophetic books of the existence of the wise before the exile, as a distinct class, like prophets and priests, as they appear to be in the book. d. The wise are sometimes spoken of by the prophets in pre-exilic times, to be sure, but usually in an unfavorable way, as deceivers of the people. e. There is no evidence before the exile of the influence of men holding such views as those found in Proverbs. If such men had been active they would have been a powerful aid to the prophets, and some distinct traces of such activity should be found in the prophetic and historical books. f. The philosophical conceptions of the book are thought to have been due to Greek influence, in particular the identification of knowledge and virtue which is so characteristic of the book. g. The book of Proverbs is claimed to recognize the existence of the Law and the Prophets as formal collections, which, it is said, could only be true after the exile. h. The book is claimed to show substantially the same characteristics of thought and expression, and indications of date, as the book of Ecclesiasticus, whose date was about 180 B. C.

Of these arguments, a-c and e are arguments from silence, and as such necessarily to be used with great caution. So far as the silence of the book concerning polygamy and idolatry is concerned, it is a sufficient answer to say that these matters were not in the line of the main thought of the writers of Proverbs. "The wise men took for granted the main postulates of Israel's creed, and applied themselves rather to the observation of human character as such, seeking to analyze conduct, studying action in its consequences, and establishing morality upon the basis of principles common to humanity at large. On account of their prevailing disregard of national points of view, and their tendency to characterize and estimate human nature under its most general aspects, they have been termed, not inappropriately, the *Humanists* of Israel."¹ This answer appears especially satisfactory when it is remembered that nearly all the subjects of greatest prominence in the rest of the Old Testament are not mentioned in Proverbs. A. B. Davidson, in "Proverbs" in the "Encyclopedia Britannica," mentions some of these subjects, noting, aside from polygamy and idolatry, the importance of the ritual, priests, and all the important themes so prominent in the prophets, such as the kingdom of God, the nation as a chosen people, the Messiah, the latter day, etc. Argument c, the non-appearance of the wise as a distinct class before the exile, is answered by

¹ Driver, Introduction,

saying that in one passage they are mentioned as a recognized class along with priests and prophets (Jer. 18 : 18), and in other passages there are incidental allusions to them. Argument *d*, from the unfavorable mention of the wise by the prophets, is answered by the fact that the prophets often speak unfavorably also of the prophets. There were true and false prophets, doubtless also there were worthy and unworthy wise men. That there is no account of the influence exerted by the wise men, argument *e*, is doubtless due to the fact already mentioned, that their sphere of thought and activity was quite different from that of the prophets.

In answer to argument *f*, it is sufficient to say that the resemblance to Greek philosophy is very slight, the differences marked. If Greek philosophy had exerted its influence, one would expect a difference in the whole spirit and tone of the book. In fact it is misleading to speak of the book as philosophical at all, the element of speculation being conspicuously absent. In passages where it seems at first sight to be present, particularly in chap. 8, the treatment is that of the poet, not of the philosopher.

In answer to argument *g*, the assumed existence of the Law and Prophets as collections, it may be simply said that there is no evidence for the assumption. There is no reason to think that law in Proverbs is ever used of a written collection, not even in 29 : 18 ; see note there. It is used regularly in the earlier sense of *teaching*, by the author, by one's parents, by Wisdom, etc. It may be added, however, that even if it did mean here the Mosaic Law, most critics would think that there is a sense in which the term could be used in pre-exilic times. There is no reference at all to the existence of the Prophets as a collection of writings ; the only passage that refers to the activity of the prophets, 29 : 18, having reference not to a written collection, but to the activity and work of living prophets. The many allusions in the book to earlier writings, with no reference to formal collections, would of course have nothing to do with the question.

In answer to argument *h*, it may be said that the undoubted resemblances to Ecclesiasticus may be adequately accounted for by the familiarity of the writer of Ecclesiasticus with "the law, the prophets, and the other books of our fathers," mentioned in the prologue. On the other hand, the differences between Proverbs and Ecclesiasticus are marked. Some of these differences are the following : The conception of the wise man is entirely different. In Ecclesiasticus the wise man is simply a scribe learned in the law, and wisdom is doing the law. This appears from such passages as 19 : 20 : "All wisdom is the fear of the Lord ; and in all wisdom is the doing of the law." In Proverbs of course this conception of wisdom is not found at all. In Ecclesiasticus sacrifice and ritual are prominent and highly regarded, see especially 35 : 1-11. In Proverbs they are only alluded to, not made prominent ; sacrifices are spoken of five times (7 : 14 ; 17 : 1 ; 15 : 8 ; 21 : 3, 27), somewhat unfavorably, while the priests and the temple are never mentioned. In Ecclesiasticus the presence of the galling yoke of foreign domination is evident, see especially 36 : 1-17 ; in Proverbs there is no trace of it.

2. We turn now to some positive arguments for the pre-exilic date, of which the following may be mentioned : (1) The main teaching of the book concerning the great problem of God's government of the world is this : the good will prosper, the wicked will be punished, in this life. 12 : 21 sums up the general teaching of

the book on this point : "There shall no mischief happen to the righteous ; but the wicked shall be filled with misfortune." There is no real suggestion of doubt of this doctrine, not even in the so-called skeptical portion, 30 : 1-4. This is the pre-exilic doctrine, not the exilic nor post-exilic, when the experience of suffering through which the nation passed led to doubt of this teaching and to a deeper view of the problem. A. B. Davidson, in "Proverbs," "Encyclopædia Britannica," says : "The Proverbs appear to signalize the stage of Hebrew thought anterior to the book of Job." If there is any regularity in the development of thought among the writers of the Old Testament, which is so often, and rightly, insisted upon at the present time, the book of Proverbs must precede Job and Ecclesiastes, as well as the book of Ecclesiasticus, because in all of these books doubt of a doctrine, which is that of Proverbs, finds a prominent place. (2) There are frequent allusions in Proverbs to a king. There is no hint that he is a foreigner, as he must have been after the exile. In several passages, such as 24 : 21 (see 1 Kings 21 : 10) ; 16 : 10, 12, 13 ; and 20 : 8, 26, he is represented as righteous and promoting righteousness, which could only have been true at certain periods *before* the exile. (3) The passage already quoted, "Where there is no vision, the people cast off restraint" (29 : 18), is appropriate to pre-exilic times when prophets were active, but not to a time long after the exile, when there were no prophets. (4) It is strange that no Persian or Greek words are found in the book if the collection and most of the writing belong well into the Greek period. (5) The titles which attribute portions of the book to Solomon should be allowed some weight in favor of the pre-exilic date.

For these reasons it seems exceedingly probable that at any rate the main part of the book of Proverbs, and perhaps all of it, was written in the time before the exile. The question how much of the book Solomon wrote will be discussed in the more detailed consideration.

B. The date and authorship of the different portions of the book. A more specific inquiry may now be made into the question of the date and authorship. The main divisions of the book are the following : Chap. 1 to 9 is a connected discourse in praise of wisdom, in the form of advice to a son or scholar ; 10 : 1 to 22 : 16 is a section attributed to Solomon in the title (10 : 1), "The proverbs of Solomon" ; 22 : 17 to 24 : 22 is a section called in 22 : 17 "the words of the wise" ; 24 : 23-34 is a similar section headed by the statement in 24 : 23, "These also are sayings of the wise" ; chap. 25 to 29 constitute another section attributed to Solomon by the title in 25 : 1, "These also are proverbs of Solomon, which the men of Hezekiah king of Judah copied out" ; chap. 30 is headed by the title in 30 : 1, "The words of Agur the son of Jakeh" ; 31 : 1-9 is described in 31 : 1 (see note there), as "The words of Lemuel king of Massa" ; the book is concluded by the beautiful alphabetic poem, 31 : 10-31, which is anonymous.

Two portions, 10 : 1 to 22 : 16 and 25 to 29, containing more than half the book, are ascribed to Solomon. It is these portions which furnish the natural starting-point for the discussion. The portion chap. 25 to 29 is ascribed to Solomon, but its collection to a commission appointed by King Hezekiah. The manner of collection of 10 : 1 to 22 : 16 is not stated or implied. The question of authorship of these two portions really resolves itself into the two related questions : Are these titles reliable ? If so, how much do they mean ? As to the re-

liability of the titles, there is no reason, as will be seen, for thinking that Solomon wrote either of them. Nevertheless, in this case it would seem that they are reliable, for three reasons : (1) If most of Proverbs is pre-exilic, a question already considered, there is no positive reason to be given why these portions should not be to some extent the work of Solomon. (2) The titles mutually confirm each other, and are further confirmed by the title in 1 : 1, and by the notice in 1 Kings 4 : 32 that Solomon spoke three thousand proverbs. Solomon's reputation as a speaker of proverbs was such that it would be surprising indeed if none uttered by him had been preserved. (3) The titles are further confirmed by the fact that the historical situation is in harmony with the time of Solomon in the whole of the first section, 10 : 1 to 22 : 16, and in a large part of the second section.

Considering now specifically the first of these two collections we ask : How much does the title in 10 : 1 mean ? It seems to be evident that it does not mean that Solomon wrote down these proverbs. It is to be noticed that 1 Kings 4 : 32 does not mention that Solomon wrote proverbs, but that he spoke them. Neither does it mean that he spoke all of these proverbs, but only that he is the author of a prominent part of them, with which the others are in general harmony. This is a common use of such titles in the Old Testament as well as in other books. The chief reasons for thinking that Solomon was not the author of all these proverbs are the following : (1) It is hardly likely that he would himself utter the proverbs concerning the king. Those of this collection speak especially of the power of the king, as in 16 : 14, 15 ; 19 : 12 ; 20 : 2 ; and they are always favorable rather than unfavorable, as in 16 : 10, 12, 13 ; 20 : 8, 26, 28 ; 21 : 1 ; 22 : 11. They may therefore have been written during the better part of the reign of Solomon, or may have been written later than his time. (2) There are many cases in which the same proverb is repeated in this collection, either with no change or with some change of special interest, which of course would hardly have been the case if Solomon had made the collection, and it is not likely that both in their present form were spoken by Solomon. Thus 16 : 25 and 14 : 12 are identical, 19 : 5 and 19 : 9 very nearly. In eighteen cases a part of the language is the same, and the thought and expression are very similar, but with noticeable changes. These are 10 : 1 and 15 : 20 ; 16 : 2 and 21 : 2 ; 10 : 2 and 11 : 4 ; 13 : 14 and 14 : 27 ; 10 : 15 and 18 : 11 ; 10 : 6 and 10 : 11 ; 10 : 8 and 10 : 10 ; 18 : 12, 15 : 33, and 16 : 18 ; 11 : 13 and 20 : 19 ; 12 : 14 and 13 : 2 ; 14 : 31 and 17 : 5 ; 11 : 21 and 16 : 5 ; 14 : 20 and 19 : 4 ; 16 : 28 and 17 : 9 ; 19 : 12 and 20 : 2 ; 19 : 25 and 21 : 11 ; 20 : 10 and 20 : 23 ; 21 : 9 and 21 : 19. In several of these one half is the same or nearly the same in both, the other different. In part of these the proverb in one form is antithetic, in the other not. Such is the case, *e. g.*, in 10 : 15 : "The rich man's wealth is his strong city ; their poverty is the destruction of the poor," and 18 : 11 : "The rich man's wealth is his strong city, and as a high wall in his own imagination" ; also in 11 : 13 : "He who reveals (his own) secret purpose is a talebearer ; but he who conceals a matter is trustworthy in spirit," and 20 : 19 : "He who reveals (his own) secret purpose is a talebearer ; therefore have nothing to do with one easily enticed as to his lips." In all these passages one form may be that of Solomon, while some one else has in each case taken a part of the thought and added to it, making a somewhat different proverb.

There seems to be no way of precisely determining how large a part of 10 : 1 to 22 : 16 belongs to Solomon. A few specific cases have been mentioned in which the Solomonic authorship seems unlikely. Some other passages of a similar kind may be found. In most cases there is no means of judging. No good reason appears for doubting, however, that a considerable portion of this section is the work of Solomon. Neither is there any direct evidence indicating when this collection was compiled. But there is no necessity for thinking of a time very much later than that of Solomon. The reign of Jehoshaphat, which has been favored by some, seems not improbable.

The second Solomonic collection, chap. 25 to 29, differs in many ways from the first. In 10 : 1 to 22 : 16 each verse is complete and independent in thought, always contains but two lines, and is usually antithetic. In chap. 25 to 29 there are frequently three lines to a verse, and often two or more verses to express a single thought, or even as many as five verses (27 : 23-27). It is not, however, a connected discourse, but a collection of independent proverbs. The antithetic parallelism is not especially prominent. It may be called comparatively, although by no means absolutely, secular in tone, containing many maxims of ordinary prudence, while 10 : 1 to 22 : 16 is more distinctly religious. There is only one case in chap. 25 to 29 of two proverbs partly identical with each other, 26 : 12 and 29 : 20; there are several, however, which are identical with some in the first collection, and some also which are similar. The presence of non-Solomonic proverbs in chap. 25 to 29 is indicated especially by the fact that when the king is spoken of it is unfavorably rather than favorably, in 28 : 15, 16; 29 : 12, 26; see also 25 : 5, 6; and also by the occurrence of passages which speak of the rise of the wicked to prominence and power (28 : 12, 28; 29 : 2, 16.) Both classes of proverbs were plainly written under a bad king. In this collection, as in the other, there is no way of telling precisely what proverbs were written by Solomon; it would seem probable that many were. As already stated, there appears no reason to doubt the statement of the title that these proverbs were collected in the reign of Hezekiah.

Of the two small collections between the two Solomonic collections, 22 : 17 to 24 : 22 and 24 : 23-34, hardly more can be said than is stated in the titles. It is evident from these that they are different collections of sayings by various wise men, collected by unknown hands. Their position in the book makes it probable that their date is quite early, so that they were added to the first Solomonic collection, 10 : 1 to 22 : 16, before the second was joined to it.

Chap. 30 and 31 are, from their position in the book, presumably later than the time of Hezekiah. The name of the author of chap. 30, Agur, is stated, but of him nothing is known. Some have doubted whether Agur is to be regarded as the author of the whole chapter, but it seems probable that that is the case. The thought of chap. 30 (see notes), is in harmony with a date not long before, or soon after, the exile; 31 : 1-9 is apparently by a foreigner, Lemuel, king of Massa. (See note on 31 : 1.) Concerning the circumstances of writing and of incorporation into the book nothing is known. The occurrence of four Aramaisms in these few verses is probably to be regarded as an indication of a date somewhat late, although they may be because of its foreign origin. The alphabetic form of the poem in 31 : 10-31 is often cited to prove the lateness of this section. But an alphabetic poem

may be early, for Ps. 9 and 10 are alphabetic, and they are generally thought to be Davidic. There is no other special mark of date in this portion. Chap. 31 may thus be exilic or post-exilic, but it probably belongs to a time soon after the exile.

There remains to be considered the connected discourse in chap. 1 to 9. It might seem that the title in 1 : 1 was intended to attribute this portion to Solomon. But that Solomon was not the author appears from three considerations : (1) The phraseology used has marked differences from that of the Solomonic portions of Proverbs. (2) The form of writing is much different, this part being a connected discourse, while the Solomonic portions consist of detached proverbs. (3) The style is elaborate and finished. The personification of wisdom especially, in chap. 1, 8, and 9, being quite unlike anything in the Solomonic portions, and, in fact, being so elaborate as probably to indicate a date later than the time of Hezekiah, and hence later than any part of chap. 10 to 29. There are, however, marked resemblances in phraseology between this portion and the first Solomonic collection, 10 : 1 to 22 : 16, which may be sufficiently accounted for by supposing the author to have been a diligent student of that collection. This portion was plainly written as an introduction to the whole book then in existence, probably chap. 10 to 29, but designed especially for the first Solomonic collection beginning with 10 : 1. The title in 1 : 1 is therefore intended to apply to chap. 10 to 29, but especially to 10 : 1 to 22 : 16, the author regarding his own work as only introductory. There is no indication of the name of the author.

It seems probable, therefore, that the different divisions of the book stand in chronological order, except chap. 1 to 9, which chronologically belongs after chap. 29. There is no real evidence as to specific details in regard to the compilation of the book, indicating by whom the different parts were put together.

II. SOME LITERARY CHARACTERISTICS OF THE BOOK.

1. The poetical form. The book of Proverbs consists entirely of poetry. Most of the poetry is of the kind called gnomic, or poetry which is made up of sententious reflections on life and society, although some portions are lyric, especially in chap. 1 to 9. It has the ordinary characteristics of Hebrew poetry, the chief of which is parallelism. By this it is meant that a certain number of lines, usually two, have a definite relation to each other in form, the second is constructed with the first in mind, so that it is not the single line which is the unit of poetic structure, but ordinarily two lines. The three common forms of Hebrew parallelism are found in Proverbs, synonymous, antithetic, and synthetic. In synonymous parallelism two successive lines express the same or nearly the same thought in somewhat varied language, as in Prov. 2 : 11 : "Discretion shall watch over thee ; understanding shall keep thee." In antithetic, the thought of the second line is in contrast with that of the first, as in Prov. 13 : 3 : "He that guardeth his mouth keepeth his life ; but he that openeth wide his lips shall have destruction." In synthetic parallelism the second line supplements or completes the thought of the first, as in Prov. 16 : 3 : "Commit thy works unto Jehovah, and thy purposes shall be established."

So far as rhythm is concerned, all that seems sure is that in lines that are related to each other there is a certain similarity in the length. As a full discussion

of this matter depends upon the Hebrew, however, it will be impracticable to do more than refer to it here. Rhyme is not a feature of Hebrew poetry ; and no metre that is at all definite, like metre in English poetry, is to be observed.

While the lines are ordinarily arranged in couplets, as has been said, triplets occur as well, although much less frequently. These couplets or triplets may be combined into longer forms ; thus strophes consisting of two or more of these smaller units may be found, all dealing with the same thought.

In the first division of the book, chap. 1 to 9, the parallelism is almost entirely synonymous. In the second division, 10 : 1 to 22 : 16, there are no triplets, and no strophes ; each combination consists of two lines, and expresses a separate and independent thought. In chap. 10-15 the parallelism is very largely antithetic, while in the remainder of this division the synthetic is the most common form. In the third and fourth divisions, 22 : 17 to 24 : 22 and 24 : 23-34, the parallelism is very largely synthetic. In the fifth division, chap. 25 to 29, the parallelism is also largely synthetic, although with many examples of the antithetic in chap. 28 and 29. In divisions six and seven, the remainder of the book, the synthetic parallelism is the most common.

The parallelism is an important aid in interpretation. This is true especially of the synonymous and the antithetic. The assistance afforded arises chiefly from the fact that by means of parallelism a less definite word in one line may be defined by a more definite one in the other. Ordinarily the service of parallelism cannot go beyond this. It must be granted that the parallelism in Proverbs is very often not precise in form. An attempt to secure greater precision often leads to the giving of unwarranted meanings to particular words, or to arbitrary emendation of the text.

2. Other general literary characteristics. Some of these are implied in the very nature of a proverb, such as brevity and sententiousness. The frequent occurrence of antithesis is also in harmony with the proverbial form of expression. Similes and metaphors, many of which are very striking, are often employed. Especially in the first nine chapters occur also prolonged but vivid descriptions. The personification of wisdom is carried out with great skill, particularly in the eighth chapter. It is not a defect, but rather a necessity, of proverbs that they should be disconnected, and have often an appearance of monotony.

III. THE PURPOSE AND TEACHING OF THE BOOK.

Inasmuch as Proverbs has several authors, and several compilers, it would be quite conceivable that the purpose should vary in different parts. At first sight, also, the disconnected nature of much of the book would give the impression that it consists simply of isolated observations upon life, unrelated to each other. Yet in reality a marked unity is observable upon further study. The dominant purpose is stated explicitly in 1 : 1-6, while other parts of the book serve to explain more fully the statements here made. The purpose thus stated is to teach wisdom to men, especially to the young and inexperienced, but also to those who have already some knowledge of wisdom. This is intended not only for their intellectual equipment, but for their practical guidance as well ; the purpose of the book is distinctly practical.

The conception of wisdom, or knowledge, as found in the book is a comprehensive one. It is this conception which gives unity to the teachings. Wisdom is a general term for all that is desirable in character, folly for all that is undesirable. Wisdom consists fundamentally in a right relation to God ; the life in accordance with wisdom is one that follows God's plan. In fact, wisdom is found in the life of God as well as of men. In wisdom are thus included all things that should be found in the highest form of life, the religious feature is dominant, the intellectual life is included, the daily life is characterized by the presence of good and absence of evil in outward acts. In brief this is stated in the text of the book, 1 : 7 : "The fear of Jehovah is the beginning of knowledge."

This teaching concerning the religious nature of wisdom is the most prominent religious teaching of the book. The teaching concerning sin is also prominent. Sin is disobedience to God's commands. Sin brings punishment of various kinds, in general suffering and disaster, and often premature death. There are hints concerning a future life with rewards and punishments ; see note on 11 : 7.

Of philosophical teaching or philosophical purpose in the book there is really none, although there is often claimed to be. The book, it is said, identifies virtue with knowledge. This is true, and yet this is not to be regarded as in reality a philosophical feature, but rather as a religious and practical one. For the practical purpose of the writers of Proverbs men are divided into two classes, those who know the right and do it, and those who do not know it and do not do it. The other class, so common in experience, those who know the truth and do it not, are simply ignored for practical purposes ; their existence is not denied, but they are left out of consideration. Here, as elsewhere, partial or extreme statements of truth are a necessary feature of teaching by proverbs.

There is in the book really nothing of the speculative element. The teachings concerning wisdom are closely related to philosophical questions concerning the greatest good and the chief end of man. Yet these teachings are here religious, not philosophical. The conclusions from observation of men and manners are in terms of religion rather than philosophy. It is not the philosopher but the poet who speaks in the picture of personified wisdom in chap. 8 ; the chapter is really an expression of the thought : all God's creative activity was in wisdom.

Allusion has already been made to the consideration in the book of the great problem of God's relation to man, especially in the treatment respectively of the good and the evil. This question is not directly treated so often as it is implied. The unquestioning tone of the book on this point shows that no real problem is recognized ; the teaching of the book is uniform that the good have temporal prosperity, the evil temporal adversity. This teaching is not pushed to a great extreme, however. It is recognized that there may be inequalities of fortune for both classes, the good may be poor, the wicked rich. But such conditions are regarded as only temporary.

It is not, however, simply a utilitarian scheme of life that is presented in the book. The purpose of the Proverbs "is not to bribe with offers of advantage, but to exclaim against the folly of thinking that there could be any path towards advantage except through right doing." ¹ Often, also, the emphasis is not placed

¹ Moulton, "The Proverbs," in "The Modern Reader's Bible."

upon the *rewards* of right doing, but rather on the inherent *attractiveness* and *worth* of the right life.

Since proverbs in the nature of the case rest upon observation, it is only what would be expected that many here found are secular in tone, *i. e.*, not distinctly religious in their teaching. In these is merely formulated the result of observation, without the expression of any ethical judgment. This is simply because wisdom is so comprehensive that it brings all life within its scope. There is, however, nothing irreligious in these cases, the religious element is by implication fundamental. It is not correct to say that in these cases wisdom means something different from its meaning in other cases, that it means simply observation. The meaning is rather that wisdom, whose fundamental element is religious, has to do with all life, so that shrewd observations upon the phases and phenomena of life are included in its scope.

The general ethical tone of the book is very high, as high as that of any part of the Old Testament, and in some places it approximates closely to New Testament teaching. It deals largely with external acts, yet it emphasizes the fact that these are the expression of the inner life. Formalism is regarded as of no worth, the ceremonial observances are largely ignored, and when recognized it is stated that their value does not lie in the external form. This is illustrated by the teaching concerning sacrifices, which is the same as that of the prophets. (See 21 : 3, 27.) A standard very similar to that of the New Testament is found, *e. g.*, in 20 : 22 and 24 : 29, in which revenge is forbidden, and in 25 : 21, where kind treatment of enemies is enjoined.

IV. THE CANONICITY OF THE BOOK.

The Book of Proverbs belongs to the third division of the Hebrew Scriptures, the Writings, more often called the Hagiographa. According to rabbinical writers, the reception of the book into the canon was opposed by some on two grounds : because of the presence of contradictory statements in 26 : 4, 5 ; and because of too great vividness in the description of 7 : 7-20. But no great difficulty was apparently caused by these matters, and no doubt of its canonicity has been felt in Christian times.

There certainly seems to be no reason for objecting to the canonicity of the book. Its teachings, as already noted, are pure and lofty, and some of them are embodied in the New Testament teachings. It seems to be often supposed that the inspiration of the book is of a lower order than that of the writings of the prophets. No reason appears, however, for that supposition. A particular message is not stated to be the word of Jehovah, as in the preaching of the prophets. But there are many passages which state or imply divine authority for the teachings, and in some passages there is direct identification of these teachings of wisdom given by the sages as the word of Jehovah. The message from Jehovah simply comes in a different way from that of the prophetic message, so that the element of observation, never entirely absent, enters somewhat more explicitly. There is no ground for thinking of any lower degree of inspiration in the book of Proverbs than in other Old Testament books. There seems no reason for question as to the *fact* of a revelation made in this book, although its *method* is somewhat different from that of the revelation made to and through the prophets.

V. LIST OF ABBREVIATIONS.

| | |
|----------------|--|
| a, b, c, etc., | 1st, 2d, 3d, etc., line of a verse. |
| Aq., | Aquila. |
| A. R. V., | American Revised Version. |
| A. V., | Authorized Version. |
| G., | Septuagint. |
| MT., | Masoretic Text, the Hebrew text with points. |
| R. V., | Revised Version, Canterbury. |
| S., | Peshitta. |
| Sym., | Symmachus. |
| T., | Targum. |
| Th., | Theodotion. |
| V., | Vulgate. |

The Commentaries chiefly referred to are designated as follows : Chajes, "*Proverbia-Studien zu der sog. Salomonischen Sammlung*," 16, von Dr. H. P. Chajes ; Fr., "*Die Sprüche übersetzt und erklärt*," von Lic. W. Frankenberg, ("*Handkommentar zum Alten Testament*") ; Str., "*Die Sprüche Salomos übersetzt und ausgelegt*," von D. Hermann L. Strack, ("*Kurzgefasster Kommentar zu den heiligen Schriften Alten und Neuen Testaments*") ; Toy, "A Critical and Exegetical Commentary on the Book of Proverbs," by Crawford H. Toy, ("The International Critical Commentary") ; Wi., "*Die Sprüche erklärt*," von D. G. Wildeboer, ("*Kurzer Hand-Commentar zum Alten Testament*"). Other abbreviations will probably be intelligible without explanation.

PROVERBS

Chap. 1. The first division of the book of Proverbs consists of chap. 1 to 9. There has been much difference of opinion concerning the division of these chapters. Some of the views may well be mentioned. Str. finds a connected line of thought throughout chap. 2 to 7, as follows: (1) 2 : 1-11, a general exhortation to strive after wisdom, which thought is expanded in 3 : 1-26; (2) 2 : 12-15, wisdom delivers from perverse ways and from the ways of perverse men, expanded in two passages, 3 : 27 to 4 and 6 : 1-19; (3) 2 : 16-19, wisdom delivers from destructive intercourse with adulteresses, expanded in the two passages chap. 5 and 6 : 20 to 7; (4) 2 : 20-22, positive blessings conferred by the possession of wisdom. In favor of the analysis he refers not only to the connection of thought, but also to the use of language in the various passages. There is, however, this decided objection to be urged against it, that the connection of thought is not sufficiently close to warrant classing the passages together. Division (3) is the only one in which the connection of thought is close. In division (2) there are several difficulties : 3 : 27-30 are not connected in thought with 2 : 12-15; 4 : 1-13, especially 1-9, are not connected in thought with 2 : 12-15, but rather with 2 : 1-11; 6 : 1-19 are not connected *closely* with 2 : 12-15, 6 : 1-11 not at all. More in accordance with the facts is the statement of Fr. that in 1 : 7 to 9 two themes are treated: (1) warnings against temptation through the success of the wicked; (2) warnings against temptation through the flattering speech of adulteresses. (1) is stated in 2 : 12-15, and is especially prominent in chap. 1 to 4; (2) is stated in 2 : 16-19, and is especially prominent in chap. 5 to 7; but there are many breaks in the thought, especially in (1). He regards 6 : 1-19 as a later insertion. There is much force in the statements of Fr. It seems evident that the chief subjects treated are the two mentioned by him. They cannot be made the basis of a complete analysis, however, of this part of the book. Evidently no analysis can be made in which a definite progress of thought can be traced through the whole of this

part of the book. All that can be done, therefore, is to recognize the chief divisions, and observe the subject of each one, without co-ordinating these entirely into a unity. The general divisions of thought are: chap. 1 : 1; 1 : 2-6; 1 : 7; 1 : 8-33; 2; 3; 4; 5; 6 : 1-19; 6 : 20 to 7 : 27; 8 : 1 to 9 : 18. This division is similar to that given by Kamphausen and adopted by Wi. The subjects of these divisions, as well as the subdivisions, will be indicated in connection with each.

Analysis of chap. 1. There are four main divisions: 1. Ver. 1, the title of the book. 2. Ver. 2-6, introductory statement giving the purpose of the book. 3. Ver. 7, the text of the book. 4. Ver. 8-33, exhortation not to yield to the temptations of evil men, but to follow the counsels of wisdom. The last may be subdivided: (1) Ver. 8, 9, exhortation to obey parents, for their counsel is good; (2) ver. 10-19, warning against yielding to the temptations of evil men; (3) ver. 20-33, personified wisdom threatens punishment for the wicked and exhorts to the observance of her precepts. The connection of thought of ver. 10-19 may be thus summarized: Ver. 10 is a general admonition from the writer to the reader to avoid temptation from sinners. Ver. 11 introduces a specimen of such temptations. It is in form an invitation to join in committing murder, in reality an invitation to join a band of robbers, with whom murder is an incident. Ver. 12-14 present the arguments for the acceptance of the invitation of ver. 11: ver. 12, there is certainty of success; ver. 13, 14, there are financial advantages necessarily accruing. Ver. 15 introduces the conclusion to the condition begun in ver. 11, an exhortation from the writer to the reader to refrain from them entirely. The reason for ver. 15 is given in the statement of ver. 16, they may seek to disguise the fact, but their ways are evil, they are really murderers. Ver. 17, 18 state that this will surely bring disaster; they persist in evil in spite of the fact that the resulting disaster is so plainly in sight, but their own lives will pay the penalty. Ver. 19, the general conclusion of the

CHAPTER I.

1 THE Proverbs of Solomon the Son of David, king of Israel;

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and equity;

4 To give subtilty to the simple, to the young man knowledge and discretion.

1 THE proverbs of Solomon the son of David, king of Israel:

2 To know wisdom and instruction;

3 To discern the words of understanding;

4 To receive instruction in wise dealing,

In righteousness and judgement and equity;

5 To give subtilty to the simple,

To the young man knowledge and discretion:

writer from the preceding. The connection of thought of ver. 20-33 may be summarized: Ver. 20, 21, wisdom is personified and introduced as speaking in the city. Ver. 22, 23, the fools are invited to turn to wisdom and become wise. Ver. 24-28, rejection of such invitations will result in the coming of days of disaster in which they will apply to wisdom for help and be refused. Ver. 29, 30, reason for the refusal. Ver. 31, further statement of the evil consequences. Ver. 32, 33, statement of the general principle: rejection of wisdom brings disaster, even death; acceptance brings prosperity.

1. Although the title, see Introduction, this verse is closely connected with the following verses, as is shown by the fact that grammatically they belong with it. **Proverbs.** The Hebrew word so rendered, מָשָׁל, *māshāl*, is one concerning whose general meaning and original force there is much difference of opinion. The probability is, however, that the original meaning of the verb from which it is derived, מָשַׁל, *māshal*, is to be like. This may be inferred with approximate certainty from the fact that it is the meaning found in a few examples in the Hebrew, and is the only meaning found in the same verbal root in the Arabic, Ethiopic, Aramaic, and Assyrian. The meaning *stand for, represent*, given as the original meaning in Ges.-Buhl¹³, B. D. B., and elsewhere, is not so probable as the one just mentioned, because it is only found in a derived stem of the Arabic, and can easily have come from the other meaning. The fundamental meaning of the noun is therefore *likeness*. By B. D. B. the word has been thought to refer simply to the parallelism of clauses, and by Toy to be a description of all poetry as "made by the juxtaposition of related ideas," but both these explanations seem too superficial, and fail to account for the fact that the word is seldom if ever used simply to describe poetry as such. König ("Stilistik," p. 80 f.), starting from the original meaning of *likeness* or *identity*, considers the meaning of the word to be *sentence, or combination*, so that it is applicable to almost any kind of sentence. This also is open to the objection that such a general meaning of the

word seems strange in view of its very limited use. The obvious view is the common older one, that by *likeness* is meant a *comparison*. That the meaning has been broadened considerably beyond this in use is natural, more natural, in fact, than the limitation of meaning assumed by many. The common meanings of the word, then, in their probable order of development, are as follows: (1) *A comparison*, referring to such as are found in Prov. 10:26; 16:24. (2) *A parable*, which involves the element of comparison, as in Ezek. 17:2; 20:49; 24:3; (3) *An aphorism, a proverb*. Since these often contained comparisons, it was natural that the meaning of the word should be broadened so as to include them. The proverbs may be of a popular nature or not. (4) It is also broadened still further and used of longer *poems or discourses*, which yet are similar to proverbs in being sententious or enigmatical, as in Num. 21:27; 23:7; Isa. 14:4. It is interesting to note that the word rendered *parable* in the New Testament has a similar derivation and range of meanings. The meaning in this verse is (3), which is the only meaning found in the book of Proverbs, the other passages where it occurs being 1:6; 26:7, 9; 10:1; and 25:1; the last two in titles.

2-4. **To know.** The infinitives in ver. 2-4 are dependent on ver. 1, and need something supplied to bring out the meaning in English, which is, the proverbs of Solomon are given in order that one may know, etc. The subject of the infinitive "to know" is indefinite, but refers to those intended to be instructed by the proverbs; the implied subject is the same throughout ver. 2 and 3. 4. Here there is a change of subject, the subject of "to give" being the proverbs of ver. 1. **Simple** really means *inexperienced*; this may be in a good sense, unacquainted with evil, as in Prov. 21:11; Ps. 19:7; 119:130; more often in a bad sense, easily led astray, see especially Prov. 9:16. Here it is in a good sense. It is especially appropriate to the young, who are shown by the parallelism to be meant here. **The young man, better, a young man.** This indicates that the collection of proverbs was intended especially

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels;

6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

5 That the wise man may hear, and increase in learning;

And that the man of understanding may attain unto sound counsels:

6 To understand a proverb, and a figure;

The words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of knowledge:

But the foolish despise wisdom and instruction.

8 My son, hear the instruction of thy father,

And forsake not the law of thy mother:

9 For they shall be a chaplet of grace unto thy head,

And chains about thy neck.

10 My son, if sinners entice thee,

Consent thou not.

11 If they say, Come with us,

Let us lay wait for blood,

Let us lurk privily for the innocent without cause;

for those who are young and, as a shows, inexperienced. **5.** Render: *Let a wise man hear and increase in learning, and let a man of understanding attain unto sound counsels.* This is the natural and literal rendering. It is to be regarded as parenthetical, indicating that the proverbs are not intended exclusively for the young, but contain an exhortation to the older who are already wise to profit by them as well.

6. To understand is to be connected not with ver. 1, but with ver. 2-4, the subject being the same. The *understanding* of ver. 6 is the result of the instruction of ver. 2-4. **Figure** probably means an enigmatical saying. **Dark sayings**, literally *riddles*, here probably a saying more or less obscure; it may be rendered *apothegm*.

7. The fear of the Lord (*Jehovah*).¹ This evidently means the fear of man toward Jehovah; the same phrase in Ps. 111 : 10; Prov. 9 : 10; similar in Job 28 : 28. **Beginning.** The Hebrew word sometimes means that which is first in *value*, the most important. Here, however, the meaning is shown to be first in *time*, beginning, by the very similar verse 9 : 10, where another word is used which must have the latter meaning. Ps. 111 : 10 has the same thought, which is expressed somewhat more strongly in Job 28 : 28. This verse shows the meaning of wisdom in the writer's mind; it is not simply philosophy or speculation, but includes necessarily a religious element. This is true in the usage of Proverbs as a whole, and to some extent in the general Old Testament usage.

8. Nearly identical with 6 : 20. **My son.** This does not indicate relationship, but is the address of the writer as a teacher to a learner supposed to be young. It thus connects itself with ver. 4. The phrase affords no reason for supposing, however, as some have done, that

there were formal schools in the time of the writer in which wise men taught. It is more naturally merely an indication of the literary form chosen, that of the instruction of a teacher to young men. **Law.** The Hebrew word here used, תּוֹרָה, *tôrā*, had originally the meaning *direction*. From this came the similar meaning *teaching*, which was afterward given the specific meaning *law*. Here the meaning is not *law*, but *teaching*, as the connection shows, which should be the translation. The word should be so translated also in all the other passages in which it occurs in Proverbs, viz, 3 : 1; 4 : 2; 6 : 20, 23; 7 : 2; 13 : 14; 28 : 4, 7, 9; 29 : 18. See note on last passage. **9. Chaplet** means wreath, garland, as of flowers. **Of grace** means *graceful, delightful*. The same word is rendered *pleasant* in 5 : 19 and *precious* in 17 : 8. **Chains.** The Hebrew word occurs elsewhere only in Judg. 8 : 26; Cant. 4 : 9, and in both passages, as here, means an ornamental chain. In both clauses of ver. 9 the thought is that this teaching is an adornment, *i. e.*, to the inner man. See similar thought and phraseology in Prov. 3 : 22, and similar phraseology with a somewhat different thought in 3 : 3; 6 : 21. **10. Sinners.** This is the general term, but the following context shows that robbers and murderers are chiefly in mind. **11. Lay wait for blood.** The phrase can only naturally refer to *murder*. All the verses following show that robbery for gain was the object; murder does not appear as designed except in the comments of the writer, ver. 16-19. If the robbers wished to make a plausible showing to an inexperienced youth, it seems strange that they should make murder the first thing to be mentioned. The words **without cause** in c are even more obviously inappropriate in the mouths of the robbers. Hence, in these statements it seems evident that we have,

¹ In cases like this the rendering in parenthesis is that of the A. R. V.

12 Let us swallow them up alive, as the grave; and whole, as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk thou not in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird:

12 Let us swallow them up alive as Sheol, And whole, as those that go down into the pit;

13 We shall find all precious substance, We shall fill our houses with spoil;

14 Thou shalt cast thy lot among us; We will all have one purse:

15 My son, walk not thou in the way with them; Refrain thy foot from their path:

16 For their feet run to evil, And they make haste to shed blood.

17 For in vain is the net spread, In the eyes of any bird:

not the actual language which the robbers are supposed to use, but their language interpreted by the writer and put in a way that expresses their real spirit and corresponds to the actual facts. They were really robbers, but murder when necessary as an incidental part of the plan was looked upon with complacency. The existence of such bands of robbers shows lawless conditions in the time of the writer, but is not a definite indication of date, for there must have been many times in the city life of Israel when such conditions were found. **12.** The chief problem here is to ascertain the point of the comparison, in what respect the contemplated action is like that of sheol or the pit. Num. 16: 30, 33, and Ps. 55: 15 are sufficient warrant for saying that sudden death was sometimes described as going down alive to sheol. Hence, it might seem to be a natural meaning here, we will swallow them up alive, as sheol does in cases of sudden calamity. The chief difficulty with this view, however, is that such cases are decidedly exceptional, while in both clauses of the verse there is no indication that anything but the usual order of events is in mind. Hence, it seems better to regard the comparison as having reference directly to **swallow**, and to the words **alive** and **whole** only by way of contrast. The word translated swallow, in the simple stem used here, does not in itself mean to destroy, although that may be implied. In the figurative use of the word, the idea most naturally prominent is the completeness of the possession gained. This is the thought in Ps. 69: 15; Jer. 51: 34; Ps. 124: 3, and is to be accepted here. Sheol is sometimes personified as an insatiable, devouring monster, as in Isa. 5: 14; Hab. 2: 5; Ps. 141: 7; Prov. 27: 20, and 30: 16. Many other passages speak of the power of sheol, its secure grasp on all within its reach. Here, then, the thought is: We will gain complete possession of them, hold them in our grasp as firmly as does sheol. But they shall come into our power alive and sound, which is in contrast with the usual condition of those in sheol. This is introduced probably to show that the prominent object is robbery, not

murder. **Let us.** Render: *We will*, for it is evident from what has been said that the thought is not of exhortation, but of encouragement. It is not an exhortation to murder, but is rather encouragement to robbery by showing the sureness of the outcome. **13. We shall find**, better: *We shall get*. **All** means all kinds of. **14a** is designed as a tempting offer. The newcomer is to be put on an equality with the others, although they had been associated together before. It means that he should cast his lot for his share of the plunder, not simply in one particular raid, but in general. **B** expresses the same thought, not communism, without division, but an equal share in the division. **16.** The verse is identical with Isa. 59: 7a, except that here a word is added at the beginning, and there one at the end. The appropriateness of the verse in its connection is obvious in Isaiah, but it is not quite so obvious here. Consequently many have concluded to omit it here as a scribal addition from Isaiah. There is no sufficient reason, however, for its omission. It is rather to be regarded as a quotation from Isaiah by the author here, or else the reverse. **A** is similar to 6: 18b. What has been said on ver. 11 suggests a natural reason for the presence of the verse here. The robbers emphasize the gain of the robbery, they pass lightly over the bloodshed involved. This verse is designed to call attention to the real facts. **A** mentions that not simply gain is involved, but evil-doing. **B**, more strongly, that murder is really a prominent part of their plans. From this ver. 17-19 go on to speak of the results of their conduct viewed thus in reference to its real nature. **17. In vain.** The natural meaning would seem to be: It is in vain that one attempts to catch birds by spreading a net in their sight, for they will take warning and keep away from it. But this interpretation, although it has been held by many, is generally conceded to be contrary to the facts. Birds are often caught in such a way. It is necessary, therefore, in accordance with the facts, to regard these words "in vain" as used from the standpoint of the birds, not of the hunters; from their standpoint it is

18 And they lay wait for their *own* blood; they lurk privily for their *own* lives.

19 So are the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof.

20 Wisdom crieth without; she uttereth her voice in the streets;

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

18 And these lay wait for their own blood, They lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain;

It taketh away the life of the owners thereof.

20 Wisdom crieth aloud in the street;

She uttereth her voice in the broad places;

21 She crieth in the chief place of concourse;

At the entering in of the gates,

In the city, she uttereth her words:

22 How long, ye simple ones, will ye love simplicity?

And scornors delight them in scorning,

And fools hate knowledge?

23 Turn you at my reproof:

Behold, I will pour out my spirit unto you,

I will make known my words unto you.

in vain, for they do not heed the warning. 18. The first interpretation mentioned for ver. 17 would make this verse in contrast with it, the one adopted makes the thought one of similarity. The connection of thought is: Just as the bird is not warned by seeing the net, but is attracted by the bait and rushes on, so these sinners go on, even though it is plain that they are injuring themselves. The verse manifestly alludes to ver. 11, the language used being almost identical. This indicates that their plans in reference to others shall recoil on their own heads. 19. Similar thought in 15 : 27, contrasted thought in 28 : 16. This verse draws the general lesson from the preceding. **Every one that is greedy of gain** is inadequate; *every one that gets unjust gain* is better. It does not indicate greed simply, but greed that acts unjustly, one form of which is robbery, just mentioned. **The owners thereof**, those who have it as their prominent characteristic. **B** does not indicate the specific application intended. It is probable, therefore, that we are to regard the verse as general. It does not indicate that justice will overtake the robber in any specific way, by legal punishment or otherwise. It rather gives the assurance that in some way or other such punishment will come, that in some way the life of such a man will pay the penalty. This is in harmony with the general teaching of Proverbs that an early death is a punishment for sin. This verse also indicates that the controlling motive in the acts mentioned in the preceding verses is excessive and unjust greed.

20. Wisdom is personified as a woman, the personification continuing through the chapter. The tenses in ver. 20, 21 may be frequentative, stating what wisdom is in the habit of doing. It seems more probable, however, that a personification would have in mind one event rather than a series, so it is better to regard the tenses as the equivalent of the present.

The fact that a quotation follows is also more in harmony with this idea. The tenses in 8 : 1-3 are probably the same as here. The question is, of course, not one of fact, as this is personification, but of conception and representation. This is supposed to be a specimen incident in the activity of personified wisdom. **Broad places.** The phrase may mean broad streets, but more usually squares, open places. 21. **In the chief place of concourse**, better in the literal rendering: *at the head of the noisy streets.* It probably means at the intersection of busy streets; see "where the paths meet," in 8 : 2. Ver. 20, 21 do not give, then, merely different descriptions of the same place. Ver. 20 and this phrase in ver. 21 refer to different places best suited for public audience in the streets about the city, while **At the entering in of the gates** designates the square at the entrance of the city, the common meeting-place. **In the city.** If this phrase modifies the preceding, at the entrance of the gates, it would simply mark that place as being inside the gates, not outside. But that seems unnecessary, as it would be the obvious implication. It therefore seems better to regard the words, as is usually done, as being an additional statement, summing up all the preceding, expressed without a conjunction. The same form of expression is found in 2 : 9 and 8 : 16. Wisdom is described as making a trip about the city, speaking at various places and at one time using the words of ver. 22 f., which would be substantially the same as those used at the other places. 22. **Simple ones**, here in an unfavorable sense. **Scorners . . . scoffing** (*scoffers . . . scoffing*); the rendering of the A. R. V. is the better. These make religion and morality, in connection with which the words are generally used, subjects for scoffing. Both words are rare outside of Proverbs. The changes of person in this verse and the following are such as are not uncommon. 23. This is a sentence virtually

24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
25 But ye have set at nought all my counsel, and would none of my reproof;

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord:

30 They would none of my counsel: they despised all my reproof:

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

24 Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel,
And would none of my reproof:

26 I also will laugh in the day of your calamity;
I will mock when your fear cometh;

27 When your fear cometh as a storm,
And your calamity cometh on as a whirlwind;
When distress and anguish come upon you.

28 Then shall they call upon me, but I will not answer;

They shall seek me diligently, but they shall not find me:

29 For that they hated knowledge,
And did not choose the fear of the Lord:

30 They would none of my counsel;
They despised all my reproof:

31 Therefore shall they eat of the fruit of their own way,
And be filled with their own devices.

32 For the backsliding of the simple shall slay them,
And the prosperity of fools shall destroy them.

33 But whoso hearkeneth unto me shall dwell securely,
And shall be quiet without fear of evil.

conditional without the conditional form: If you turn . . . Behold, I will, etc. **26.** Laughter in the Old Testament is not an indication simply of amusement. Here it is the laughter of mockery, which is a common usage and here favored by the context. **Fear** should be *terror*, a stronger word than fear, so in ver. 27a. **27.** 3 · 25 is similar. **Whirlwind.** The word means properly a destructive storm-wind. **28.** An evident allusion to ver. 24, the language being similar. **Diligently** should probably be omitted. Is it the representation here that these men repent of their evil and yet find no mercy when they turn unto wisdom? Manifestly not; plainly there is no thought of repentance. Rather their cry is in time of trouble, as shown by ver. 26, 27, and is simply for deliverance from the evil consequences of their deeds, as indicated especially by ver. 31, 32. In fact, the common thought of Proverbs is of a certain fixity of character; when a given course has been followed persistently for a long time there is no thought of real change of character, a hardened sinner continues to be such under all circumstances. Of course, this is a partial and extreme view, yet it presents a side, and a very important side, of truth. It is to be remembered that it lies in the very nature of the case that the book of Proverbs, dealing largely in generalizations, should ordinarily present only one side of a case; for the sake of practical effectiveness in the presentation of truth such a course was often necessary. Ver. 29, 30 give the reason for ver. 28. **31.** This verse continues the thought of ver. 28; **therefore** would be better rendered *and*, which is literal. Ver. 29, 30 are really parenthetical,

32. Backsliding, perhaps better, *apostasy*. It means the turning away from wisdom. **Simple**, here in a bad sense. For this word and **fools** pronouns might here have been used. The nouns are used for the sake of added clearness, and also add a certain emphasis. **Prosperity of**, *careless ease*. This implies forgetfulness of God. **33. Quiet**, better, *untroubled*.

Chap. 2. The thought of the chapter: The blessings conferred by wisdom on those who follow its teachings. The blessings named are: The understanding of the fear of Jehovah and the consequent protection, the understanding of wisdom and the consequent protection, deliverance from the way of evil men, deliverance from destruction through adulteresses, and attainment of right ways. More in detail the thought is as follows: Ver. 1-4 contain a series of conditional clauses, all of which express one condition, the diligent pursuit of wisdom. Ver. 5-8 form the first conclusion to this condition; ver. 5 states it in general, the result is the understanding of the fear of Jehovah; ver. 6 gives the reason for ver. 5, Jehovah gives wisdom; ver. 7, 8 continue ver. 5, 6, stating that Jehovah gives protection to those who fear him. Ver. 9-11 form a second parallel conclusion in terms of wisdom; ver. 9 gives the general result, the understanding of wisdom; ver. 10, 11 describe the resulting protection. This protection of ver. 10, 11 is amplified in the first statement, ver. 12-15, it is deliverance from evil and evil men; it is further amplified in the second statement, ver. 16-19, it is deliverance from adulteresses, adulteresses being described in ver. 16, 17, their effects in ver. 18, 19; it is amplified yet again in the third state-

CHAPTER II.

1 MY son, if thou wilt receive my words, and hide my commandments with thee;
 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;
 3 Yea, if thou criest after knowledge, and liftest up thy voice for understanding;
 4 If thou seekest her as silver, and searchest for her as for hid treasures;
 5 Then shalt thou understand the fear of the Lord, and find the knowledge of God.
 6 For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.
 7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

1 MY son, if thou wilt receive my words,
 And lay up my commandments with thee;
 2 So that thou incline thine ear unto wisdom,
 And apply thine heart to understanding;
 3 Yea, if thou cry after discernment,
 And lift up thy voice for understanding;
 4 If thou seek her as silver,
 And search for her as for hid treasures;
 5 Then shalt thou understand the fear of the Lord,
 And find the knowledge of God.
 6 For the Lord giveth wisdom;
 Out of his mouth cometh knowledge and understanding;
 7 He layeth up sound wisdom for the upright,
 He is a shield to them that walk in integrity;

ment, ver. 20, it is the attainment of right ways; ver. 21, 22 give the general conclusion from all these results.

Some, as Toy, have thought that ver. 5-8 should be omitted as a later insertion, apparently because they dwell upon the fear of Jehovah, while the rest of the chapter presents merely prudential considerations. This is, however, no reason for omission, because it is always understood and often asserted in some form that wisdom includes the fear of Jehovah. Further, it seems plain that the two sections 5-8 and 9-11 are intentionally parallel; in the former a prominent blessing resulting from the pursuit of wisdom is knowledge and fear of God with consequent prosperity and protection; in the latter a similar blessing is presented as knowledge of wisdom and consequent prosperity and protection. Thus knowledge of God and knowledge of wisdom are presented side by side, so as to suggest their close connection; that they are practically identical, see the explicit statement of ver. 6a, and the same teaching in 1: 7 and 9: 10. Ver. 9 is closely parallel to ver. 5, and ver. 11 to ver. 8.

1: 7 is very similar. The speaker is now not wisdom, but the author. **2. Heart.** The metaphorical use of this word in the Hebrew, לֵב, *lēb*, also לֵבָב, *lēbhāb*, is not the same as in English, although the English versions usually retain it where it appears in the Hebrew, in most cases contrary to English usage. The principal meanings of the word are as follows: (1) the whole inner man, the invisible part of man; (2) the mind, intellect; (3) the will; (4) the moral character; (5) the emotions, a much less common meaning than the others. These are not, however, to be regarded as entirely distinct meanings, the other meanings are all to be considered as only specializations of (1), and as often retaining somewhat of the general meaning of (1). Here the best rendering is *mind*, as is shown by the word **understanding** immediately after.

In Proverbs it will not always be necessary to specify which is the meaning to be given in a particular case, since it will be indicated by the context. **3. Cry after.** The use of the same Hebrew phrase in Ps. 57: 2 indicates that the meaning here is *call for help to*, i. e., not directly for deliverance from danger, but for help in a felt need. **4. Search for.** The original meaning of the Hebrew word was without doubt to *dig*; it is thus a stronger word than that used in **a**, and especially appropriate in connection with the mention of **hid treasures**. The allusion is to the common custom in antiquity that in times of insecurity men would bury their possessions in the earth, and were often prevented by circumstances from digging them up again. These were frequently dug up by others, either by accident or design. See Job 3: 21, which is a very instructive parallel to the present passage, and also Jer. 41: 8 and Matt. 13: 44. **5. Then** is an indication of the conclusion, marking special emphasis. **Shalt, render, wilt. The fear of the Lord (Jehovah)** means reverent obedience. **Knowledge of God.** This is primarily intellectual apprehension, but it implies obedience as well. The two phrases in the two clauses are not identical, but either would to a certain extent imply the other, so that they are sufficiently similar to make the parallelism here synonymous. **6.** This verse shows the necessary connection of wisdom with religion. It gives the reason for ver. 5, because wisdom comes from God; the seeker after wisdom will necessarily come to know God. Phraseology like that in **b** is common in the prophets, it occurs here only in Proverbs. It means that God reveals his will to men. Elsewhere wisdom appears as the revealer. There is, however, no contradiction. Rather, this passage aids in understanding the others, showing that it is God who speaks to men through wisdom. **7. Sound wisdom.** The Hebrew word here, תְּשׁוּבָה, *təshūbā*, is a word of the wisdom literature, It seems quite

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.

10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 Discretion shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked;

15 Whose ways are crooked, and *they* froward in their paths;

16 To deliver thee from the strange woman, *even* from the stranger which flattereth with her words;

8 That he may guard the paths of judgement, And preserve the way of his saints.

9 Then shalt thou understand righteousness and judgement, And equity, *yea*, every good path.

10 For wisdom shall enter into thine heart, And knowledge shall be pleasant unto thy soul;

11 Discretion shall watch over thee, Understanding shall keep thee:

12 To deliver thee from the way of evil, From the men that speak froward things;

13 Who forsake the paths of uprightness, To walk in the ways of darkness;

14 Who rejoice to do evil, And delight in the frowardness of evil;

15 Who are crooked in their ways, And perverse in their paths:

16 To deliver thee from the strange woman, Even from the stranger which flattereth with her words;

certain that it is derived from a word meaning *to be*, so that its fundamental meaning is *true reality*. **Sound wisdom** fairly represents its meaning in many passages; but here ver. 7b and ver. 8 indicate a different meaning, *abiding success*, which should be the rendering here. The same meaning is found in Job 5:12. **Shield** is often used metaphorically for *protection*, so *e. g.*, in Gen. 15:1; Ps. 3:3; 18:2, 30; 33:20; 84:11. **8. That he may guard.** This is not the only possible rendering of the Hebrew, although by itself a natural one. This rendering would make the verse express the result of something previous, which does not seem appropriate, inasmuch as the thought expressed in ver. 8 is very similar to that in ver. 7, especially ver. 7b. Hence it is better to give the equally possible rendering: *He guards*, and in **b**, *And preserves*. This rendering regards the verse as being in form an explanation of ver. 7, but in reality co-ordinate, a continuation of the same thought. **Saints.** This means *pious* or *godly*. The root idea is not *holy*, but *kind*, which in use has become broadened so as to mean *pious*. **10. For** is usually supposed to assign the reason for ver. 9. The difficulty is, however, that the meaning of ver. 10 is very similar to that of ver. 9, and also ver. 11 is not suitable as a reason. It seems better, therefore, with Fr., to translate *when*, which is equally possible. Thus ver. 10 is the condition and ver. 11 the conclusion, and the verbs in ver. 10 should be rendered as presents. Render: *When (or if) wisdom enters into thy mind, And knowledge is pleasant unto thy soul; (Then) discretion shall watch over thee*, etc. **12. To** expresses result rather than purpose. The verse is closely connected with ver. 11, and expresses the result of the protecting activity of wisdom. **From the way of evil, from the men, render:** *From an evil way, from men*. The two clauses of the verse speak of two similar things, an evil way

in the abstract, evil men in the concrete. **Froward** (*perverse*), the rendering of the A. R. V. is the better. **13.** Omit the definite article in both members. **Darkness** is here put in contrast with **uprightness**, while its proper antithesis would of course be light. But such use of figurative language is common in the Old Testament. "Darkness" here is probably a general expression for evil (see Isa. 5:20), rather than suggestive of any more specific meaning. **Upright** is really *straight*, its proper antithesis being *crooked* (ver. 15). **14. Frowardness** (*perverseness*), the rendering of the A. R. V., is the better. **15.** The rendering of the R. V. is not a natural rendering of the Hebrew text as it stands, which is given rather by the A. V. It is to be noticed, however, that this rendering makes the form of expression different in the two members, which is unnatural. Various changes of text have been proposed; the simplest is the omission of one consonant in **b**, reading מַעְלֹתָם, *mā'elōthām*, which is favored by all the versions except Aq. and Th., and is therefore to be accepted. The verse is then to be rendered: *Whose ways are crooked, and whose paths are wayward*. **16.** In phraseology and in meaning the verse is closely parallel to ver. 12. A second result is here introduced, very similar the first. **The strange woman . . . the foreigner,** render: *A strange woman. . . a foreign woman*. Both words, זָרָה, *zārā*, and נִכְרִיָּה, *nōkhrīyā*, are used here with practically the same meaning, viz, *harlot*. This is a meaning peculiar to Proverbs. Aside from the present passage, the former word is used with this meaning in Prov. 5:3, 20; 22:14 (the only Solomonic passage), and the latter in 5:20; 6:24; 23:27 (in this passage parallel with the usual word for harlot). Various explanations are given of the origin of this meaning. The one perhaps most commonly accepted is that it is used to designate her as the wife of another, stranger here meaning not one

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

18 For her house inclineth unto death, and her paths unto the dead.

of another *nation*, but of another *family*, an allowable use of the Hebrew words. In favor of this origin of the meaning is urged the undoubted fact that the women thus designated are in Proverbs usually, if not always, married. If this explanation were the true one, however, it would seem that the words must be used to call special attention to the wickedness of the *woman*, because she is a member of another family, *i. e.*, married; or else to emphasize the contrast between this woman, who is *not* of the family of the man who sins with her, and his own wife, who *is* of his family. Against the first explanation is the fact that while the sin of the woman in committing adultery is recognized, no emphasis is put upon it. The warnings are addressed uniformly to the man, the sin of the woman upon which emphasis is placed is that of leading astray the man by her depravity. Against the second explanation is the fact that in only one passage, 5 : 15, 18-20, is any emphasis put upon the fact that the man is married. Usually he is not said to be married. The emphasis from his standpoint is generally placed not upon the fact of adultery, but rather upon the certainty that the evil consequences will follow as the punishment of a dissolute life. It is evident that in Proverbs, especially here and in 7 : 5-21, married women are described as engaged in active solicitation, so that practically they could be designated as harlots. That no marked difference in meaning between a harlot and an adulteress was thought of is indicated by the parallelism in 6 : 26, and also by the phrase in 7 : 10b. It seems better, therefore, to adopt another fairly common explanation, and regard the usage as having arisen from the common meaning of the words here used, *stranger, of another nation*. It would then acquire the present meaning, it is supposed, because the depraved women in Israel were largely foreigners. When it had obtained this meaning, however, it would not be limited simply to foreigners; but would be used as practically equivalent to the word harlot. This explanation does not make it necessary, therefore, to suppose that as used in Proverbs it always designates foreigners; usually there is no specific indication in the circumstances. For the statement made above that probably most of these women were originally foreigners there is little direct evidence. In favor of it, however, is the

17 Which forsaketh the friend of her youth, And forgetteth the covenant of her God :

18 For her house inclineth unto death, And her paths unto the dead :

well-known fact that the depravity of the women in the nations surrounding Israel was very great; and also the fact that the שֶׁחָרַץ, *q'dhēshā*, or sacred harlot, against whom the Israelites were several times warned, was distinctly a foreign institution. In favor of this explanation is also the analogy of the later Jewish usage, by which in the Talmud a harlot is called an Aramean, which is equivalent to foreigner. **Flattereth.** The meaning is probably better expressed by saying *entices*. **17. Friend.** The word means probably an intimate friend. It is used of a husband only here and in Jer. 3 : 4, where it is rendered *guide*. **Of her youth** is used as in Mal. 2 : 14, 15. **Covenant of her God.** The word "covenant" is usually supposed to refer to the marriage ceremony, as it does in Mal. 2 : 14, but only there. The added phrase "of her God" is then supposed to point to a religious ceremony in marriage, which is nowhere mentioned in the Pentateuchal regulations or elsewhere, although it is supposed to be implied in Mal. 2 : 14. The noticeable scantiness of the evidence in favor of this view makes it doubtful. It is therefore better to regard "covenant" here as having its common meaning of a covenant with God, and in fact of the great covenant of God with his people. This implies of course that, whether originally foreigner or not, this woman as residing in Palestine was an adherent of Jehovah. "The covenant of her God" would then mean, by an entirely allowable translation of the Hebrew, *her covenant with God*. The reference would be specifically to that part of the national covenant which is a command against adultery, viz, Exod. 20 : 14. **18. For** assigns the reason for ver. 16. It is not, however, the reason for the action of ver. 16, but for the *necessity* of the action. **Her house inclineth unto death.** For "inclineth" render *sinks down*, which is the literal rendering. The general meaning is clear; the precise explanation is much disputed. "House" is sometimes taken in the sense of *household*, *i. e.*, she and all belonging to her. But this is not natural in view of the parallelism, is not in harmony with the literal meaning of the verb, and is opposed to the connection of thought with ver. 19. The parallelism suggests a better view, that "house" is used in a meaning somewhat similar to *path*, *i. e.*, that the house is regarded as the entrance to a path. (See 5 : 5.) The

19 None that go unto her return again, neither take they hold of the paths of life.

20 That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

19 None that go unto her return again, Neither do they attain unto the paths of life:

20 That thou mayest walk in the way of good men, And keep the paths of the righteous.

21 For the upright shall dwell in the land, And the perfect shall remain in it.

22 But the wicked shall be cut off from the land, And they that deal treacherously shall be rooted out of it.

CHAPTER III.

1 MY son, forget not my law; but let thine heart keep my commandments:

1 MY son, forget not my law; But let thine heart keep my commandments:

meaning then would be, her house is the entrance to a path that sinks down to death. The thought is not of sudden destruction as the immediate punishment visited upon the sin, but rather that those who go to her house have entered upon a course which leads to death, *i. e.*, to premature death as the punishment of sin.

19. Return again, render, *will return*; **neither do they attain**, render, *neither will they attain*. Ver. 18 speaks of the influence and result of this intercourse; ver. 19 of the impossibility that those who go in unto her should escape them, repentance, as often in Proverbs, being left out of the consideration. "Return" is not from sheol, as Toy and others regard it, but from her paths which lead to it.

Paths of life is in contrast to "her paths" (ver. 18), and means paths which lead to continued life, long life, as do the paths of uprightness. **Go unto her**, better, *go in unto her*. A similar phrase is in common use as a technical term for sexual intercourse, and that is the natural meaning here. **20. That**. The form of expression here used in the Hebrew regularly indicates purpose, although it would not always be so expressed in English idiom. Here accordingly it is to be regarded as an expression of purpose, but purpose as existing in the mind of wisdom, which is here thought of as personified. In English that conception would not be the most natural one, so the real meaning would be better expressed by rendering it as an expression of result, *so that thou wilt walk*. The verse is closely connected in thought with ver. 11 and is closely parallel to the two sections introduced by ver. 12 and 16 respectively. There the result of the presence of wisdom is described as a two-fold deliverance from evil; here it is further described positively as the attainment of good.

21. A thought similar to that of ver. 21, 22 is expressed in 10 : 30; see also note on 3 : 2. **The land** probably means Canaan. The thought would thus be similar to that of Exod. 20 : 12; Deut. 5 : 16; 25 : 15. **Remain**. The Hebrew word generally means not simply to remain, but

to be left behind when others are taken away, often when others are destroyed. That may very well be the meaning here, it being used with reference to that which is to follow, the judgment upon the wicked in ver. 22. **22. Treacherous**. As the parallelism suggests, this word probably has a more general meaning here, viz, *godless*, as in Ps. 25 : 3; Prov. 13 : 2; 22 : 12. **Rooted out**. The same Hebrew word, נָסָה, *nāsāh*, is used as here of deportation in Deut. 28 : 63. **A** naturally refers to death, **b** to deportation. Together they express the complete opposite of ver. 21, in whatever way it might take place.

Chap. 3. The general thought of the chapter: Exhortation to fear God and attain wisdom, and statement of the value and blessings of wisdom. Analysis: (1) Ver. 1-12, exhortation to fear and trust God, with statement of the resulting blessings; (2) ver. 13-26, statement of the value and blessings of wisdom, with exhortation to its acquisition; (3) ver. 27-35, warning against various wrong acts. Connection of thought: Ver. 1-12 consist of six pairs of verses, in each of which the first gives an exhortation, and the second a promise consequent upon the observance of the first. In (2), ver. 13-15 state the value of wisdom; ver. 16-18, the blessings she brings are mentioned; ver. 19, 20, wisdom assisted in Jehovah's creative activity; ver. 21-26, exhortation to keep fast hold of the teachings of wisdom, then blessings will follow, especially protection from all danger. In (3), ver. 27 lays down the general principle concerning action with reference to one's fellow-men, give to each one his due; in ver. 28 this is given a particular application to money; in ver. 29 and 30 the related thought is presented, do not do evil to your neighbor; ver. 31, do not envy the man who disregards the admonition of ver. 29 and 30; ver. 32, reason for ver. 31, Jehovah's attitude; ver. 33-35, Jehovah's attitude toward the wicked and righteous respectively and its result in their lives.

1. Law, render, *teaching*, and see note on

2 For length of days, and long life, and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the Lord with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be health to thy navel, and marrow to thy bones.

2 For length of days, and years of life, And peace, shall they add to thee.

3 Let not mercy and truth forsake thee: Bind them about thy neck;

Write them upon the table of thine heart:

4 So shalt thou find favour and good understanding in the sight of God and man.

5 Trust in the Lord with all thine heart.

And lean not upon thine own understanding:

6 In all thy ways acknowledge him,

And he shall direct thy paths.

7 Be not wise in thine own eyes;

Fear the Lord, and depart from evil:

8 It shall be health to thy navel, And marrow to thy bones.

1 : 8. 2. See 2 : 21; 3 : 16; 4 : 10; and 9 : 11, where also length of days is attributed to wisdom explicitly or by implication, and 10 : 27, where it is attributed to the fear of Jehovah. See also 2 : 22 and 10 : 27, where the opposite is expressed, viz, the shortening of the lives of the wicked. See further Exod. 20 : 12; Deut. 22 : 7; Isa. 65 : 20, 22. We have expressed, then, in this verse a teaching which is often stated in Proverbs, viz, that length of life is a reward of right living and shortness of life a punishment for wrong living. There is no reason to think, with Str. and others, that *life* is a pregnant construction, meaning a prosperous life. That is of course implied, but there is no reason for putting any such force into the word "*life*" itself.

3. **Kindness and truth.** The Hebrew words occurring here are often found together; used of God, as Gen. 32 : 10; Ps. 25 : 10; 40 : 10, 11; of a king, Prov. 20 : 28; of men, Gen. 24 : 49; 47 : 29; and Isa. 16 : 5 in parallelism. Here plainly used of men, so also in 16 : 6. In 14 : 22 the statement is general. **Bind them.** This phrase may be compared with the commands of Exod. 13 : 16; Deut. 6 : 8; 11 : 18. Here *c* shows plainly that it is not to be taken literally. The thought here and in 6 : 21 is not of ornament, as in 1 : 9, but of having them constantly at hand. The form of expression may be taken from the seal-ring which was hung about the neck by a cord so as to be convenient to the hand. (See Gen. 38 : 18; Cant. 8 : 6.) **The table (tablet) of thy heart.** See similar thought and phraseology in 7 : 3; Jer. 17 : 1; 31 : 33. "*Heart*," render, *mind*. 4. **Understanding.** The word here has been variously translated, *success*, *prudence*, *repute*, etc. The word *consideration* may be adopted as suiting both the etymology and the connection better than any other. "*Understanding*" is a meaning not appropriate in the connection. 5. **Heart,** render, *soul*, the inner part of man in general. **Thine own understanding.** Mentioned with the implication that it is human and imperfect; the thought is similar in Jer.

9 : 23, 24; Job 10 : 4; and in Ecclus. 3 : 21-24.

6. **Acknowledge.** This should probably be translated *know*, which is the general meaning, although here, as often when the object is God, it conveys also the implied idea of *reverence*, *worship*, *obey*. The meaning "*acknowledge*" is not appropriate with God as object nor in this connection. The meaning here given is found in many passages, such as Hosea 5 : 4; 6 : 6; 8 : 2; Job 18 : 21; Ps. 9 : 10. **He.** Emphatic in Hebrew, the emphasis of contrast, meaning *he on his part*. **Shall direct,** better, *will make smooth*. The original meaning of the word, which is sometimes retained, is to *make straight*. In usage, however, it also acquires the similar meaning to *make smooth*, and refers chiefly to the removal of obstacles from roads. It has this meaning in a figurative sense here and in 11 : 5. As thus used it has reference to ease and success rather than to guidance. In 9 : 15 and 15 : 21 it has the other meaning, *make straight*, in the latter passage being used ethically in a figurative sense. 7a is similar to Isa. 5 : 21; Prov. 16 : 2; 26 : 12. **In thine own eyes,** *i. e.*, in thine own estimation. **Depart from evil.** This is the practical result of the fear of Jehovah. The same thought is found in 14 : 16; 16 : 6; Job 1 : 1, 8; 2 : 3; 28 : 28. 8. Render: *healing shall be to thy body, and refreshment to thy bones*. **Body.** This rendering is obtained by following G. and S., and does not necessarily involve any change in the consonantal text, reading *לְשֶׁרֶתְךָ*, *l'shêrêtkhâ*, or *לְשֶׁרֶתְךָ*, *l'shê'êrêkkhâ*. It gives a good meaning, while from the MT. it is very difficult to obtain any meaning. **Refreshment.** In the two other passages where it occurs the word means drink, and here the meaning is similar. It is the watering of the bones, a token of physical well-being. It is the opposite of the drying of the bones, an expression of great distress, as in 17 : 22. There is no need to see in this verse anything more than an expression of physical well-being. It is noticeable that bones are used in the Old Testament as the important internal

9 Honour the Lord with thy substance, and with the firstfruits of all thine increase:

10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 My son, despise not the chastening of the Lord; neither be weary of his correction:

12 For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

13 Happy is the man that findeth wisdom, and the man that getteth understanding:

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her.

9 Honour the Lord with thy substance, And with the firstfruits of all thine increase:

10 So shall thy barns be filled with plenty, And thy fats shall overflow with new wine.

11 My son, despise not the chastening of the Lord; Neither be weary of his reproof:

12 For whom the Lord loveth he reproveth; Even as a father the son in whom he delighteth.

13 Happy is the man that findeth wisdom, And the man that getteth understanding.

14 For the merchandise of it is better than the merchandise of silver, And the gain thereof than fine gold.

15 She is more precious than rubies: And none of the things thou canst desire are to be compared unto her.

16 Length of days is in her right hand; In her left hand are riches and honour.

17 Her ways are ways of pleasantness, And all her paths are peace.

18 She is a tree of life to them that lay hold upon her:

And happy is every one that retaineth her.

part of the body, very much as we speak of nerves. (See 12 : 4b; 14 : 30b.) **9. Honour**, used in the same way in Isa. 43 : 23, involving the meaning *give, pay*. It is used in a similar way, involving the meaning *reward*, in Num. 22 : 17, 37. **With thy substance**. Naturally a special reference to tithes. See their prominence in Gen. 28 : 22; Lev. 27 : 30f.; Num. 18 : 21f.; Deut. 12, 14, 26. **10**. The verse is similar to Joel 2 : 24. **New wine**. Here the juice of the grape freshly pressed and unfermented, as is shown by the connection with "vats." This is the usual meaning of the Hebrew word here employed, *שֵׁכר*, *shêkh*, although occasionally it indicates wine that is intoxicating; plainly so in Hosea 4 : 11, and perhaps in Judg. 9 : 13. **Fats**. The vat was the receptacle into which the juice ran and was distinct from the press in which the grapes were trodden. Both were usually excavated in the rock (see Isa. 5 : 2), the vat being lower than the press. Similar blessing is pronounced on similar grounds in Deut. 28 : 8; Mal. 3 : 10-12. **11. Be weary of**. The expression is too weak; it should be stronger than **despise of a**. Render, *have loathing for*. **12. Even as a father the son**. Render, *he afflicts a son*. This rendering follows G. and does not necessarily involve any change in the consonantal text, reading *וְכַח־אָבִי, wêkhê'ēbh*, or *וְכַח־אָבִי, yâkh'ēbh*. It is to be preferred chiefly because MT. gives an awkward grammatical construction. The connection with Job (see below) would also be favorable to it. "The thought is found in Job 4, 5 (Eliphaz) and 33 (Elihu), but only here in Proverbs" (Toy). The thought and phraseology here are very similar to those of Job 5 : 17, 18; it seems evident that one is an allusion to the other. The passage here in Proverbs

would naturally be the earlier because it expresses briefly what is present in a much expanded form in Job. This is in harmony with the conclusion as to date of Proverbs in the Introduction. It is not surprising to find an isolated passage in Proverbs teaching a view that later was common and was expressed with much greater fullness. **14. The gaining of it** (A. R. V.) is to be preferred to **the merchandise of it** (R. V.). In the parallelism *the profit thereof* (A. R. V.) is to be rendered, *the acquiring of it*. The thought in both clauses is, it is better to acquire wisdom than silver or gold.

15. Rubies. The Hebrew word, *פְּנִינִים*, *peninim*, is shown by Lam. 4 : 7 to designate something red, which excludes the old rendering, pearls. It is probable, however, that it should be rendered *corals*, which were highly esteemed in antiquity, rather than "rubies." The rendering should be the same in the other occurrences of the word in Proverbs, viz, 8 : 11; 20 : 15; 31 : 10. **B**, render: *And all of thy costly things are not equal in return for her, i. e., are not sufficiently valuable to purchase her*. Ver. 14 and 15 are very similar to 8 : 10, 11; see also 20 : 15; 16 : 16. **16**. Wisdom is here personified. If any difference is intended it is probable that the greater good is to be regarded as in the right hand. **A**, see note on 3 : 2. **B** is similar to Prov. 8 : 18a, and 22 : 4. Riches and honor are spoken of as blessings in 1 Kings 3 : 13. **17. Her ways ... her paths**, those which belong to her, and to which she leads, as in 4 : 11. **Peace**, similar thought in Job 5 : 24; similar mode of expression in Ps. 45 : 8a. **18. A tree of life**. The same phrase is found in 11 : 30; 13 : 12; 15 : 4. (See Gen. 2 : 9; 3 : 22.) The phrase, used figuratively, means a source of life, and is used here

19 The Lord by wisdom hath founded the earth ;
by understanding hath he established the heavens.

20 By his knowledge the depths are broken up,
and the clouds drop down the dew.

21 My son, let not them depart from thine eyes :
keep sound wisdom and discretion :

22 So shall they be life unto thy soul, and grace
to thy neck.

23 Then shalt thou walk in thy way safely, and
thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid :
yea, thou shalt lie down, and thy sleep shall be
sweet.

25 Be not afraid of sudden fear, neither of the
desolation of the wicked, when it cometh.

26 For the Lord shall be thy confidence, and
shall keep thy foot from being taken.

27 Withhold not good from them to whom it is
due, when it is in the power of thine hand to do it.

19 The Lord by wisdom founded the earth ;
By understanding he established the heavens.

20 By his knowledge the depths were broken up,
And the skies drop down the dew.

21 My son, let not them depart from thine eyes ;

Keep sound wisdom and discretion ;

22 So shall they be life unto thy soul,

And grace to thy neck.

23 Then shalt thou walk in thy way securely,

And thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid :

Yea, thou shalt lie down, and thy sleep shall be
sweet.

25 Be not afraid of sudden fear,

Neither of the desolation of the wicked, when
it cometh :

26 For the Lord shall be thy confidence,

And shall keep thy foot from being taken.

27 Withhold not good from them to whom it is due,

When it is in the power of thine hand to do it.

of wisdom because she prolongs life. **19.** The highest praise of wisdom ; it was exhibited by Jehovah in the creation of the world. The same thought is expanded in the personification of 8 : 22 f. Here there is not personification, as is shown especially in **20**, the following verse, **by his knowledge.** The depths were broken up. The meanings assigned are various. Some consider it to be a reference to the going forth of waters from the interior of the earth to flood the earth during the process of formation. Others refer it to events like the flood (Gen. 7) ; see similarity in language. This would then be introduced to indicate that the destroying as well as the creating is from Jehovah. (See Isa. 45 : 7.) Probably, however, "were broken up" should be rendered *broke forth*, referring to the breaking forth of the subterranean mass of water in springs. "The depths" is a phrase often used of the waters under the earth. This rendering is favored by the parallelism, the thought of **a** is thus more in harmony with **b** than in any other rendering. Then **a** refers to a part of the creative activity of which the effects still continue, and **b** to a process continually repeated, in the present as well as in the past. Thus ver. 20 refers chiefly to present results of past creative activity, ver. 19 chiefly to the past creative activity in itself considered. **21. Them.** The meaning is plain, and the antecedent should probably be understood to be the general idea of wisdom, understanding, and knowledge in the preceding verses, rather than any specific word. **Sound wisdom.** See note on this word on 2 : 7. Here the present rendering is not inappropriate. **B** is an exhortation similar in thought to the statement of the purpose of the proverbs in 1 : 2-6. **22. Life.** The word here is thought by some to include the ideas of mental and spiritual life. But it is better, in

accordance with the common meaning, to limit it simply to physical life. **B**, see note on 1 : 9.

23. And thy foot shall not stumble. It

is better to render : *And thou shalt not dash thy foot*, as in the same Hebrew phrase in Ps. 91 :

12. In Jer. 13 : 16 a different form of the same verb, נָאֲחָפָה, *nāghāph*, is used. **24.** Somewhat similar to 6 : 22b ; the contrasted idea is expressed in Deut. 28 : 66. It seems best to translate the verse, nearly with Fr., *If thou liest down, thou shalt not be afraid, but thou shalt continue to rest, and thy sleep shall be sweet.*

"Continue to rest" is the same word as "lie down," שָׁכַח, *shākhāh*, the added meaning here comes only from the context. The meaning is : At night thou shalt not be disturbed by any form of terror, but rather shalt remain quiet, and the sleep shall be sweet. The chief argument for this rendering is that it gives a connected progressive meaning, while the rendering of the R. V. is repetitious. **25.** Render **a** : *Thou needst not be afraid of sudden fear. Sudden fear.* (See Ps. 75 : 19.) **The desolation of the wicked.** This is threatened in 1 : 27.

The phrase might mean *either the desolation which the wicked cause, or that which they suffer.*

The latter is probably correct. It is in harmony with the general thought of Proverbs, and is also the thought suggested by such passages as 1 : 27. **26. Being taken,** render : *a snare.* **27. Them,** render, *him*, which is more in accordance with Hebrew idiom. **Him to whom it is due,** literally *its owner*, which would naturally mean here : one who has a right to it. It is commonly assumed that the verse is intended simply to refer to charity, and is designed to inculcate liberality in giving. There seems no reason, however, for the limitation, as the form of statement is general. It seems better, therefore, to give to the verse the general meaning, **good** being used in the com-

28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not the oppressor, and choose none of his ways.

32 For the froward *is* abomination to the Lord: but his secret *is* with the righteous.

33 The curse of the Lord *is* in the house of the wicked; but he blesseth the habitation of the just.

34 Surely he scorneth the scornors: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame shall be the promotion of fools.

28 Say not unto thy neighbour, Go, and come again, And to-morrow I will give; When thou hast it by thee.

29 Devise not evil against thy neighbour, Seeing he dwelleth securely by thee.

30 Strive not with a man without cause, If he have done thee no harm.

31 Envy thou not the man of violence, And choose none of his ways.

32 For the perverse *is* an abomination to the Lord: But his secret *is* with the upright.

33 The curse of the Lord *is* in the house of the wicked;

But he blesseth the habitation of the righteous.

34 Surely he scorneth the scornors, But he giveth grace unto the lowly.

35 The wise shall inherit glory; But shame shall be the promotion of fools.

mon sense of *benefit*. The meaning is: Withhold not any benefit from its owner, the one who has a right to it, legal or moral; be scrupulous in discharging all your obligations of every kind. **28.** This verse is more specific than the preceding, referring specifically to money. There is no reason, however, to think of charity; it is more natural to think of something due, such as wages. The verse would then be an admonition not to keep back wages, which would be similar to those found in Lev. 19: 13; Deut. 24: 15, and to the allusion in Mal. 3: 5. **29. A** is similar to 6: 14b. **Seeing**, perhaps better, *while*. **30b.** See note on 6: 14c. This verse is closely connected with the preceding; it is really a specific application of the general principle there given. **31. Violence.** J. F. McCurdy ("Biblical World," November, 1900, p. 381) would render simply *injustice*, although admitting that violence is also included. It is probable that violence is the more prominent element, so that *violence* is the better rendering. It means brutal force which regards neither divine nor human right. The connection of thought with ver. 30 is that a man of violence is one who would strive without cause. **32.** This verse is probably to be connected in thought with ver. 31; the perverse man is similar to the man of violence. **An abomination to the Lord.** This combination is found only in Proverbs and Deuteronomy. "Abomination" is something abhorrent, incompatible with the very nature of Jehovah. *Friendship* (A. R. V.) is better than *secret* (R. V.). The real meaning is probably *confidential intercourse*, which would perhaps be a better rendering. **33.** For thought, see Zech. 5: 3f.; Mal. 2: 2. **34.** The usual understanding of *a* is given in the A. R. V. It is more in accordance with the usage of the Hebrew, however, to render, with König ("Syntax," § 319r): *If* (or, *When*) (he deals) with *scorners*, *he scoffs*. **35.** Render: *Wise men shall possess honor, but*

fools lift up (i. e., obtain) *shame*. There are various views of the Hebrew, but this seems to be the most natural rendering.

Chap. 4. Most commentators transpose ver. 18 and 19, considering them to have been accidentally transposed in copying. This is to be accepted, for two reasons. One is that ver. 19 is closely connected with ver. 17, continuing the thought of the wicked, from which the thought naturally turns in closing the paragraph to the contrasted case of the righteous; while as it now stands ver. 18 comes in as an interruption. The other reason is that the conjunction "but," *l, w*, at the beginning of ver. 18 is natural as marking contrast with ver. 19 if that precedes, but is unnatural as it stands, while the absence of a conjunction with ver. 19 is also unnatural as it stands.

The general thought of the chapter: Exhortation to hold fast to wisdom and warning against any form of evil, especially violence. Analysis: (1) ver. 1-9, exhortation to get and keep wisdom; (2) ver. 10-27, warning against evil and evil men: (a) ver. 10-19, especially against violent men; (b) ver. 20-27, against any deviation from the right path. Connection of thought: In (1), ver. 1 is an exhortation to heed the words of the author for two reasons: ver. 2, they are good; ver. 3, 4a, the writer has profited from similar teachings given by his father. Ver. 4b-9 give these teachings, which are an exhortation to get and keep wisdom because of the blessings she bestows. In (2a), ver. 10 is an exhortation similar to that of ver. 1; ver. 11 gives a reason for it; ver. 12 gives the result of following the exhortation; ver. 13, a renewal of the exhortation; ver. 14, 15, admonition to avoid the ways of evil men; ver. 16, 17, two related reasons for this admonition; ver. 19, 18 (see note above), description of the ways of the wicked and of the righteous. In (2b), ver. 20, 21 are an admonition to heed the words of the

CHAPTER IV.

1 **HEAR, ye children, the instruction of a father, and attend to know understanding.**

2 **For I give you good doctrine, forsake ye not my law.**

3 **For I was my father's son, tender and only beloved in the sight of my mother.**

4 **He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.**

5 **Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.**

6 **Forsake her not, and she shall preserve thee: love her, and she shall keep thee.**

7 **Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.**

8 **Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.**

9 **She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.**

10 **Hear, O my son, and receive my sayings; and the years of thy life shall be many.**

11 **I have taught thee in the way of wisdom; I have led thee in right paths.**

12 **When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.**

13 **Take fast hold of instruction; let her not go: keep her; for she is thy life.**

14 **Enter not into the path of the wicked, and go not in the way of evil men.**

15 **Avoid it, pass not by it, turn from it, and pass away.**

1 **HEAR, my sons, the instruction of a father, And attend to know understanding:**

2 **For I give you good doctrine;**

Forsake ye not my law.

3 **For I was a son unto my father,**

Tender and only beloved in the sight of my mother.

4 **And he taught me, and said unto me,**

Let thine heart retain my words;

Keep my commandments, and live:

5 **Get wisdom, get understanding;**

Forget it not, neither decline from the words of my mouth:

6 **Forsake her not, and she shall preserve thee;**

Love her, and she shall keep thee.

7 **Wisdom is the principal thing; therefore get wisdom:**

Yea, with all thou hast gotten get understanding.

8 **Exalt her, and she shall promote thee:**

She shall bring thee to honour, when thou dost embrace her.

9 **She shall give to thine head a chaplet of grace: A crown of beauty shall she deliver to thee.**

10 **Hear, O my son, and receive my sayings;**

And the years of thy life shall be many.

11 **I have taught thee in the way of wisdom;**

I have led thee in paths of uprightness.

12 **When thou goest, thy steps shall not be straitened;**

And if thou runnest, thou shalt not stumble.

13 **Take fast hold of instruction; let her not go:**

Keep her; for she is thy life.

14 **Enter not into the path of the wicked,**

And walk not in the way of evil men.

15 **Avoid it, pass not by it;**

Turn from it, and pass on.

writer; ver. 22, 23, their observance in soul and conduct will bring long life; ver. 24-27, warning against any deviation from the right path.

1. The verse is similar to 1 : 8. **To know**, i. e., so as to become acquainted with.

2. **Law**, render, *teaching*, and see note on 1 : 8.

3. This verse is to be regarded as what is called a circumstantial clause, really subordinate to the following verse which introduces the principal thought, so that it should be rendered, ver. 3: *For, when I was a son*, etc.; ver. 4: *Then he taught me*, etc. **Only beloved**, render, *an only child*.

In the sight of probably means *under the protection of*. This would mean then not that he was necessarily an only child, but that he was in effect such, being the (youngest) one under the special care of his mother.

5. Omit it of R. V., as in A. R. V. **B** shows how to carry out the advice of a. 6. 8 : 17 is similar. 7. Render: *The beginning of wisdom* (is) *get wisdom*; and at the cost of (or, in return for) *all thy possessions get understanding*.

A means that the beginning of wisdom is to realize its importance and worth and to strive after it. **B** adds to this that it should be obtained at the cost of everything else. The rendering of **a** is more natural from the Hebrew than that of R. V. Some have thought that ver. 7 interrupts the connection and should therefore be omitted,

with G. It is not unnatural, however, that after the earnest exhortations to get wisdom, the question should be asked how to get it, to which ver. 7 is designed to be the answer. Ver. 7 thus connects itself quite closely with ver. 5, but it is not unusual that it should not follow immediately. 9. **Chaplet of grace**. See note on the same phrase on 1 : 9.

10. See note on 3 : 2. 11. Render: *I teach thee . . . I lead thee*, etc. There is nothing to indicate that there is a reference to some past teaching; the natural reference is to the present teaching which he is now giving. The verse thus, without *for*, really assigns a reason for ver. 10, as ver. 2 does for ver. 1. **Way of wisdom**. This might mean *way to wisdom*, as in Job 28 : 23, but more probably means the way which belongs to wisdom and comes from her, as in the similar expression in 3 : 17. 12. This is closely connected with ver. 10. For the phraseology in a, see Job 18 : 7, and for the thought, see also Ps. 18 : 36. 13. **Let her not go**. The result of the opposite is seen in Ezek. 18 : 26. **For she is thy life** means she preserves life, she gives length of days. (See ver. 10.) 14a forbids entering into the way of evil men, b, continuing to advance in it if one has been enticed therein. 15. **Pass not by it** means pass not along upon it.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and health to all their flesh.

23 Keep thy heart with all diligence; for out of it *are* the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

16 For they sleep not, except they have done mischief;

And their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness

And drink the wine of violence.

18 But the path of the righteous *is* as the shining light,

That shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness:

They know not at what they stumble.

20 My son, attend to my words;

Incline thine ear unto my sayings.

21 Let them not depart from thine eyes;

Keep them in the midst of thine heart.

22 For they *are* life unto those that find them,

And health to all their flesh.

23 Keep thy heart with all diligence;

For out of it *are* the issues of life.

24 Put away from thee a froward mouth,

And perverse lips put far from thee.

25 Let thine eyes look right on,

And let thine eyelids look straight before thee.

16. For gives a reason for the preceding admonitions to avoid the way of the wicked, which reason is to be found in the character of the wicked. **For** at the beginning of ver. 17 does not give a reason for ver. 16 but is rather to be regarded as co-ordinate with *for* in ver. 16, giving another reason for the preceding admonitions. The two reasons are closely connected, however. Absence of food tends to sleeplessness, abundance of food to sleep, so that sleep and food are associated in the two verses. **19.** **Stumble**, better, *will stumble*. **18.** This verse is somewhat similar to Judg. 5:31. **The shining light**, better, with A. R. V., *the dawning light*, or even better, *the light of dawn*. **B.** Render: *Which continually becomes brighter until full day*. "Full day" is literally *the established (part) of the day*, נֶכְחֹן הַיּוֹם, *nekhôn hâyôm*. This has been understood by most commentators to be a description of noonday, so called because the sun then seems to stand still in the heavens, or because the tongue of the balance then stands upright. But both of these explanations are unnatural. It is better to regard it as a description of the morning when light is fully established, when the day has fully dawned, for the following reasons: (1) It is favored by the parallelism, **a** refers naturally to the dawn. (2) A noun meaning midday is in common use, which would naturally have been used to express that idea. (3) The literal rendering of the expression favors this view. The meaning *established* naturally suggests the full establishment of light, which is in the morning, not at noon. The idea of *standing still* is only inferred, it is not expressed. The path of the righteous, then, is to be regarded as compared to the dawn, in which the light becomes continually stronger until the day is fully established.

It would naturally refer to a cloudless dawn, such as was common during the dry season. What is the point of comparison here with light and darkness respectively? It would naturally be of the same kind in both. One would perhaps be inclined to think of them as having reference to moral character. But there is really nothing here to indicate that meaning; all the evidence would point to the comparison as having reference to the result of moral character, viz, good and evil fortune respectively. This is indicated by the reference to stumbling in ver. 19; it is darkness that causes stumbling, *i. e.*, misfortune. It is also indicated by the general fact that in Proverbs generally, and in this part as well as the others, the prosperity of the righteous and adversity of the wicked are often dwelt upon. In particular this is the thought with which a paragraph is apt to close, as in 2:21, 22.

22. The thought is similar to that of ver. 10 and 13; see also note on 3:2. **Health**, better, *healing*. **23.** **Heart** is here used for the inner part of man in general; render, *soul*. **With all diligence.** This is not the rendering properly of MT., but is obtained by a slight change, reading בְּכָל, *bekhal*, for מְכָל, *mekhal*, giving what is apparently the text of G. and S., although their translations may be only free renderings of MT. There seems to be no need of a change of text; render: *more than all things to be guarded*. **Issues of life.** Perhaps there is no better rendering. The meaning of **b** seems to be, for from it life in its various manifestations goes forth. The life of man, physical and spiritual, is controlled by his soul; the internal governs the external. This is not, perhaps, a common thought in Proverbs, but other explanations give a forced meaning to some of the words. **25.** This verse

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

26 Make level the path of thy feet,
And let all thy ways be established.

27 Turn not to the right hand nor to the left:
Remove thy foot from evil.

CHAPTER V.

1 MY son, attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

3 For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

1 MY son, attend unto my wisdom;

Incline thine ear to my understanding.

2 That thou mayest preserve discretion,

And that thy lips may keep knowledge.

3 For the lips of a strange woman drop honey,

And her mouth is smoother than oil:

4 But her latter end is bitter as wormwood,

Sharp as a two-edged sword.

5 Her feet go down to death;

Her steps take hold on Sheol;

6 So that she findeth not the level path of life:

Her ways are unstable and she knoweth it not.

is similar in thought to 17 : 24. The verse inculcates singleness of purpose in following the right way. **26. Make level.** Render, *Look upon, i. e., consider carefully.* It is an exhortation to careful attention to the way in order that it may not be lost. For the rendering see note on 5 : 6. **Established** means fixed, firm, not varying. The parallelism is really synonymous. Careful attention means careful following of the path. The thought of the verse is similar to that of ver. 25. **27.** The path of wisdom is a straight, level way.

Chap. 5. The general thought of the chapter: Warning against the temptations of adulteresses, and exhortation to lawful love. Analysis: (1) Ver. 1, 2, exhortation to attend to wisdom; (2) ver. 3-6, the reason, statement of the end of adulteresses; (3) ver. 7-14, exhortation to avoid them entirely; (4) ver. 15-19, exhortation instead to the enjoyment of lawful wedded love; (5) ver. 20-23, general conclusion, punishment is sure to overtake the evil-doer. Connection of thought. The thought of (1) and (2) is sufficiently indicated by the analysis and the notes. In (3) ver. 7, 8 are a general admonition to avoid adulteresses entirely; ver. 9-11 describe the results of intercourse with them, chiefly loss of property; ver. 12-14 give the final expression of regret. On (4) see the notes. In (5) ver. 20 is a summing up of the thought of ver. 15-19; ver. 21-23 give a reason for this exhortation: ver. 21, Jehovah sees all a man's acts; ver. 22, 23, as a result of this knowledge follows the certainty that punishment will come upon sin. This is not limited to adultery, but is generalized. It is the connection with ver. 21 that indicates that the punishment of ver. 22, 23 comes from Jehovah.

3. **Strange woman,** see note on 2 : 16.
4. Render with R. V., **But her latter end**

is, not *But in the end she is* (A. R. V.). The verse refers not chiefly to her own fate, but rather to that which she is really preparing for others, for those whom she entices. **Wormwood** is the direct antithesis of **honey** in ver. 3; **sharp**, in contrast with **smooth** of ver. 3. **6.** Render: *So that she does not look upon the path of life; her paths waver* (and) *she does not know it.* It is probable that **b** is to be regarded as the protasis and **a** as the apodosis, so that the meaning will be brought out more clearly in English by transposing the clauses, as follows: *Her paths waver* (and) *she does not know it, so that she does not look upon the path of life.* "She does not know it" is subordinate, so that the prominent thought is that her paths waver; the result of this is that she does not look upon the path of life. The verse is thus largely a negative statement of that which is expressed positively in ver. 5; there it is stated that her feet go down to death, here that she does not look upon the path of life. "Path of life" is to be understood in the usual meaning, a path that leads to continued physical life, the opposite of premature death. There is no reason for giving any other meaning than this usual one to "life" here. The rendering above given differs from the usual one in the meaning assigned to the verb in **a**. The verb is פָּלַס, *pālās*, in the Hebrew. This is variously translated, but is usually supposed to have the fundamental meaning, *make level*. That meaning, however, is not particularly appropriate here and in most of the passages; in one or two it is decidedly inappropriate. It is noticeable that no good reason exists for giving this fundamental meaning to the Hebrew root. It seems better, therefore, to identify the root with the Assyrian root *pālāsū*, which is precisely the same verb in form, and means *to look upon, see*. The meaning thus afforded is more appropriate than the one usu-

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil in the midst of the congregation and assembly.

7 Now therefore, *my* sons, hearken unto me, And depart not from the words of my mouth.

8 Remove thy way far from her, And come not nigh the door of her house:

9 Lest thou give thine honour unto others, And thy years unto the cruel:

10 Lest strangers be filled with thy strength; And thy labours be in the house of an alien;

11 And thou mourn at thy latter end, When thy flesh and thy body are consumed,

12 And say, How have I hated instruction, And my heart despised reproof;

13 Neither have I obeyed the voice of my teachers, Nor inclined mine ear to them that instructed me!

14 I was well nigh in all evil In the midst of the congregation and assembly.

ally given. It is certainly better in this passage. It is specially appropriate in 4:26, where it is used in connection with the preceding verse which speaks entirely of seeing, and in 5:21b, where it is directly suggested by the parallelism, and it is not inappropriate in Isa. 26:7. In Ps. 78:50 probably it should be given the meaning which the common Hebrew word for *see*, רָאָה, *rā'ā*, sometimes has, viz, *prepare, provide*. The meaning *look upon* may also easily be given to the word in Ps. 58:2, instead of the denominative meaning usually assigned. These are all the passages in which the word occurs.¹

7. This verse introduces what is to be regarded as a new paragraph, although closely connected with the preceding, so that **Now, therefore** introduces an express conclusion from the preceding verses. **Sons**, probably an allusion to 4:1. 8. The verse means in general: do not associate with her. **B** is similar to Job 31:9. 9. **Thine honor** is usually understood to be the manly vigor of youth wasted in lust, a possible meaning of the phrase, and **thy years** are supposed to mean the years lost by an early death, probably inflicted by the injured husband. But in opposition to this understanding of the verse is the fact that the following verse, 10, plainly speaks of the loss of property, and there is no allusion in the remainder of the paragraph, through ver. 14, to loss of life. There would be an obvious inconsistency in speaking of death first as the punishment, and afterward of the loss of property. In the connection, therefore, it is better, with Fr., to understand "years" in ver. 9 as used by metonymy for the fruit of the years, *wealth*. "Honor" in ver. 9, הֹדָה, *hōdh*, has usually the meaning, *splendor, majesty*. This would easily pass over into the meaning of *property*. Ver. 9 and 10 would then both refer to the loss of property; they are not tautological, however, for they express the same general idea in

different phraseology, which is often the case.

The cruel is often thought to refer specifically to the husband. More probably, however, it should be given a general application, as referring to any of those into whose power such courses would lead the one to whom advice is given, including the husband. 10. **Strangers—alien**. Various specific meanings have been given to these words. It is doubtful if we are to seek for a specific meaning; it is probable that the meaning is rather general, those strangers to you, in whom you have no interest, probably intended to be in implied contrast with one's own relatives, to whom his property would naturally go. The important point is, you lose your property; some may go to the husband as gifts (see 6:35), while some may be squandered on the woman and those associated with her. **Strength**, render, *wealth*. **Thy labors**, i. e., the result of the labors. 11. **Latter end**, probably not specifically the end of life, as sometimes, but at the conclusion of the experience, *finally*. **B** is sometimes supposed to refer to the physical results of a dissolute life. But this is not the usual point of view of Proverbs, in which emphasis is laid rather upon the more striking effects, such as loss of property, as the more obvious results of sin. Others think that it is to be taken as a figurative account of the loss of property, as in Micah 3:2f. It seems rather more natural, because giving a good meaning without figurative use of the language, to regard it as describing physical condition, but not directly as the result of a dissolute life, rather as the result of the poverty and anxiety which come from the loss of property already described. 14. **In all evil**. This means not moral evil, but *in all calamity*, i. e., in the greatest calamity. The calamity referred to must be death, and this is not death at the hands of the husband, but as a punishment for adultery, inflicted in the presence of the con-

¹ Haupt, (in "Sacred Books of the Old Testament," Proverbs, p. 39), suggests the same meaning for פָּלַס, *pāḏs*, in a part of its occurrences. That work appeared, however, after the manuscript of this commentary was prepared.

15 Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and rejoice with the wife of thy youth.

19 Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man are before the eyes of the Lord, and he pondereth all his goings.

22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.

23 He shall die without instruction; and in the greatness of his folly he shall go astray.

15 Drink waters out of thine own cistern, And running waters out of thine own well.

16 Should thy springs be dispersed abroad, And rivers of water in the streets?

17 Let them be for thyself alone,

And not for strangers with thee.

18 Let thy fountain be blessed;

And rejoice in the wife of thy youth.

19 As a loving hind and a pleasant doe,

Let her breasts satisfy thee at all times;

And be thou ravished always with her love.

20 For why shouldst thou, my son, be ravished with a strange woman,

And embrace the bosom of a stranger?

21 For the ways of man are before the eyes of the Lord,

And he maketh level all his paths.

22 His own iniquities shall take the wicked,

And he shall be holden with the cords of his sin.

23 He shall die for lack of instruction;

And in the greatness of his folly he shall go astray.

gregation, as **b** shows. This was the legal punishment of adultery. (See Lev. 20 : 10; Deut. 22 : 22-27.) This statement probably does not mean that he was tried and acquitted, or succeeded in escaping punishment. It is difficult to see how he could have been acquitted if brought to trial, but rather that he only barely escaped being prosecuted. He had suffered about everything else, in the way of loss of property, and might reasonably have expected the punishment of death as well. The force of **Lest**, in ver. 10, ends here.

15. Ver. 15-19 (it should be 18) are regarded by König (*Stilistik*, p. 109), as an allegory, probably correctly. The basis of the allegory is the comparison of sexual enjoyment to the drinking of water, the point of comparison probably being the satisfaction of the natural desires of man. Ver. 15 would then mean, satisfy your sexual desires in connection with your own wife. 16. In this verse it is thought by many that the representation of ver. 15 is reversed, so that **springs** and **streams** refer to the man. This would be very unnatural. The meaning should be in general harmony with the preceding and following. Others think that the words refer to the man's wife, involving the implied thought that if the husband break the marriage vow the wife may naturally be expected to do the same. This is better, but such an implied thought is not altogether natural. It seems best, therefore, to take "thy springs" and "streams" not in the sense of *those which thou ownest*, i. e., a wife, but *those which thou enjoyest*, in this verse used of a harlot, and in ver. 17 of the wife. This seems to involve the least difficulty. The meaning of ver. 16 then is, let not the water which thou drinkest be from sources common to all, but (ver. 17) from that which is only for thyself. 17. This statement is in the form

of an answer to ver. 16, although the answer to that verse is supposed to be really obvious. 18. **Blessed** is by many referred exclusively to that which in the Old Testament is so often spoken of as the blessing of wedded life, viz, children. No such specific reference, however, seems demanded by the context, so that it is better to regard it as general, including that idea, blessed in general through God's sanction of legitimate enjoyment. **B** is also to be taken in the same general meaning. 19. **Doe**, render, *gazelle*, which is more probably correct. In ver. 15-19 the wife, in contrast with the harlot, is spoken of as a legitimate, as contrasted with an illegitimate means of gratifying sexual desire. This does not mean, of course, that the author considered the marriage relation as consisting only of this side, but this was the side which had force for his argument. The Apostle Paul uses a similar thought in a similar way in 1 Cor. 7 : 9.

20. **Why**. The Hebrew word, לָמָּה, *lammā*, shows that the meaning here is purpose, not cause. The thought is not for *what cause*, but for *what purpose*, with *what intention*. **Strange woman . . . stranger**. See note on 2 : 16. 21. Similar to 15 : 3. **Maketh level**. Render, *looks upon*, and see note on ver. 6. 23. **He shall go astray**. It is probably better to render, *he shall reel*, the word that is used of a drunken man, i. e., he shall stagger and fall.

6 : 1-19. The general thought of the section : Warnings against various common faults. These warnings are (1) ver. 1-5, against suretyship; (2) ver. 6-11, against laziness; (3) ver. 12-15, against general worthlessness; (4) ver. 16-19, against seven specific sins. For further statements concerning the connection of thought see the notes.

CHAPTER VI.

1 MY son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,
2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 Go to the ant, thou sluggard; consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,
8 Provideth her meat in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travel-
leth, and thy want as an armed man.

1 MY son, if thou art become surety for thy neighbour,

If thou hast stricken thy hands for a stranger,

2 Thou art snared with the words of thy mouth,

Thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself,
Seeing thou art come into the hand of thy neigh-
bour:

Go, humble thyself, and importune thy neigh-
bour.

4 Give not sleep to thine eyes,
Nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the
hunter,
And as a bird from the hand of the fowler.

6 Go to the ant, thou sluggard;
Consider her ways, and be wise:

7 Which having no chief,
Overseer, or ruler,

8 Provideth her meat in the summer,
And gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?

10 Yet a little sleep, a little slumber,
A little folding of the hands to sleep:

11 So shall thy poverty come as a robber,
And thy want as an armed man.

1-5. The specific references to the matter of suretyship concerning property are all in Proverbs. The fact that there is no mention of it in the law would indicate that the practice was not a very common one. The references in Proverbs, aside from the present passage, ver. 1-5, are 11:15; 17:18; 20:16; 22:26 f.; 27:13. There are references to suretyship in Ecclesiasticus. The Hebrew phrase used in ver. 1, *אָרַבְה לִּי*, 'arābh lî, never elsewhere means to become surety for one. Hence it is better to render *with* in both clauses of ver. 1, instead of *for*. Then *neighbor* and *stranger* both refer to the creditor, not the debtor. For "stranger" render *another*. 2 is sometimes regarded as part of the protasis, sometimes as the beginning of the apodosis. In the former case the thought of this passage is not the condemnation of all suretyship, but only of that which is ensnaring; in the latter case all is condemned, no exception being made. What is the thought of the other passages in Proverbs? 20:16 and 27:13 are not explicit (see notes there), but the other passages, naturally interpreted, condemn all suretyship, as might be expected in the intense form of expression of Proverbs. Hence it is better to regard the thought here as the same, and ver. 2 as the beginning of the apodosis. This is also more probable from the Hebrew phraseology. *Neighbor* in ver. 3 should naturally have the same application as in ver. 1, *i. e.*, to the creditor. In ver. 1 it is stated that the man addressed is to seek deliverance from the power of the creditor, which must be by a release from his obligation. This, however, would naturally be *before* the

time of payment, not *after*, as is commonly assumed. Hence ver. 4 inculcates diligence; attend to the matter before the time of payment, after which time no mercy is to be expected. A release from the obligation might not unnaturally be obtained in some manner *before* the time of payment, it could hardly be expected later. The interests of the one for whom one became surety are not considered here, it is the way of escaping from the danger. The various other views of the passage which have been held need not be considered in detail. Perhaps the most common interpretation is that which understands the "neighbor" of ver. 3 to be the debtor for whom one has become surety. Then ver. 3-5 are understood to mean, go to the debtor and urge him to pay, so that you need not be held for the debt. That is the kind of advice that would be so obvious that it would seem unnecessary to give it, and the action proposed would be in most cases ineffectual, so that the statement of 3, *deliver thyself*, would hardly seem to be warranted. 3b is a parenthetical clause explaining "deliver thyself" of a. 3c, the rendering of R. V. is probably correct, although not certainly so. This means: comply with any conditions demanded, however humiliating, that ensure your release.

6. *Ant*, *אֶתְּלָה*, *etmālā*, only used here and in 30:25. *Be wise*, better, *become wise*. 8. *Meat*. Render, *food*, with A. R. V. 9. The thought of 20:13a is similar to that of ver. 9-11. 10. Identical with 24:33. This verse is the answer to ver. 9 put into the mouth of the sluggard. 11. Nearly identical with 24:34.

12 A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 These six things doth the Lord hate; yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 A heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

12 A worthless person, a man of iniquity;

He walketh with a froward mouth;

13 He winketh with his eyes, he speaketh with his feet,

He maketh signs with his fingers;

14 Frowardness is in his heart, he deviseth evil continually;

He soweth discord.

15 Therefore shall his calamity come suddenly;

On a sudden shall he be broken, and that without remedy.

16 There be six things which the Lord hateth;

Yea, seven which are an abomination unto him:

17 Haughty eyes, a lying tongue,

And hands that shed innocent blood;

18 An heart that deviseth wicked imaginations,

Feet that be swift in running to mischief;

19 A false witness that uttereth lies,

And he that soweth discord among brethren.

This is the response of the writer to ver. 10. The thought naturally suggested by the comparisons in ver. 11 is not *swiftness*, but *irresistibility*.

12a. Render: *A man of worthlessness is a man of trouble*, or more freely, *A worthless man is a man to whom trouble comes*. The Hebrew word here rendered *trouble*, R. V., *iniquity*, יָסוּר, 'āwēn, is a word which several times in Proverbs means *wickedness, iniquity*, but in at least two passages, 22 : 8 and 12 : 21, has the meaning *trouble, calamity*, which is quite common elsewhere, and, in fact, is probably the original meaning of the word. The latter rendering is to be preferred here. It is necessary, in order to avoid the tautology and the difficulty of construction which seem to be inevitable on any other view. It is also favored by the connection of thought, especially by ver. 15, which thus becomes an expansion of the thought here. The thought is similar to that of 22 : 8. "Man of trouble," אִישׁ יָסוּר, 'ish 'āwēn, is a phrase precisely similar to *man of death*, אִישׁ מָוֶת, 'ish māwēth, rendered *worthy of death* in 1 Kings 2 : 26. In **12b** render as in A. R. V., but omit *he*; **b** is a clause parallel in construction to ver. 13. Ver. 12b, 13, and 14 are explanations and expansions of the phrase *A worthless man* of ver. 12a. **13.** *Speaketh*, render, *shuffles*. The specific signification of the various acts of this verse is not indicated, in general it is evident that they are a part of underhanded, stealthy activity. **14b** is similar to 3 : 29a. **14c.** For similar disapproval of contentment, see especially ver. 19b; 3 : 30; 15 : 1b; 16 : 28; 17 : 14, 19a; 20 : 3b; and for the contrasted idea, Ps. 34 : 14. **15.** The form of statement is entirely general, and would therefore cover both direct visitation from the hand of God, and disaster which comes through the agency of man. The thing asserted is the certainty of the coming of disaster, in some way or

other. Omit *and that*. *Without remedy* distinctly marks this punishment as different from some punishments which are merely temporary.

16-19. The connection of these verses with the preceding is furnished by ver. 19b, which refers to ver. 14c. **16.** *Six . . . yea, seven.* This is an emphatic way of saying *seven*; phraseology similar to this is quite common in the Old Testament. The only other cases of a similar use of numbers in Proverbs are in 30 : 18, 21, 29, and also in 30 : 15 according to the common view, but see note there. There is no special significance in the use of a particular number, for several different numbers are used. **17.** Somewhat similar collections of particulars are found in Ps. 5 : 6; 31 : 18. *Haughty eyes*, similar to 30 : 13; Ps. 18 : 27; 131 : 1; Isa. 2 : 11. *A lying tongue*. See 12 : 19b, 22a; 17 : 7b. *That shed innocent blood*. See 1 : 11 f., 16. **18b** is similar to 1 : 16a. **19b.** See note on ver. 14c.

6 : 20 to 7 : 27. The general thought of the section: Warning against adulteresses because they lead to destruction. Analysis: (1) 6 : 20-35, general warning against adulteresses because of the consequences which are sure to follow adultery; (2) 7 : 1-27, continuation of the warnings, especially in the form of a description of the way in which such temptation really comes. Connection of thought. In (1) 6 : 20-23 give an admonition to heed carefully the teaching of parents; ver. 24, these teachings preserve one from danger from adulteresses; ver. 25, admonition to avoid adulteresses; ver. 26-35, the inevitable consequences of intercourse with an adulteress, loss of property, danger to life, wounds, and dishonor. In (2) 7 : 1-4 give an admonition similar to that of 6 : 20-23 to heed carefully the teachings of the writer (the writer here corresponding to the parents in 6 : 20-23); ver. 5, very similar to 6 : 24, these teachings preserve

20 My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, and tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

23 For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life:

24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

20 My son, keep the commandment of thy father, And forsake not the law of thy mother:

21 Bind them continually upon thine heart, Tie them about thy neck.

22 When thou walkest, it shall lead thee; When thou sleepest, it shall watch over thee; And when thou awakest, it shall talk with thee.

23 For the commandment is a lamp; and the law is light;

And reproofs of instruction are the way of life:

24 To keep thee from the evil woman,

From the flattery of the stranger's tongue.

25 Lust not after her beauty in thine heart;

Neither let her take thee with her eyelids.

26 For on account of a whorish woman a man is brought to a piece of bread:

And the adulteress hunteth for the precious life.

27 Can a man take fire in his bosom,

And his clothes not be burned?

28 Or can one walk upon hot coals,

And his feet not be scorched?

29 So he that goeth in to his neighbour's wife;

Whosoever toucheth her shall not be unpunished.

30 Men do not despise a thief, if he steal

To satisfy his soul when he is hungry:

one from danger from adulteresses; ver. 6-20, a description of a typical case of the temptation of an inexperienced youth by an adulteress; ver. 21-23, his yielding and the inevitable result, death; ver. 24-27, general conclusion, renewed admonition to avoid the adulteress, because her ways lead to death.

20. Almost identical with 1: 8. **Law**, render, *teaching*, and see note on 1: 8. **21**. See note on 3: 3. **A. Continually**, expresses the result of the binding, meaning, so as to be permanent. **22**. In ver. 21 a plural pronoun was used, referring to the nouns of ver. 20 thought of individually as two; the singular pronoun in ver. 22 refers to the thought of the same nouns, but is a construction according to sense, the two nouns are thought of as practically one. **B** is somewhat similar to 3: 24. **23. For**, assigns the reason why the teaching is able to do that which is stated in ver. 22. **For the commandment . . . and the law**, render, *For a commandment . . . and teaching*, and see note on 1: 8. There is no doubt here an allusion to the use of the same words in ver. 20, but since the words have no article in the Hebrew it seems best to regard them as being a generalization of ver. 20, the teaching of thy parents and any similar teaching. **Lamp**, see Ps. 119: 105. **The way of life**, see 2: 19; 3: 2, 16; 5: 6. **24**. For this verse see 2: 16, which is very similar. **To keep thee**. The meaning would probably be better expressed by rendering, *keeping thee*. **Stranger's**. See note on 2: 16. **25a**. See similar language in Exod. 20: 17; Ps. 45: 11; Matt. 5: 28. **In thy heart**, means simply *within thee*. **Take thee**. A similar phrase is found in Eccl. 7: 26. **26**. The form of expres-

sion of **a** seems elliptical and awkward. Many different views of its meaning have been held, and several changes of text have been suggested. A reading may be suggested, involving only a slight change of one letter in the consonantal text, **כִּי בָעַר אֶשׁ הַזֹּנָה**, *ki bhā'ar'esh hāzōnā*, for **כִּי בָעַר אִשָּׁה הַזֹּנָה**, *ki bhē'adh 'ishshā zōnā*, which then would be rendered, *For the fire of a harlot consumes even unto a piece of bread*.¹ This removes the elliptical and awkward nature of the expression, and provides a natural meaning as well as phraseology. It is favored by the fact that the use of the same figure, "fire," in connection with harlots is continued in ver. 27, 28. The meaning would thus be, the destructiveness of the harlot, indicated by fire, continues to operate until the man affected is reduced to a morsel of bread. The parallelism then is synonymous, **a**, indicating the destitution caused by the destructive activity of a harlot, and **b**, the danger to life by reason of an adulteress, presented by a different figure. For the parallelism, see further note on 2: 16. **27. Bosom**, better, *lap*. **29**. A statement in positive form, applying the thought of the questions of ver. 27, 28. **Shall not be unpunished**. The statement is general in form, including both human and divine punishment. There is no reason for restricting it, as many do, to human punishment. It is a positive statement as to the fact of punishment, not as to the precise method. **30-32**. The difficulty here is chiefly concerning the meaning of ver. 30 and its connection with what follows. Many different opinions have been held. Without recounting these, the following is indicated as the meaning and connection of thought which is most natural,

¹ See "American Journal of Semitic Languages," Vol. XIX., p. 53.

31 But if he be found, he shall restore sevenfold ; he shall give all the substance of his house.
 32 But whoso committeth adultery with a woman lacketh understanding : he that doeth it destroyeth his own soul.

33 A wound and dishonour shall he get ; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man : therefore he will not spare in the day of vengeance.

35 He will not regard any ransom ; neither will he rest content, though thou givest many gifts.

31 But if he be found, he shall restore sevenfold ; He shall give all the substance of his house.

32 He that committeth adultery with a woman is void of understanding :

He doeth it that would destroy his own soul.

33 Wounds and dishonour shall he get ; And his reproach shall not be wiped away.

34 For jealousy is the rage of a man ; And he will not spare in the day of vengeance.

35 He will not regard any ransom ; Neither will he rest content, though thou givest many gifts.

because not giving to any portion a forced interpretation. Ver. 30 is to be regarded as a declarative, not an interrogative, statement. Ver. 31 is to be rendered, *But one found must restore seven-fold ; he must give all the substance of his house.* Ver. 30 and 31 speak of two different cases. The great objection to regarding them as referring to the same case is that in the very nature of things one who is stealing to satisfy his hunger would be utterly unable to restore seven-fold. Ver. 30 describes a man who steals and eats at once. Ver. 31 gives the case of the man who is not prompted by hunger, but who steals and keeps, and is **found**, *i. e.*, is caught with the plunder in his possession. Ver. 30 and 31 are in contrast, but the phraseology is Orientaly intense, it is the idiom of exaggerated contrast, where the relatively unimportant is absolutely denied, as in 8 : 10 and elsewhere. The meaning is that comparatively men do not despise the one who steals from hunger, that is, he is not despised and treated with the severity with which men treat the man who is caught with plunder for which he has no such excuse. This meaning is indicated by the fact that an absolute justification of a thief who steals from hunger would be contrary to sound morality, and there is no reason for attributing the thought to the writer here, when this other meaning suits the language used equally well. These two verses, while giving a good meaning in themselves, are really intended to lead up to ver. 32. The relation of thought is not expressed, it is, however, clearly implied. The adulterer is compared to the second case ; his is not a case for which one can find any real excuse which mitigates the offense. But ver. 32b-35 would indicate that there is an additional thought, that the comparison is not simply with the second case rather than the first, but the consequences which follow show it to be even worse than the second case. The results of stealing mentioned are summed up in loss of property ; the results of adultery include more than that. Men do despise him and treat him with such severity that his case is even worse than that of the thief who has no excuse.

31. Sevenfold. This is not strictly according

to the law, which prescribes twofold, Exod. 22 : 4, or four or fivefold, Exod. 22 : 1. These different regulations suggest, however, that the procedure was not absolutely uniform. Probably the statement here has in mind a private settlement, at which prevailing custom would govern. This statement is strengthened in **b. 32b** may be rendered more literally, *He destroys himself who does it.* This statement is amplified in the following verses, showing how this takes place. The appeal is here, as often in Proverbs, to the practical motive of an enlightened self-interest. The rendering, *He destroys himself*, makes the thought general, not an exclusive reference to death, as the following verses show. It means he destroys his own best interests in general. **33.** The fact that in the preceding verse it is adultery distinctively which is spoken of, and the fact that in the two following verses it is the injured husband who is in mind make it probable that he is thought of chiefly here, particularly in the use of the word **wounds**. In the law the punishment of adultery was death for both parties (Deut. 22 : 22-24 ; Lev. 20 : 10 ; see Ezek. 23 : 45-47). As death is not mentioned here it is probable that the reference is not to judicial punishment, but to that inflicted by the husband in private vengeance. The punishment of the woman is not mentioned, probably both because it is not judicial punishment that is in mind, and also because, as in other similar cases, the thought of the author is not concerned with the consequences to the woman, but to the man, as he is giving advice to men. **Reproach**, better, *ignominy*. **34. Day of vengeance.** This might be either legal or private. But the fact that the injured husband is referred to, and also that there are no references to strictly legal punishments, would indicate that the reference is to the private vengeance. **35. Ransom** is general, anything given in place of punishment. **Gifts** is more specific, being used simply of money. It often means *bribes*, which is not the thought here, although similar to that. Here, as indicated already, the reference is to a private settlement by acceptance of money, instead of the infliction of punishment.

CHAPTER VII.

1 MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of a harlot, and subtle of heart.

11 (She is loud and stubborn; her feet abide not in her house:

12 Now is she without, now in the streets, and lieth in wait at every corner.)

1 MY son, keep my words, And lay up my commandments with thee.

2 Keep my commandments and live;

And my law as the apple of thine eye.

3 Bind them upon thy fingers;

Write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister;

And call understanding thy kinswoman:

5 That they may keep thee from the strange woman,

From the stranger which flattereth with her words.

6 For at the window of my house

I looked forth through my lattice;

7 And I beheld among the simple ones,

I discerned among the youths,

A young man void of understanding,

8 Passing through the street near her corner,

And he went the way to her house;

9 In the twilight, in the evening of the day,

In the blackness of night and the darkness.

10 And, behold, there met him a woman

With the attire of an harlot, and wily of heart.

11 She is clamorous and wilful;

Her feet abide not in her house;

12 Now she is in the streets, now in the broad places,

And lieth in wait at every corner.

Chap. 7. 1 is similar to 3:1 and several other passages. 2. **Law**, render *teaching*, and see note on 1:8. **The apple of thine eye**,

better, *the pupil of thine eye*. This is mentioned here as a type of the most precious things, as also in Deut. 32:10; Ps. 17:8. 3. **Fingers**.

The reference here is not to phylacteries, which were a later custom, but probably to seal rings; there is perhaps an allusion to such passages as Exod. 13:16; Deut. 6:8; 11:18. **The table of thine heart**. (See note on 3:3.) **Heart**, render, *mind*. 5. Very similar to 2:16 and 6:24; see also 5:3. **That they may keep thee**. This is probably to be connected not simply with ver. 4, but with all the preceding verses of the chapter. **Stranger woman...**

stranger. (See note on 2:16.) 6. This verse introduces a long illustrative passage, describing by way of example such a case as frequently happens, which shows the danger mentioned in ver. 5. 8. The introduction of the pronouns here to which there is no immediate antecedent is somewhat uncommon, but not unprecedented. It gives no reason for changing the text, as the meaning is plain. The pronouns are probably to be regarded as referring back in thought to ver. 5, or rather to a woman in mind who is of the class there mentioned. Render, *Passing along the street near her corner, walking in the way to her house*. The R. V. implies that he was intentionally seeking her house. Nothing here indicates that, and ver. 10 distinctly implies the opposite. He was merely walking about and chanced to go near her house. She did the seeking. This is the thought indicated in the translation given. **Her corner**, the corner

near her house. 9. It seems plain that **a** refers to twilight, **b** to midnight. Some think that we have here a single case, protracted from twilight to about midnight. That seems quite unlikely, however, if we are to regard the meeting as accidental on the man's part, which is plainly implied elsewhere. It is better, therefore, to regard the statement as covering two classes of cases, in the early evening, and in the middle of the night. A single instance is described, to be sure, but as typical, and this statement comes in here to indicate that there is danger to be apprehended at any time of night. The meaning would be brought out by understanding or before **b**. 10. **Behold** introduces what follows as new and somewhat unusual, and implies that the appearance of the woman was unexpected by the man. **There met him**, render, *there comes to meet him*. **A woman**. Some think it necessary to add the article, *the woman*, i. e., the one mentioned in ver. 8. Here, however, is simply a regular Hebrew idiom by which the article is occasionally omitted with a noun really definite when the intention is to emphasize character and not individuality. No doubt the reference is to the woman of ver. 8. But by the omission of the article the attention is called not so much to that fact as it is to her character, which appears here in the added statements of **b**, ver. 11, 12. 11. **Clamorous and wilful**, better, *boisterous and rebellious*, the latter word referring especially to her attitude toward her husband. Ver. 11, 12 are parenthetical, giving a description of the character and customary actions of this woman; ver. 13 resumes the narrative of ver. 10. 12. **Broad places**,

13 So she caught him, and kissed him, and with an impudent face said unto him,

14 *I have peace offerings with me; this day have I paid my vows.*

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the goodman is not at home, he is gone a long journey:

20 He hath taken a bag of money with him, and will come home at the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

13 So she caught him, and kissed him, And with an impudent face she said unto him:

14 Sacrifices of peace offerings are with me;

This day have I paid my vows.

15 Therefore came I forth to meet thee, Diligently to seek thy face, and I have found thee.

16 I have spread my couch with carpets of tapestry, With striped cloths of the yarn of Egypt.

17 I have perfumed my bed With myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning;

Let us solace ourselves with loves.

19 For the goodman is not at home,

He is gone a long journey:

20 He hath taken a bag of money with him;

He will come home at the full moon.

21 With her much fair speech she causeth him to yield

With the flattering of her lips she forceth him away.

22 He goeth after her straightway, As an ox goeth to the slaughter,

Or as fetters to the correction of the fool;

23 Till an arrow strike through his liver;

As a bird hasteth to the snare,

And knoweth not that it is for his life.

24 Now therefore, my sons, hearken unto me,

And attend to the words of my mouth.

25 Let not thine heart decline to her ways,

Go not astray in her paths.

such as squares before the gates, where the people were accustomed to gather. **13. So she caught him,** better, *And she seized him*. The word *seized* as well as other statements indicates that the seeking was from her. **14a.** Render, *Sacrifices of peace offerings were due from me*. The peace offering was one of the common sacrifices, in which the sacrificial meal was the prominent part. These peace offerings, she now says, were prepared at the fulfillment of vows, and she invites the young man to assist in eating. This shows the union of religion and immorality, which was common in those days. See Hosea 4: 10f; Ezek. 23: 39f. It also shows that she was an Israelite, at least in customs. The regulations for a peace offering in connection with a vow are given in Lev. 7: 16-18. As the sacrifice must be at the temple in Jerusalem, it follows that the scene of this incident is in Jerusalem. **This day.** See the regulation in Lev. 7: 16. **Vows,** apparently more than one were paid at the same time. **15. Omit Diligently. Thee.** The statement that she was seeking this particular man is doubtless to be regarded as pretense; she was seeking some man to share the feast. **16. Carpets of tapestry,** render simply, *coverings*. **B** is manifestly intended to indicate that which is rare and costly. **17.** The three perfumes mentioned in **b** occur together also in Cant. 4: 14, the first two in Ps. 45: 8. The statements of ver. 16, 17, and 20 indicate the possession of wealth. **18b.** Render, *Let us enjoy ourselves with love*. **19. The goodman.** Some would change the text and read *my hus-*

band with G, *וְשֵׁן*, 'ishî, for *וְשֵׁן*, hā'ish. But this is unnecessary. It seems better to regard the expression as purposely slighting and contemptuous. **20. A bag of money.** *Purse* is better than "bag." This is mentioned as an indication of a prolonged absence, making it probable that he is to be regarded as a merchant, gone off for purposes of trade. **The full moon,** probably having reference to a feast, either Passover or Tabernacles, for which he was planning to return. **21. Flattering,** better, *enticing*. **22, 23.** It is generally agreed that there is some corruption of text in these verses, especially in ver. 22c, because they afford no good sense. The simplest of the many corrections offered that gives a suitable meaning is to transpose two words in ver. 22c, *עַל*, 'ekhēs, and *וְשֵׁן*, 'ewil, and to put ver. 23a at the end of ver. 23, the latter change being made because as it stands ver. 23a interrupts the thought and interferes with the parallelism. With these changes, ver. 22, 23 may be translated: *He goes after her suddenly, like an ox that goes to slaughter, or like a fool unto punishment by fetters, (ver. 23) Like the hastening of a bird to a snare; and he knows not that it is at the price of his life, until an arrow cleaves his liver. Fool* has the implied idea of *wicked*, as in the same word rendered *foolish* in Job 5: 3, *וְשֵׁן*, 'ewil, and usually. The form in which disaster overtakes him is not stated, as it is in 5: 9-14, but it comes suddenly and unexpectedly. The result here is death. **25a.** Render, *Let not thy mind turn aside to her ways. Sons* in ver.

26 For she hath cast down many wounded : yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

26 For she hath cast down many wounded : Yea, all her slain are a mighty host.

27 Her house is the way to Sheol, Going down to the chambers of death.

CHAPTER VIII.

1 DOTH not wisdom cry ? and understanding put forth her voice ?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors :

4 Unto you, O men, I call ; and my voice is to the sons of man.

5 O ye simple, understand wisdom : and, ye fools, be ye of an understanding heart.

1 DOTH not wisdom cry, And understanding put forth her voice ?

2 In the top of high places by the way, Where the paths meet, she standeth ;

3 Beside the gates, at the entry of the city, At the coming in at the doors, she crieth aloud :

4 Unto you, O men, I call ;

And my voice is to the sons of men.

5 O ye simple, understand subtilty ;

And, ye fools, be ye of an understanding heart.

24 become singular in ver. 25, a process of individualizing common in Hebrew. **26b** may better be rendered, *And numerous are all her slain*. **26, 27** present the familiar thought in Proverbs of premature death as the punishment for sin, here, for this particular form of sin. **27a**. Render, *Her house is ways to sheol*. This is the literal rendering, and the meaning is, her house offers not one but many ways which lead to the same result. Sheol, as usual, is the place of the dead in general, the punishment consists in the going prematurely. The usual Old Testament meaning of chambers suggests that here in **b** they mean the innermost parts of the region controlled by death, i. e., of sheol ; see the same thought more forcibly expressed in 9 : 18. This would be a rhetorical strengthening of the idea. It does not imply that there could be a return to this life from any part of sheol, but it would say that even if there were, this part is the most inaccessible, from which a return is the least likely.

8 : 1 to 9 : 18. The general thought of the section: Personified wisdom and folly invite the simple-minded to follow their teachings and receive their gifts. Analysis: (1) Ver. 1-3, personified wisdom is introduced as crying out to men ; (2) ver. 4-11, beginning of her message, exhortation to hear ; (3) ver. 12-21, statement of the blessings she brings ; (4) ver. 22-31, the prominent part of wisdom in the creation of the world ; (5) ver. 32-36, general statement of the results of finding and missing wisdom ; (6) 9 : 1-12, invitation to her feast ; (7) ver. 13-18, personified folly also extends an invitation to her feast. Connection of thought: In (2) a general exhortation to hear (ver. 4, 5), is followed by a reason for it, which is a statement of the habitual characteristics of her teachings (ver. 6-9), and another reason, the general value of her instruction (ver. 10, 11). In (3), ver. 12-14 state various desirable qualities involved in the possession of wisdom ; ver. 15, 16, the im-

portance of wisdom to rulers ; ver. 17-21, wisdom brings wealth and also possessions better than wealth. In (4), ver. 22-26 express the thought that wisdom was the first created object ; ver. 27-30a, the presence and activity of wisdom in the creation of the world ; ver. 30b-31, the delight of wisdom in the wonders of creation. In (6), in 9 : 1, 2, wisdom prepares her feast ; in ver. 3-6 she invites the simple to the feast ; ver. 7-10 are a parenthesis, giving the reason why the invitation is limited to the simple, which is that a hardened sinner will not heed instruction, fear of Jehovah is the necessary starting-point ; ver. 11, 12, the importance of heeding the invitation of wisdom, because of the results to one's own life. In (7), ver. 13-15 describe the preparations of folly ; ver. 16, 17, her invitation ; ver. 18, the results to her guests.

1. On this passage, see 1 : 20 f., which is very similar, and notes there. The question plainly implies the answer, *yes*. **2, 3**. It is probable that here, as in 1 : 20 f., we are to think not merely of one place as described, but of various places about the city where wisdom is described as going at the same general time. Ver. 2 designates places best suited for public audience in the streets of the city, while ver. 3 speaks of the square at the entrance of the city, the common meeting-place. **High places** in ver. 2 are shown by the added phrase **by the way** to be not simply *highways, streets*, but rather elevations by the side of the streets. These might be of various kinds in connection with the buildings or the walls, either natural or artificial. **Where the paths meet**, at the intersection of the streets. **She standeth**, render: *She has taken her stand*. **3**. Render: *Beside the gateways, at the portal of the city, at the entrance of the gates, she cries aloud*. These phrases are all descriptive of the same place, the square near the gates.

5. Heart, better, *mind*. It is exceptional that here fools are exhorted to receive wisdom ; usually it is assumed that there is no hope of

6 Hear; for I will speak of excellent things; and the opening of my lips *shall* be right things.
 7 For my mouth shall speak truth; and wickedness *is* an abomination to my lips.
 8 All the words of my mouth are in righteousness; *there is* nothing froward or perverse in them.
 9 They are all plain to him that understandeth, and right to them that find knowledge.
 10 Receive my instruction, and not silver; and knowledge rather than choice gold.
 11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.
 12 I wisdom dwell with prudence, and find out knowledge of witty inventions.
 13 The fear of the Lord *is* to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.
 14 Counsel *is* mine, and sound wisdom: I *am* understanding; I have strength.
 15 By me kings reign, and princes decree justice.
 16 By me princes rule, and nobles, *even* all the judges of the earth.

6 Hear, for I will speak excellent things; And the opening of my lips shall be right things.
 7 For my mouth shall utter truth; And wickedness is an abomination to my lips.
 8 All the words of my mouth are in righteousness; There is nothing crooked or perverse in them.
 9 They are all plain to him that understandeth, And right to them that find knowledge.
 10 Receive my instruction, and not silver; And knowledge rather than choice gold.
 11 For wisdom is better than rubies; And all the things that may be desired are not to be compared unto her.
 12 I wisdom have made subtilty my dwelling, And find out knowledge and discretion.
 13 The fear of the Lord is to hate evil: Pride, and arrogance, and the evil way, And the froward mouth, do I hate.
 14 Counsel is mine, and sound knowledge: I am understanding; I have might.
 15 By me kings reign, And princes decree justice.
 16 By me princes rule, And nobles, *even* all the judges of the earth.

this. The nature of the case and the parallelism both show that they are thought of here as not fully fixed in folly. **6-9.** The usual translation makes ver. 6, 7a a statement concerning the nature of that which wisdom is about to speak on this occasion. But ver. 7b-9 plainly describe general characteristics of wisdom. It therefore seems better to regard ver. 6, 7a also as doing the same, the tenses being frequentatives. So render: *I speak . . . is right things . . . utters truth.* What is always true of her will of course be true of her on this occasion. Ver. 6-9 then give the reason for **hear** at the beginning of ver. 6. **8. Are in righteousness** means are in accordance with justice, *i. e.*, are just. **Crooked or perverse** are used in an ethical sense, describing that which is a perversion of the right, a departure from it. (See 2 : 15.) **9. Plain.** Some think that the meaning here is *true*, but it is more in accordance with the usual meaning of the word to regard it as *clear*. **B. Find**, better, *have attained*. **Right** must be used subjectively, they are recognized as right by those who have already attained knowledge. This teaches that those who are wise will recognize the truth of wisdom's words by the insight that is theirs. This makes the parallelism in ver. 9 not entirely exact, but sufficiently so; the thought of **a** is that they are easily understood, of **b** that they are recognized as true, by the wise men. **10.**
11. See notes on 3 : 14, 15, where the thought and phraseology are similar, and see also 20 : 15. The parallelism and the general thought both show that in 10a we have the idiom of exaggerated contrast, it being a forcible way of expressing comparison. The meaning is: *Receive my instruction rather than silver*, but it is a more forcible expression. Ver. 11 is nearly identical

with 3 : 15; **b** should be rendered almost like 3 : 15b: *And all costly things are not equal in return for her.*

12a. Many think the language too violent, and seek to correct the text. But the language, although striking, is not unnatural. *Prudence*, A. R. V., is better than *subtilty*, R. V., better yet is *shrewdness*. The meaning is that shrewdness is the means of the practical expression of wisdom, as the body is the means of expression for the soul that inhabits it. **B, find out** means *come into possession of*. **13.** Some think that this verse has been transferred from some other passage, or is a later addition, but without sufficient reason. It does, to be sure, somewhat interrupt the connection, but that is quite common in Proverbs. In itself it gives a good meaning. It assumes the close connection between wisdom and the fear of Jehovah, which has appeared in 1 : 29 and 2 : 5, and especially in 2 : 5-8 in connection with ver. 9-11. A familiar truth is stated in the first clause, and the statement there made concerning the fear of Jehovah wisdom then proceeds to assert of herself. The meaning of **evil** in the first clause is explained by the specifications following in the second clause, **pride, arrogance**, etc. **14. I am understanding.** Understanding and wisdom are synonymous, to be sure, but in this personification of wisdom the synonymous qualities are spoken of in ver. 12 and 14 as belonging to wisdom. Hence it is better to render, as the Hebrew allows: *To me (belong) counsel and sound knowledge; to me (belong) understanding (and) might.* The statements in Isa. 11 : 2 are similar; while Job 12 : 13, 16 speaks in a similar way of God. **15. Decree justice** means *decide justly*. On ver. 15-18 see Isa. 11 : 2. **16. Judges**, מִשְׁפָּטִים, *shôph'êtim*. This

17 I love them that love me; and those that seek me early shall find me.

18 Riches and honour *are* with me; *yea*, durable riches and righteousness.

19 My fruit *is* better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

22 The Lord possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: for blessed *are they* that keep my ways.

33 Hear instruction, and be wise, and refuse it not.

17 I love them that love me;

And those that seek me diligently shall find me.

18 Riches and honour *are* with me;

Yea, durable riches and righteousness.

19 My fruit *is* better than gold, *yea*, than fine gold;

And my revenue than choice silver.

20 I walk in the way of righteousness,

In the midst of the paths of judgement:

21 That I may cause those that love me to inherit substance,

And that I may fill their treasures.

22 The Lord possessed me in the beginning of his way,

Before his works of old.

23 I was set up from everlasting, from the beginning, Or ever the earth was.

24 When there were no depths, I was brought forth; When there were no fountains abounding with water.

25 Before the mountains were settled,

Before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields,

Nor the beginning of the dust of the world.

27 When he established the heavens, I was there:

When he set a circle upon the face of the deep:

28 When he made firm the skies above:

When the fountains of the deep became strong:

29 When he gave to the sea its bound,

That the waters should not transgress his commandment:

When he marked out the foundations of the earth:

30 Then I was by him, as a master workman:

And I was daily *his* delight,

Rejoicing always before him;

31 Rejoicing in his habitable earth;

And my delight was with the sons of men.

32 Now therefore, *my* sons, hearken unto me:

For blessed *are they* that keep my ways.

33 Hear instruction, and be wise,

And refuse it not.

means rulers, those who in a broad way administer justice, as in Amos 2 : 3; Micah 5 : 1; Ps. 2 : 10. This clause sums up the preceding, meaning, in short, all the rulers of the earth. It is to be noted that the opinion expressed of rulers in ver. 15, 16 is wholly favorable. **17b**, render: *And those that seek me find me*, a general truth, in harmony with **a**. **18a** is similar to 3 : 16b and 22 : 4. **Righteousness**. It is implied that this is accompanied by its natural result, viz, prosperity, as stated more fully in ver. 20, 21. For this idea see especially Ps. 24 : 5. **19**. Quite similar to 3 : 14, 15 and 8 : 11, although the thought here is slightly different. In those passages the comparison is with wisdom herself, here with wisdom brings. **21**. **Inherit**, render, *possess*.

Some suppose that in ver. 22-31 there is the teaching that wisdom is actually a person. But this is highly improbable and unnecessary; personification meets all the requirements of the description. The personification of wisdom here is similar to that found in all the rest of the chapter, in 9 : 1-12, and in 1 : 20-33. In this passage personified wisdom is described as the first created object, and as being present and assisting at the creation of the world, and also

as rejoicing in the creation. This teaches simply that the creation was an impressive display of Jehovah's wisdom, which is the same thought as in 3 : 19f. **22**. Render: *Jehovah formed me as the beginning of his way, the first of his works of old*. **Way** means creative activity. (See Job 26 : 14.) **23**. Render: *I was established in ancient time, in the beginning, at the first times of the earth*. Ver. 23-26 declare that wisdom is the first created object, created in times indefinitely remote. **25**. **Settled**, better, *sunk*. **26**. **Dust**, more literally, *clouds*. **27**. **Circle** refers to the horizon. **28**. **Skies**, literally, *clouds*. **B** refers probably to the fountains on the earth. **29**. See Job 38 : 8-11; Jer. 5 : 22; Ps. 104 : 9. **Marked out**, better, *laid*. **A** refers to the boundary between sea and land. **30, 31**. **Master workman**. This meaning is not certain here, but is probable. **His delight**, render: *Full of delight*. **Rejoicing** (twice) is not the literal meaning, it is too serious a word. *Making merry*, as the phrase is used in the Bible, is perhaps the best rendering; the Hebrew word, רִנָּה, *sihēq*, is so translated in Jer. 15 : 17. The same verb is used in Prov. 10 : 23. It is a word expressing exuberant, light-hearted joy. The thought which many have

34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
35 For whoso findeth me findeth life, and shall obtain favour of the Lord.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

34 Blessed is the man that heareth me, Watching daily at my gates, Waiting at the posts of my doors.

35 For whoso findeth me findeth life.

And shall obtain favour of the Lord.

36 But he that sinneth against me wrongeth his own soul:

All they that hate me love death.

CHAPTER IX.

1 WISDOM hath builded her house, she hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine which I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

1 WISDOM hath builded her house,

She hath hewn out her seven pillars:

2 She hath killed her beasts; she hath mingled her wine;

She hath also furnished her table.

3 She hath sent forth her maidens, she crieth

Upon the highest places of the city,

4 Whoso is simple, let him turn in hither:

As for him that is void of understanding, she saith to him,

5 Come, eat ye of my bread,

And drink of the wine which I have mingled.

6 Leave off, ye simple ones, and live;

And walk in the way of understanding.

7 He that correcteth a scorner getteth to himself shame:

And he that reproveth a wicked man getteth himself a blot.

8 Reprove not a scorner, lest he hate thee:

Reprove a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser:

Teach a righteous man, and he will increase in learning.

found here, that creation was so *easy* for wisdom that it was like play, is quite foreign to the usual meaning of the word. **34.** In **b** and **c** the reference is to those waiting at the palace of a king or great man to see him, as in 14: 19. **35. Findeth life, and shall obtain favor.** Render: *Has found life, and has obtained favor.* The meaning is not so much that the possession of wisdom gives the assurance that one will obtain life and the favor of Jehovah, as it is that they are necessarily involved in the very possession of wisdom itself. The thought is substantially the same as that of the R. V., but stronger. **36a.** Render: *But he that misses me wrongs himself.* "Misses" is in contrast with "findeth" in ver. 35. This is the original meaning of the word, **חָטָא**, *hātā*, from which the much more common meaning *to sin* is derived. Here this meaning is indicated not only by the connection with ver. 35, but also by the meaning; one can hardly be said to sin against wisdom. The form of expression in the Hebrew would also be unusual if that were the meaning.

Chap. 9. 1. Her seven pillars. The pillars referred to were probably those used in supporting an upper gallery in a house around a central court. There is no reason to think that seven is used as having any sacred or mystical significance; it is more likely that it was simply a common number for such pillars. **2.**

Meat was a luxury, not a common article of diet with the masses of the people. It is thus emphasized as a prominent element in a feast. **Furnished**, better, *made ready*. **3.** This verse seems to present an inconsistency in the sending forth of the maidens, *i. e.*, servants with the invitation, and also in speaking of wisdom herself as crying. Inasmuch as what is said of wisdom is not that she goes forth, but only that she cries, it is probable, in harmony with the usual custom concerning feasts, that she is not to be thought of as going out herself, but the crying is through the agency of the maidens of **a**. **4. Void of understanding.** The Hebrew phrase, **לֵב חָסֵר**, *hāsār lēbh*, elsewhere has regularly an unfavorable meaning; here the parallelism and connection of thought show that it has not. **5. Bread**, better, *food*. **Mingled.** The mingling according to the common custom was with spices in preparation for drinking. **6.** This verse in its literal language shows plainly the meaning of the figurative language preceding, especially ver. 5. **Leave off.** The object naturally implied is simplicity. **7. Shame.** This is the common meaning of the word, but here the connection demands something more specific, so that the rendering of the A. R. V., *reviling*, is better. **Getteth himself a blot.** Render, *it is a blot to him*. **9.** The parallelism of **wise man** and **righteous man** is very instructive, indicating that in the usage of

10 The fear of the Lord *is* the beginning of wisdom; and the knowledge of the Holy *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 A foolish woman *is* clamorous; *she is* simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso *is* simple, let him turn in hither: and *as* for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread *eaten* in secret *is* pleasant.

18 But he knoweth not that the dead *are* there; and that her guests *are* in the depths of hell.

10 The fear of the Lord *is* the beginning of wisdom:

And the knowledge of the Holy One *is* understanding.

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou art wise, thou art wise for thyself: And if thou scornest, thou alone shalt bear it.

13 The foolish woman *is* clamorous;

She is simple, and knoweth nothing.

14 And she sitteth at the door of her house,

On a seat in the high places of the city,

15 To call to them that pass by,

Who go right on their ways,

16 Whoso *is* simple, let him turn in hither:

And as for him that *is* void of understanding, she saith to him,

17 Stolen waters are sweet,

And bread *eaten* in secret *is* pleasant.

18 But he knoweth not that the dead *are* there; That her guests *are* in the depths of Sheol.

CHAPTER X.

1 THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

1 THE proverbs of Solomon.

A wise son maketh a glad father:

But a foolish son *is* the heaviness of his mother.

2 Treasures of wickedness profit nothing:

But righteousness delivereth from death.

the writer the thought of the two was very similar, *i. e.*, that a wise man was a religious man, which is indicated by other passages as well. **10.** The verse is very similar to 1:7a. The mention of "wise man" in ver. 9 naturally suggests a statement of the fundamental necessity in wisdom. **Holy One.** The phrase is used of God also in 30:3. In general ver. 7-10 teach that admonition and instruction are of profit to those inclined to be wise, not to those hardened in sin. See further on the thought the note at the beginning of chap. 8. Ver. 11, 12 are connected closely with ver. 6. **11.** See note on 3:2. **12b.** It should be omitted. The implied object is the punishment naturally associated with evil-doing.

13-18. In these verses folly is personified as a woman, and, in fact, a harlot. The representation here is founded upon chap. 5 and 7, but with a difference. In those chapters there is no personification, but the harlot is chosen as one common example of folly. Here folly is personified as a harlot, a representation which corresponds to and is in contrast with the personification of wisdom in ver. 1-6 and 11, 12. It is probable that the personification of folly was suggested by the personification of wisdom. **13. Clamorous**, better, *boisterous*, as in 7:11. **The foolish woman**, render *folly*, on account of the connection of thought, especially the relation to ver. 1. **14b.** There is no reason for regarding this as describing a different place from **a**, it may be taken, therefore, simply as an indication that her house is to be regarded as in a high part of

the city. **15b** indicates that there is no intention of turning aside unto her. **16.** Substantially identical with ver. 4. **17a** is evidently an allusion to 5:15; this is put in opposition to the teaching there given. **18.** The verse is similar to 7:27 but more forcible. See note there. (See also 2:18; 5:5.) The certainty that death will come prematurely upon her guests is such that, to express the thought in the strongest possible way, they are spoken of as already dead.

Chap. 10. In chap. 10 to 29 there is no connected progress of thought, so that no analysis can be given. In these chapters each verse or small group of verses is independent of those about it. In 22:17 to 29 there are sometimes groups which include several verses. In 10:1 to 22:16, however, there are no such groups; each verse is separate and independent, and each consists of only two lines or members, the only apparent exception being 19:7, on which passage see note. In this section, in many cases, several verses express similar thoughts, but there is no logical order of arrangement. On this main division of the book, see further in the Introduction. According to Ewald there are the following divisions of thought: chap. 10:1 to 12:28; 13:1 to 15:19; 15:20 to 17:24; 17:25 to 19:19; 19:20 to 22:16, but there are only superficial indications of such a division.

1a is identical with 15:20a; **b** is similar to 15:20b; 29:3a is similar to **a**. **Maketh a glad father**, it is more literal to render, *makes glad* (his) *father*. **Heaviness**, better, *grief*. **2b** is identical with 11:4b; **a** is similar to

3 The Lord will not suffer the soul of the righteous to fanish : but he casteth away the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand : but the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son : but he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just : but violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed : but the name of the wicked shall rot.

8 The wise in heart will receive commandments : but a prating fool shall fall.

9 He that walketh uprightly walketh surely : but he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow : but a prating fool shall fall.

11 The mouth of a righteous *man* *is* a well of life : but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes : but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found : but a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge : but the mouth of the foolish *is* near destruction.

15 The rich man's wealth *is* his strong city : the destruction of the poor *is* their poverty.

3 The Lord will not suffer the soul of the righteous to fanish :

But he thrusteth away the desire of the wicked.

4 He becometh poor that dealeth with a slack hand :

But the hand of the diligent maketh rich.

5 He that gathereth in summer *is* a wise son :

But he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the righteous :

But violence covereth the mouth of the wicked.

7 The memory of the just *is* blessed :

But the name of the wicked shall rot.

8 The wise in heart will receive commandments :

But a prating fool shall fall.

9 He that walketh uprightly walketh surely :

But he that perverteth his ways shall be known.

10 He that winketh with the eye causeth sorrow :

But a prating fool shall fall.

11 The mouth of the righteous *is* a fountain of life :

But violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes :

But love covereth all transgressions.

13 In the lips of him that hath discernment wisdom is found :

But a rod *is* for the back of him that is void of understanding.

14 Wise *men* lay up knowledge :

But the mouth of the foolish *is* a present destruction.

15 The rich man's wealth *is* his strong city :

The destruction of the poor *is* their poverty :

11 : 4a. (See also 11 : 19 ; 12 : 28.) **Treasures of wickedness**, wealth gained by wickedness. **Profit nothing**, to the man himself. **B**, as elsewhere, premature death is a punishment for sin ; **delivereth from death** means, delivers from this premature death. **3**. Similar to 13 : 25. **Soul** is here the seat of desire, as indicated by frequent usage elsewhere and by the parallelism. **B. Thrusteth away**, *i. e.*, disappoints. **Desire**, render literally, *evil desire*. **4**. Something similar to 12 : 24. Render : *A slack hand makes poverty, but the hand of the diligent makes riches*. This involves no change in the consonantal text, but a change of one vowel, reading **שָׁלַח**, *re'sh*, for **שָׁלַח**, *re'sh*, and is favored by the fact that it follows G., S., and T. The idea may be freely expressed, the slothful make poverty, the diligent make wealth. **Hand** in both clauses is by metonymy for person. **5**. See 6 : 8. Render with R. V. Marg., *a son that does wisely*, and *a son that does shamefully*. **6. Blessings**. It is not necessary to restrict this to blessings which come directly from God, as the form of statement is general. It is better to regard the term as including blessings both from man and God. **Upon**, better, *for*. **B**. Render as R. V. Marg., *But the mouth of the wicked covereth violence*. It is identical with ver. 11b. The translation given affords a better meaning than that of the R. V., and is also favored by the parallelism in ver. 11. By this it is meant that there is violence in the heart of the wicked, but he strives to conceal it in his

language. **7a**. The meaning *is*, men invoke blessings on the righteous. **B. Shall rot**, *i. e.*, shall perish, be forgotten. **8a**. (See 2 : 1 ; 7 : 2.) **Will receive commandments**, will be open to instruction. **B** is identical with ver. 10b. **9a**. (See 2 : 7b.) **Surely**, better, *securely*. **B. Shall be known**, *i. e.*, shall be unable to conceal his evil deeds, and of course the punishment will follow. **10a** is similar to 6 : 13b ; **b**, identical with 8b. **11a** is similar to 13 : 14. (See also 18 : 4.) **B** is identical with 6b ; see rendering there. Here the parallelism is antithetic, the mouth of the wicked is only a cloak for that which injures men. **12b** is similar to 17 : 9a. **Transgressions**, not one's own but those of others, love forgives and forgets. **13b** is similar to 26 : 3b ; 19 : 29b. The antithesis of the two clauses is implied, not directly stated. The implied conclusion of **a** is : therefore no punishment is needed ; while the implied reason for **b** is : because he talks and acts foolishly. **14b** is similar to 13 : 3b ; 18 : 7. **A. Lay up** means store up, keep as treasure for one's own profit, and do not waste it by excessive talkativeness. In **b** by contrast the meaning is that the inconsiderate talking of fools makes them always a source of danger. **A present**, render, *imminent*. **15a** is identical with 18 : 11a, the thought there being given a different application. **B**, render, *Their poverty is the destruction of the poor* ; which means, a little more freely expressed, the poverty of the poor is their destruction. The verse points out a noteworthy fact as

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to sin.

17 *He is in the way of life* that keepeth instruction: but he that refuseth reproof erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, *is a fool*.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips *is wise*.

20 The tongue of the just *is as choice silver*: the heart of the wicked *is little worth*.

21 The lips of the righteous feed many: but fools die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

23 *It is as sport to a fool to do mischief*: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is the wicked no more*: but the righteous *is an everlasting foundation*.

26 As vinegar to the teeth, and as smoke to the eyes, so *is the sluggard to them that send him*.

27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

28 The hope of the righteous *shall be gladness*: but the expectation of the wicked shall perish.

29 The way of the Lord *is strength to the upright*: but destruction *shall be to the workers of iniquity*.

16 The labour of the righteous *tendeth* to life; the increase of the wicked to sin.

17 He *is in the way of life* that heedeth correction: But he that forsaketh reproof erreth.

18 He that hideth hatred *is of lying lips*; And he that uttereth a slander *is a fool*.

19 In the multitude of words there wanteth not transgression:

But he that refraineth his lips doeth wisely.

20 The tongue of the righteous *is as choice silver*: The heart of the wicked *is little worth*.

21 The lips of the righteous feed many:

But the foolish die for lack of understanding.

22 The blessing of the Lord, it maketh rich, And he addeth no sorrow therewith.

23 It *is as sport to a fool to do wickedness*:

And so *is wisdom to a man of understanding*.

24 The fear of the wicked, it shall come upon him:

And the desire of the righteous shall be granted.

25 When the whirlwind passeth, the wicked *is no more*:

But the righteous *is an everlasting foundation*.

26 As vinegar to the teeth, and as smoke to the eyes, So *is the sluggard to them that send him*.

27 The fear of the Lord prolongeth days: But the years of the wicked shall be shortened.

28 The hope of the righteous *shall be gladness*: But the expectation of the wicked shall perish.

29 The way of the Lord *is a strong hold to the upright*;

But it *is a destruction to the workers of iniquity*.

matters go in this life, viz, the value of money.

16a is similar to 11: 19a. **Labour**, render, *acquisition*. **B. Sin**, render, *punishment*. It is the word commonly meaning sin, חַטָּאת, *hättä'th*, but here it means *punishment as the result of sin*,

a meaning favored by the parallelism, and found also in Zech. 14: 19; Num. 32: 23.

17. The natural and probably correct rendering is: *He who heeds instruction is a way to life; but he who neglects reproof leads astray*.

The thought in both clauses is the effect of one's life upon others.

The thought in a is similar to that of ver. 11a.

18a. The natural rendering is: *Lying lips conceal hatred*.

The thought is similar to that of ver. 6b and 11b.

19. The thought is similar to that of 13: 3; 15: 28; 17: 27a.

Refraineth, better, *restrains*.

20. **Heart**, better, *mind*.

This verse goes on the supposition that the tongue expresses what the mind thinks.

21. **Feed**, better, *guide*.

The Hebrew word means to *tend*, as a shepherd his flock, which includes both feeding and guidance.

In this connection it is the latter thought that is suggested.

Note the contrast: **Righteous**—**foolish**.

22. Another rendering proposed for b is: *And to him with it (the blessing) adds nothing*, similar to R. V. Marg.

Either is possible from the Hebrew, but that of R. V. is to be preferred.

The difficulty with the other rendering is not that it is contradictory to the thought of Proverbs, but rather that it is not in accordance with the usual emphasis; in the case of a good man, here considered, the thought usually emphasized is not that of opposition between human and

divine activity, but rather their unity, the human being subordinate to the divine.

23. **Sport**, a noun from the word rendered *rejoicing* in 8: 30; for meaning see note there.

A indicates by **as sport** the *joy of a fool in wickedness*.

The thought of the *ease* with which a fool does wickedness, which many have found here, is not naturally suggested by the Hebrew word rendered *sport*.

B means, as the rendering of the R. V. indicates, that in the same way the man of understanding has joy in wisdom.

24. **The fear of the wicked** is the thing which the wicked fears.

25b. In accordance with the parallelism, which is antithetic, this is to be regarded as meaning a foundation not for others but for himself; he is firmly established forever.

The thought is thus similar to that of ver. 30a; 12: 7, although the phraseology is different.

26. The prominent effects of vinegar to the teeth and smoke to the eyes would naturally be *irritation*.

This, then, is to be regarded as the point of comparison, the sluggard produces irritation in one who uses him as a messenger.

To them that send him, it is more in accordance with Hebrew idiom to render, *to him who sends him*.

27. (See note on 3: 2.)

28a. The parallelism indicates that the thought is not that the hope of the righteous is a hope for pleasant things, but it is a hope that brings gladness because it is fulfilled.

29b is identical with 21: 15b, in a somewhat different connection.

The way of the Lord (*Jehovah*) in a is his course of action, his government of the world, as in Ps. 18: 30; Ezek. 18: 25.

In both a and b

30 The righteous shall never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness.

30 The righteous shall never be removed:

But the wicked shall not dwell in the land.

31 The mouth of the righteous bringeth forth wisdom:

But the froward tongue shall be cut off.

32 The lips of the righteous know what is acceptable:

But the mouth of the wicked *speaketh* frowardness.

CHAPTER XI.

1 A FALSE balance is abomination to the Lord: but a just weight is his delight.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

1 A FALSE balance is an abomination to the Lord:

But a just weight is his delight.

2 When pride cometh, then cometh shame:

But with the lowly is wisdom.

3 The integrity of the upright shall guide them:

But the perverseness of the treacherous shall destroy them.

4 Riches profit not in the day of wrath:

But righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way:

But the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them:

But they that deal treacherously shall be taken in their own mischief.

7 When a wicked man dieth, *his* expectation shall perish:

And the hope of iniquity perisheth.

8 The righteous is delivered out of trouble,

And the wicked cometh in his stead.

the meaning is clear, although the connection between subject and predicate is not altogether precise, as is quite common in Proverbs. It is, in fact, a mixture of figures to speak of "the way" as a **stronghold**. 30a. The thought is similar to that of ver. 25b, see note there; and to 12: 3b. 31. **Bringeth forth**, better literally, *buds with*. **Froward** (*pervse*). The rendering of the A. R. V. is the better. 32. **Speaketh frowardness** (*speaketh perverseness*). The rendering of the A. R. V. is the better. It would be more literal to render, *is perverseness*, giving substantially the same meaning.

Chap. 11. 1. Similar to 16: 11; 20: 10, 23; Lev. 19: 36; Deut. 25: 13-16. **Just**, literally, *full*, perhaps better, *correct*. 2. Similar to 18: 12; a is similar to 16: 18. 4b is identical with 10: 2b; a is similar to 10: 2a. **The day**, better, *a day*. In the nature of the case the wrath is God's, but there is no indication that any one particular occasion is meant; it is any time when God punishes. For similar prophetic teaching, see Ezek. 7: 19; Zeph. 1: 18. (See also Job 21: 30.) 5a is similar to 3: 6. Here is said of right action what is there said of God's action as the result of knowledge of him. These statements are not contradictory, but supplementary. **Shall direct**, render, *shall make smooth*. (See note on 3: 6.) Here a speaks of success; b, of failure. 6b. Render, *But the treacherous shall be captured through their own evil desire*. 7.

Shall perish, render, *perishes*. **Iniquity**, render, *profligates*. It is difficult to get a suitable meaning for this verse without supposing a reference to the future life. To interpret it of the expectation of a prosperous posterity seems unnatural in the absence of any indication of that meaning. It is undoubtedly true that in general the book of Proverbs gives no teaching concerning a future life except of the shadowy existence in sheol. But there are a few passages which cannot naturally be explained without bringing in the idea of a future life. It seems necessary, therefore, to say that these passages do teach a future life, although not with any fullness or explicit teaching, but rather as a hope and expectation. This is particularly true of the present passage and 14: 32, the thought of which is similar. 8a is similar to 12: 13b. **In his stead**, better, *in his place*. Does this verse mean that the wicked really suffers for the righteous the punishment that properly belongs to the righteous? This can hardly be the thought, for, according to the uniform teaching of Proverbs, there is no punishment properly belonging to the righteous. Trouble for the righteous is not punishment and therefore is necessarily fleeting. The wicked, however, is properly deserving of affliction as a punishment. Nowhere in Proverbs does trouble for the righteous or prosperity for the wicked last through life. Hence when trouble comes to the righteous, this passage teaches, it does not last, but the wicked

9 A hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall smart for *it*: and he that hateth suretiship is sure.

16 A gracious woman retaineth honour: and strong men retain riches.

17 The merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

9 With his mouth the godless man destroyeth his neighbour:

But through knowledge shall the righteous be delivered.

10 When it goeth well with the righteous, the city rejoiceth:

And when the wicked perish, there is shouting.

11 By the blessing of the upright the city is exalted: But it is overthrown by the mouth of the wicked.

12 He that despiseth his neighbour is void of wisdom:

But a man of understanding holdeth his peace.

13 He that goeth about as a talebearer revealeth secrets:

But he that is of a faithful spirit concealeth the matter.

14 Where no wise guidance is, the people falleth: But in the multitude of counsellors there is safety.

15 He that is surety for a stranger shall smart for it: But he that hateth suretiship is sure.

16 A gracious woman retaineth honour:

And violent men retain riches.

17 The merciful man doeth good to his own soul: But he that is cruel troubleth his own flesh.

ultimately endures it in his place, *because it* properly belongs to him. See 21 : 18, where a similar thought is presented in an even stronger form. **9.** The verse can be rendered either, *With his mouth the godless man would* (seeks to) *destroy his neighbor; but through* (their) *knowledge the righteous are delivered*; or, *With his mouth the godless man destroys his neighbor; but through the knowledge of the righteous men are delivered*. The former rendering means: The godless man seeks to destroy his neighbor, who is the righteous, but unsuccessfully, for the righteous delivers himself by his own knowledge. The latter means: The godless in general does destroy his neighbors, who are not thought of as distinctively righteous or wicked; the righteous, on the other hand, delivers his fellowmen. The latter is to be preferred, chiefly because in this way the parallelism is made more precise, both clauses then having reference to the effects on others, not on themselves, of the activity of these two classes respectively. The thought thus becomes very similar to that of 12 : 6. **10, 11.** The city in both verses should be a city. **10. Shouting** is for joy. **11. Blessing of the upright.** "Of" indicates source, the blessing that comes from the words and deeds of the upright. **12. Despiseth.** The parallelism suggests plainly that this is expressed in speech, so that the meaning here is, *speaks contemptuously of*. The parallelism also suggests that the translation should be transposed so as to read, *a man lacking in understanding despises his neighbor*. **13a** is nearly the same as 20 : 19a. Render, *He who reveals* (his own) *secret purpose is a talebearer; but he who conceals a matter is trustworthy in spirit*. This rendering is that of V. and is favored by

the parallelism. The thought is the importance of keeping one's own counsel. He who does not keep his own counsel is nothing less than a gossip, and it is only the man who keeps his own matters to himself who is really trustworthy. The common rendering comes from a wrong idea of the word usually rendered secrets in this passage and elsewhere. It does not in any case really mean secret as such, but rather secret counsel or purpose of one or more, as is shown by the passages where it is usually translated secret (Amos, 3 : 7; Ps. 25 : 14). The only other passages where it has this meaning are two in Proverbs, 20 : 19 and 25 : 9. 20 : 19 is to be rendered: *He who reveals* (his own) *secret purpose is a talebearer; therefore have nothing to do with one easily enticed as to his lips, i. e., one whose lips are easily enticed to reveal his secret purpose*. "Easily enticed as to his lips" is a more probable rendering than that of the R. V., although that would give substantially the same meaning. 25 : 9 is to be rendered: *Conduct thy case with thy neighbor* (alone, directly), *and* (thy) *secret purpose do not reveal to another*, let no one else know anything about it. "He that heareth" of 25 : 10 is the same person as "another" of ver. 9, the one to whom he tells the matter. **14b** is identical with 24 : 6b. The thought is the same as in 15 : 22; 20 : 18. **15.** See especially 6 : 1-5 and note there. **A,** render, *If one is surety for another he shall surely suffer*. **Sure**, better, *secure*. This rendering makes **a** as well as **b** a general statement condemning all suretiship. This is favored by the parallelism and also by the thought elsewhere. **16. Retaineth . . . retain.** Obtaineth . . . obtain, the rendering of the A. R. V., is better. The verse means, violence may win the

18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be a sure reward.*

19 As righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

20 They that are of a froward heart are abomination to the Lord: but *such as* are upright in *their* way are his delight.

21 *Though hand join in hand,* the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As a jewel of gold in a swine's snout, so is a fair woman* which is without discretion.

23 The desire of the righteous *is* only good: but the expectation of the wicked *is* wrath.

24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth it.

27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.

18 The wicked earneth deceitful wages: But he that soweth righteousness *hath a sure reward.*

19 He that is steadfast in righteousness *shall attain* unto life:

And he that pursueth evil *doeth it* to his own death.

20 They that are perverse in heart are an abomination to the Lord:

But *such as* are perfect in *their* way are his delight.

21 *Though hand join in hand,* the evil man shall not be unpunished:

But the seed of the righteous shall be delivered.

22 *As a jewel of gold in a swine's snout, So is a fair woman* which is without discretion.

23 The desire of the righteous *is* only good: But the expectation of the wicked *is* wrath.

24 There is that scattereth, and increaseth yet more;

And there is that withholdeth more than is meet, but *it tendeth* only to want.

25 The liberal soul shall be made fat: And he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him:

But blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good seeketh favour: But he that searcheth after mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: But the righteous shall flourish as the green leaf.

29 He that troubleth his own house shall inherit the wind:

And the foolish shall be servant to the wise of heart.

lesser things, riches, but it cannot the greater, honor. 18. Omit *hath* in **b**, the force of *earneth* continuing. *Sure*, better *real*, *i. e.*, enduring, while the prosperity of the wicked is deceitful, *i. e.*, it seems to be enduring but is not. 19 may be rendered freely: *If one is steadfast in righteousness* (it tends) *to life*; and *if one pursues evil* (it tends) *to his death*. 21a is nearly identical with 16: 5b. *Though hand join in hand*, יָדָהּ לַיָּדָהּ, *yādh l'yādh*, render simply, *assuredly*. The idiom is a peculiar one, but this is its most probable meaning. The parallelism suggests that *seed* in **b** does not mean *posterity* but *race*, so that the *seed of the righteous* is equivalent to a race consisting of righteous, the righteous as a class, like *a seed of evil-doers* (Isa. 1: 4; see also 65: 23). 22. *Jewel. Ring*, the rendering of the A. R. V., is better. A gold ring in the nose was an ornament that was often used. The thought is that as such a beautiful ornament is incongruous on swine, being used for an ordinary ring, so is physical beauty incongruous when joined with an unattractive character. It is more literal to render **b**, *So is a woman* (who is) *fair but without discretion*. 23. Same thought as in 10: 28. *Good* and *wrath* indicate respectively not what is the quality of the desires, but their result. "*Wrath*" is wrath of God. 24. *Scattereth*, spends liberally. It

is implied rather than stated that the spending is to some extent benevolent. *More than is meet*, better, *what is due*. 25. *Watereth*, *not* the ordinary word, but one which means *to give to drink to satiety*, הִרְוָה, *hīrwā*. It is probably a form of the same word in *watered*. 26. *Corn* (*grain*), the rendering of the A. R. V. is the better. This refers to times of famine, which were not uncommon in Palestine, when many who had grain would refuse to sell in order to hold it for still higher prices. This indicated an inordinate greed and a disregard of the sufferings of one's fellow-men. *Withholdeth* means thus, *refuses to sell*. 27a is similar to 8: 35b. Omit *diligently*. The connection with *good* as well as the parallelism would suggest that by *favour* is meant the *favor* of God. The thought of **a** is, then, that one who seeks that which is morally good is by that very fact seeking the favor of God. It is of course implied that he obtains it. *Mischief* in **b** is to be understood of moral evil, and the following *it* refers to the implied result of evil, viz, disaster, punishment. 28b. (See Ps. 1: 3.) 29a. Some have thought that *troubleth his own house* here means, brings into confusion his own household affairs, his business matters. But it is preferable to regard "*house*" as used in the meaning *household, family* for several reasons. One is that the verb here used every-

30 The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

30 The fruit of the righteous *is* a tree of life; And he that *is* wise winneth souls.

31 Behold, the righteous shall be recompensed in the earth: How much more the wicked and the sinner!

CHAPTER XII.

1 WHOSO loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.

2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: but the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked *are* overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that *is* of a perverse heart shall be despised.

9 He that *is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked *are* cruel.

1 WHOSO loveth correction loveth knowledge: But he that hateth reproof *is* brutish.

2 A good man shall obtain favor of the Lord: But a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: But the root of the righteous shall never be moved.

4 A virtuous woman *is* a crown to her husband: But she that maketh ashamed *is* as rottenness in his bones.

5 The thoughts of the righteous *are* just: But the counsels of the wicked *are* deceit.

6 The words of the wicked *are* of lying in wait for blood: But the mouth of the upright shall deliver them.

7 The wicked *are* overthrown, and *are* not: But the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: But he that *is* of a perverse heart shall be despised.

9 Better *is* he that *is* lightly esteemed, and hath a servant, Than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his beast: But the tender mercies of the wicked *are* cruel.

where else takes an object really personal. Connected with this is the fact that the verb nowhere else has the meaning assigned to it here on the former view. Another reason is that the meaning is *household* in 15: 27, where the same Hebrew phrase occurs, עֵקֶר בֵּיתוֹ, *‘ekher bēthō*. “Troubleth” is hardly strong enough for the verb; it usually means, *brings disaster upon*. The meaning of **a**, then, is: he who by his misconduct brings disaster upon his own household will himself suffer by loss of property. **Inherit**, render, *possess*. **30a**. Note the incongruity of the figure. (See 18: 4.) **Tree of life**.

(See note on 3: 18.) **B**, *winneth*, literally, *takes*, לָקַח, *lōqē(ā)h*. This is an unusual form of expression, but, in harmony with **a**, it may be understood to mean, *takes to himself, wins*, as in 6: 25, *souls*, *i. e.*, persons; he so influences them that they follow in the same course as the wise man himself, *i. e.*, the path of wisdom. **31a** lays down the general rule, which is the uniform teaching of Proverbs. In connection with it **b** would not necessarily assert that there are exceptions to it. It does recognize at any rate the possibility of such exceptions, and calls attention to the fact that they do not interfere with justice for the wicked, that is even more sure. **Recompensed** is used here with reference both to rewarding the good and punishing the evil.

demn is a legal term, it means *pronounce guilty*. **3b** is similar to ver. 12b. The thought of the verse is expressed in a different form in 10: 25. **4a**. (See 31: 10; Ruth 3: 11.) **Virtuous** (*worthy*); the rendering of the A. R. V. is the better. **A** means she brings him to honor and position. **B**, *That maketh ashamed*, render, *that does shamefully*. (See 10: 5b.) **Rottenness in his bones**. The Hebrew phrase is similar to that in 14: 30b. (See also note on 3: 8.)

5, *Thoughts*, better, *plans*. **6a**. The thought is more fully expressed in 1: 11-19. **Are of lying in wait**, render, *are a lying in wait*, which means, *lie in wait*. **B**, *Shall deliver*, better, according to the parallelism, *delivers*. **Them in b** refers not to a single word in **a** but to the general idea, viz, those brought into peril by the wicked. The thought of the verse is similar to that of 11: 9. **7**. For thought see 10: 25. **8**, *Wisdom*. The thought would perhaps be better expressed by *intelligence*. **Heart**, render, *mind*. What is commended in this verse is good sense, clear judgment. **9**, *Servant*, better, *slave*. **And in a means and yet**. **B**, *Honoureth himself*, better, *makes himself great*, *i. e.*, plays the great man. The thought is concerning social standing, comfort is better than show. **Better** means not morally better, but *is in a preferable condition*. **10**. Render, *A righteous man knows the feelings of his beast; but the heart of the wicked is cruel*. **A** is explained by Exod. 23: 9, where the Hebrew

11 He that tilleth his land shall be satisfied with bread : but he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men : but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips : but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth : and the recompense of a man's hands shall be rendered unto him.

15 The way of a fool is right in his own eyes : but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known : but a prudent man covereth shame.

17 He that speaketh truth sheweth forth righteousness : but a false witness deceit.

18 There is that speaketh like the piercings of a sword : but the tongue of the wise is health.

19 The lip of truth shall be established for ever : but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil : but to the counsellors of peace is joy.

21 There shall no evil happen to the just : but the wicked shall be filled with mischief.

11 He that tilleth his land shall have plenty of bread :

But he that followeth after vain persons is void of understanding.

12 The wicked desireth the net of evil men :

But the root of the righteous yieldeth fruit.

13 In the transgression of the lips is a snare to the evil man :

But the righteous shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth :

And the doings of a man's hands shall be rendered unto him.

15 The way of the foolish is right in his own eyes :

But he that is wise hearkeneth unto counsel.

16 A fool's vexation is presently known :

But a prudent man concealeth shame.

17 He that uttereth truth sheweth forth righteousness,

But a false witness deceit.

18 There is that speaketh rashly like the piercings of a sword :

But the tongue of the wise is health.

19 The lip of truth shall be established for ever :

But a lying tongue is but for a moment.

20 Deceit is in the heart of them that devise evil :

But to the counsellors of peace is joy.

21 There shall no mischief happen to the righteous : But the wicked shall be filled with evil.

phrase is the same, *יָדָהּ נֶפֶשׁ*, *yādhā' nēphēsh*, where the rendering of the R. V. is: *For ye know the heart of a stranger (sojourner)*.

"Know" implies also have consideration for. The thought, then, is not directly of care for the life, but of merciful or cruel treatment.

The phraseology is the same in 29 : 7a. 11a

is identical with 28 : 19a, and b is similar in both. **Vain persons**, better, *vain things*, i. e.,

plans for becoming rich more quickly than by honest toil. This points to a time when agriculture was the common occupation, so that it is spoken of as the type of honest labor. 12a.

Render, *A wicked man desires the prey of wickedness*, i. e., he desires unjustly gotten gain. **B.**

Yieldeth fruit should probably be rendered, *is enduring*, with a slight change in the Hebrew text, following G. and T., reading *יָתֵן*,

'éthān, for *יָדָהּ*, *yādhā'*. The MT. does not naturally give a good meaning. It is naturally

implied in a that the unjustly gotten gain is not an enduring possession, which affords a contrast with the endurance of the root of the righteous. 13. Similar to 29 : 6 ; b, similar to 11 :

8a. The thought of a is that a wicked man is snared by his own words. **B** is in contrast with a but is more general—the righteous comes forth from trouble in general. 14a. Good words

of course benefit others ; it is here stated that they also benefit the man himself. The thought of this particular case in which a man receives a reward according to his acts is generalized in b to a statement of the doctrine so often stated in the Old Testament ; a man is recompensed in accordance with his acts, good or evil. It is also explicitly recognized in the

New Testament, as in Gal. 6 : 7. This teaching is further stated in 13 : 2 ; 18 : 20 ; 14 : 14 ; 22 : 8. A here is nearly identical with a in 13 : 2 ; 18 : 20. In all these passages it is not direct recompense from God that is meant, but that which comes through one's fellow-men.

15a is somewhat similar to 3 : 7a. It is of course evident that this way is in reality wrong, and it is also necessarily implied that the fool refuses to heed advice. The latter thought is the basis of contrast with b. 16. **Presently**, better, *at once* ; literally, *on that day*. The verse counsels calmness in the face of provocation, such as insult, etc. 17b is similar to 14 : 5b, 25b. **B** refers to a court of justice, which makes it probable that the same is true of a. In that case he that uttereth truth would be a true witness. Such a one **showeth forth righteousness**, i. e., causes justice to be known, helps to establish it. **B** teaches that on the other hand a false witness is helping to establish deceit. Deceit does not mean injustice, although the parallelism would be more precise if it did. Deceit and injustice are naturally associated, however, as in Ps. 43 : 1, so that there is without doubt an implication of injustice in the word. The teaching of the verse is concerning the effect of testimony in court, a true witness is helping to establish justice, and a false witness deceit. The interpretation here given is confirmed by the meaning of the similar passage, 14 : 25. This interpretation gives more meaning than the one adopted by many, that a witness will testify according to his character. 18. **Health**, render, *healing*, and see 4 : 22b. 21. The verse is similar to Ps. 32 : 10. **Evil**,

22 Lying lips are abomination to the Lord: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

22 Lying lips are an abomination to the Lord: But they that deal truly are his delight.

23 A prudent man concealeth knowledge: But the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule:

But the slothful shall be put under taskwork;
25 Heaviness in the heart of a man maketh it stoop; But a good word maketh it glad.

26 The righteous is a guide to his neighbour:

But the way of the wicked causeth them to err.
27 The slothful man roasteth not that which he took in hunting:

But the precious substance of men is to the diligent.

28 In the way of righteousness is life; And in the pathway thereof there is no death.

CHAPTER XIII.

1 A WISE son heareth his father's instruction; but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.

1 A WISE son heareth his father's instruction: But a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth: But the soul of the treacherous shall eat violence.

3 He that guardeth his mouth keepeth his life: But he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing: But the soul of the diligent shall be made fat.

5 A righteous man hateth lying: But a wicked man is loathsome, and cometh to shame.

6 Righteousness guardeth him that is upright in the way: But wickedness overthroweth the sinner.

7 There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet hath great wealth.

render, *misfortune*, it is physical, not moral evil that is meant. This verse presents the general view of life in Proverbs, the good prosper, the bad suffer. **22.** The same general thought is found in 10: 31, 32; 12: 19; 13: 5; 16: 13; 20: 23; see also 11: 20. **23b** is similar to 13: 16b. It would be pushing the teaching of this verse to an unwarranted extreme to suppose that it means that a prudent man does not communicate knowledge at all. It does mean, forcibly expressed, that he is careful about it; that as a general rule he keeps silent, but the fool speaks. **24.** A somewhat similar thought in 10: 4. **25.** (See 15: 13; 17: 22.) **Heaviness**, render, *anxiety*. **Maketh it stoop**, perhaps better, *bows it down*. **Good**, the meaning in this connection seems to be *kind*. **26.** The meaning of the verse is much disputed. The most probable meaning, without change of the consonantal text, is given by the rendering of **a**: *The righteous searches out his friend*. This means that he studies, examines his friend, the result of which must be that he is able to assist him, to lead him in the right way. This implied thought forms the basis of an antithetic parallelism which is not very close, the righteous leads his friend aright, the wicked leads himself astray. **27.** Render, *A slothful man catches not his prey; but the precious substance of men is to be*

diligent. **A** indicates that a slothful man is unsuccessful even in his hunting; **b**, that to be diligent is in itself a precious treasure, and of course brings success. **28b.** The rendering of R.V. is not in accordance with Hebrew idiom; change one vowel, reading **לְמַלְאכָה**, 'el for **לְמַלְאכָה**, 'al, and render, *but a byway (leads) unto death*. "Byway" means the way of sin, the parallelism is antithetic. The Hebrew phrase translated "byway" does not occur elsewhere, but the meaning given is in accordance with analogy.

Chap. 13. 2a is nearly identical with 12: 14a. (See also 18: 20a.) **Man** means of course a good man. **B.** Render, *But the desire of the treacherous is violence*, nearly as in R. V. Marg. This translation, while less in harmony with the parallelism, gives in itself the better meaning. "Desire" means, by metonymy, object of desire. "Violence" is of course that done to others. The meaning of **b** is that the real desire of the wicked is for violence. **3b** is similar to 10: 14b; 18: 7a. **4.** **Soul** in both clauses means the seat of desire. **6.** **The way**, omit *the*. "Way," as often, means *course of life*. **7.** **Maketh himself rich . . . maketh himself poor**, render, *feigns himself rich . . . feigns himself poor*. **A.** (See 12: 9b.) **A** shows hypocritical ostentation; **b**, hypocritical miserliness. The lesson

8 The ransom of a man's life *are* his riches : but the poor heareth not rebuke.

9 The light of the righteous rejoiceth : but the lamp of the wicked shall be put out.

10 Only by pride cometh contention : but with the well advised *is* wisdom.

11 Wealth gotten by vanity shall be diminished : but he that gathereth by labour shall increase.

12 Hope deferred maketh the heart sick : but when the desire cometh, *it is* a tree of life.

13 Whoso despiseth the word shall be destroyed : but he that feareth the commandment shall be rewarded.

14 The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour : but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge : but a fool layeth open *his* folly.

8 The ransom of a man's life is his riches :

But the poor heareth no threatening.

9 The light of the righteous rejoiceth :

But the lamp of the wicked shall be put out.

10 By pride cometh only contention :

But with the well advised is wisdom.

11 Wealth gotten by vanity shall be diminished :

But he that gathereth by labour shall have increase.

12 Hope deferred maketh the heart sick :

But when the desire cometh, it is a tree of life.

13 Whoso despiseth the word bringeth destruction on himself :

But he that feareth the commandment shall be rewarded.

14 The law of the wise is a fountain of life,

To depart from the snares of death.

15 Good understanding giveth favour :

But the way of the treacherous is rugged.

16 Every prudent man worketh with knowledge :

But a fool spreadeth out folly.

of the verse is, Be sincere. **8. Threatening.** The word so translated, גָּזַר, *g'ārā*, commonly means *rebuke*, as in ver. 1. The meaning "threatening" is shown especially by Isa. 30 : 17, where A. R. V. translates *threat*, and it manifestly refers to a threatened attack. Here the thought is the same, threatened attack, and the meaning is that the poor does not *hear*, i. e., *heed*, as in ver. 1 and often, any threatened attack because he knows he has nothing of which to be robbed. The **ransom of a** is most naturally, especially from the parallelism, a ransom paid to robbers. The meaning of the verse is : A rich man escapes with his life from robbers, but by a loss of property ; the poor man has no occasion to fear them. It is an illustration of the law of compensation, a poor man escapes some of the dangers of the rich. **9b** is identical with 24 : 20b, except for the conjunction here. (See also 20 : 20, and Job 18 : 5, 6.) **Rejoiceth**, i. e., burns brightly, a natural use of metaphorical language. The passages in Proverbs in which lamp or light is used metaphorically are, besides the present passage, 20 : 20 and 24 : 20, but not 31 : 18 ; see note there. It is probable that in all these passages the idea is general, being suggested by the common and natural association of light with comfort and prosperity ; so that light in this metaphorical use signifies prosperity, and the quenching of a light, adversity. These ideas are found in the two clauses of this verse. This explanation of the meaning is better than to attempt to connect the meaning with any special customs of the Jews, the existence of which is doubtful. (See note on 31 : 18.) **10a. Render, By pride one causes only contention.** **B. The well advised**, better, *those who receive advice*. **11. By vanity.** This gives no suitable meaning here. It is therefore better to transpose two consonants, giving מְבֹהָל, *mēbhōhāl*, for מְבַהֵל, *mēbhēhāl*, following the reading of G. and

V., and render, *in haste* ; the thought is then similar to that of 20 : 21 and 28 : 22. It is here implied, as in those passages, that such wealth is obtained by illegitimate means. **By labor**, render, *gradually*. Here it is implied, on the other hand, that such gathering is in accordance with legitimate methods. **12b** is similar to 19a. Render **b** : *But desire fulfilled is a tree of life*. "Fulfilled" is literally, *which has come to pass*. **Tree of life**. (See note on 3 : 18.) **13. The word** is the divine word. (See 16 : 20.) **Commandment**, this also is from God. (See 19 : 16.) **14.** The verse is similar to 14 : 27 ; **b** is identical in both ; **a** is similar to 10 : 11a. **Law**, render, *teaching*, and see note on 1 : 8. **B** does not indicate directly purpose or result, it is rather an expansion of the predicate of **a**. **Fountain of life** is, it is said, a means by which one may escape the snares of death. **Snares of death.** The phrase occurs also in Ps. 18 : 5. The word "snares" presupposes a hunter, who, if mentioned, must here be death. It is probable, therefore, that by "snares of death" are meant the snares set by death, personified as a hunter. It is also true, however, that the snares result in death. **15a** is similar to 3 : 4, and somewhat also to 12 : 8a. **Giveth.** This means gives to one favor in the sight of others ; it is thus practically about equivalent to *wins*. **Is rugged** (*is hard*). This is not a literal rendering of the Hebrew text, which can only mean, *is permanent*, which gives no meaning here. It seems necessary to change slightly the text of one word, reading אֶחָד, *'ēdhām*, for אֶתָּן, *'ēthān*, following G., and render, *is their destruction*. This means, brings destruction to them. This affords a suitable meaning, as well as a contrast to **a**. **16a. Render, A prudent man does everything with knowledge.** This does not require a change in the order of words in the Hebrew, as some suppose. **B. Spreadeth out** (*flaunteth*), the

17 A wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 The desire accomplished *is* sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good man leaveth an inheritance to his children's children; and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor: but there *is that is* destroyed for want of judgment.

24 He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

17 A wicked messenger falleth into evil:

But a faithful ambassador *is* health.

18 Poverty and shame *shall be to* him that refuseth correction:

But he that regardeth reproof shall be honoured.

19 The desire accomplished *is* sweet to the soul:

But *it is* an abomination to fools to depart from evil.

20 Walk with wise men, and thou shalt be wise:

But the companion of fools shall smart for it.

21 Evil pursueth sinners:

But the righteous shall be recompensed with good.

22 A good man leaveth an inheritance to his children's children;

And the wealth of the sinner *is* laid up for the righteous.

23 Much food *is in* the tillage of the poor:

But there *is that is* destroyed by reason of injustice.

24 He that spareth his rod hateth his son:

But he that loveth him chasteneth him betimes.

25 The righteous eateth to the satisfying of his soul: But the belly of the wicked shall want.

CHAPTER XIV.

1 EVERY wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his uprightness feareth the Lord: but *he that is* perverse in his ways despiseth him.

1 EVERY wise woman buildeth her house:

But the foolish plucketh it down with her own hands.

2 He that walketh in his uprightness feareth the Lord:

But he that is perverse in his ways despiseth him.

rendering of the A. R. V. is the better; it means *makes a display of*. On **b**, see 12 : 23b; 15 : 2b.

17a. *Falleth*, render, *plunges* (one), reading לַפִּי=יִפְּוֹל, for לַפִּי=יִפְּוֹל. This requires no change in the consonantal text, and is favored by the parallelism. It has reference to the effect of a bad messenger not on himself, but on the one who sends him. **B.** (See 25 : 13.)

Health, render, *healing*, i. e., comfort, refreshment, coming from success. **18.** The verse is similar to 15 : 32. **19a** is similar to ver. 12b.

B. (See 29 : 27b.) **The desire**, better, *a desire*.

But, render, *and*. **B** may be regarded as giving a specific example of the general fact of **a**, stated from the other side, a fool clings to his desire, which is evil. **20.** *Walk with* means *associate with*. **Be wise**, better, *become wise*.

Smart for it, better, *suffer*, as in 11 : 15a.

21. *Evil*, better, *misfortune*. **B.** *Render*, *But he recompenses the righteous with good*.

"He" refers to God. "Good" means good fortune, prosperity. **22b.** For thought see 28 : 8; Job 27 : 16 f. **23.** *Render*, *The great man eats of the newly tilled land of the poor; and wealth is accumulated by injustice*. This translation involves two changes of vowels,

but no changes in consonants in the Hebrew text, reading רַבִּי רֹבֶה 'ōkhāl, for לַבִּי רֹבֶה 'ōkhāl.¹ The rendering of **a** is substantially that of T, that of **b**, of Fr. This rendering has the advantage of giving, without change of the consonantal text, a good connected mean-

ing to the verse, which can not be made out of MT. The thought in **a** is that the great ones oppress the poor, eating even the product of the land which they have just begun to cultivate, and in **b** a more general thought of the same kind is presented, that wealth is often gathered by injustice. The parallelism may be called synonymous. It is a statement of what is seen by observation, without express comment; the thought is somewhat similar to that of 14 : 31. **24.** The verse is similar to 23 : 13; 29 : 15; Eccus. 30 : 1 f. **Spares** means *withholds*, does not use at all. The meaning of **a** is that a son who is not chastened is sure to grow up to be bad, so that a parent who does not punish is really seeking to injure his son. There is probably no direct reference to the infliction of death on a disobedient son, which is mentioned in such passages as Deut. 21 : 18-21. **B** gives the antithesis to **a**. **25.** The verse is similar to 10 : 3; Ps. 34 : 10; 37 : 25. **Soul** is used here in the meaning of appetite, seat of desire.

Chap. 14. **1.** On **a** see 24 : 3. **Every wise woman**, render, *the wisdom of women*. **The foolish**, render, *the folly*, i. e., of women. The thought is the result of the labors of a wise woman in promoting the prosperity of her household and of a foolish woman in destroying it. The verse gives great prominence to women, but not more so than 12 : 4; 31 : 10-31. **2.** The verse makes religion and morality inevitably

¹ See "American Journal of Semitic Languages," Vol. XIX., p. 53 f.

3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it not*: but knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 Fools make a mock at sin: but among the righteous *there is* favour.

10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There *is* a way which seemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart *is* sorrowful; and the end of that mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil: but the fool rageth, and *is* confident.

3 In the mouth of the foolish *is* a rod of pride: But the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean:

But much increase *is* by the strength of the ox.

5 A faithful witness will not lie:

But a false witness uttereth lies.

6 A scorner seeketh wisdom, and *findeth it not*:

But knowledge *is* easy unto him that hath understanding.

7 Go into the presence of a foolish man,

And thou shalt not perceive *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way:

But the folly of fools *is* deceit.

9 The foolish make a mock at guilt:

But among the upright there *is* good will.

10 The heart knoweth its own bitterness;

And a stranger doth not intermeddle with its joy.

11 The house of the wicked shall be overthrown:

But the tent of the upright shall flourish.

12 There *is* a way which seemeth right unto a man,

But the end thereof *are* the ways of death.

13 Even in laughter the heart *is* sorrowful;

And the end of mirth *is* heaviness.

14 The backslider in heart shall be filled with his own ways:

And a good man *shall be satisfied* from himself.

15 The simple believeth every word:

But the prudent man looketh well to his going.

16 A wise man feareth, and departeth from evil:

But the fool beareth himself insolently, and *is* confident.

connected. **3. A rod of pride** (*rod for his pride*), render, *a shoot of pride*. The word translated "shoot," חֹטֶר, *hōtēr*, occurs elsewhere only in Isa. 11 : 1. The meaning is that the language of the fool is proud, it is a shoot springing from the stock of pride in his heart. **Them** refers to the wise; in the similar passages 12 : 6, 18, on the other hand, the reference is to the effect on others. **4a** probably means that one who has no cattle saves the expense of providing for them; **b**, that, on the other hand, cattle are a source of income. **A** is to be regarded as in reality concessive without the formal expression, the meaning being: although this is the case, yet. The verse is addressed to those who might think it an advantage not to be obliged to provide fodder for cattle; they are admonished to remember the other side of the case. **5**. The verse is similar to 12 : 17. (See also 6 : 19 ; 14 : 25 ; 19 : 5.) The thought here is that a man testifies according to his character; 12 : 17 expresses more than that; see note there. **6**. The seeking in **a** is manifestly external not real, it is for some advantage that may be gained, and does not begin with the fear of God. The thought is similar to that of 1 : 28; see note there. **7**. Render, *Go forth from the presence of a foolish man, since thou hast not perceived in him lips of knowledge*. This is the natural rendering of the verse, and gives the best meaning. This makes the verse an admonition to avoid the society of fools. **8**. **Deceit** probably means *self-deceit*. **9a**. Render with R. V., not A. R. V. **Among in b** indicates that by **good will** is meant the *mutual*

favor of men to each other, otherwise it would naturally mean the favor of God. The thought of the verse then is, the foolish continually incur guilt by their treatment of their fellow-men, and care not for it; the upright escape guilt by mutual good will. **10b**. Render, *and another cannot share its joy*. **11**. The verse is very similar to 12 : 7. **12**. The verse is identical with 16 : 25; a similar thought is found in 5 : 5 f; 7 : 27; 12 : 28; see note on last passage. **Way** is singular in form, but really plural in meaning, as is often the case; there are some such ways, some courses of action. **13. Is sorrowful**, render, *may be sorrowful*. The rendering of R. V. is equally possible, but such a general statement does not accord with the facts of life, nor with the cheerful view of life ordinarily presented in Proverbs. As translated above the thought is that in many cases there is an undercurrent of sorrow in the midst of laughter. **Mirth**, render, *the mirth, i. e.*, such mirth as is spoken of in **a**. Eccl. 7 : 3 gives a contrast to the thought of the verse. **14**. Render, *One perverted in heart shall be sated from his own ways; and a good man from his own deeds*. This rendering involves a slight change of text in one word, which is demanded by the parallelism and general thought, reading מְפַלְּטִים, *mē-mā' lālāw*, for מְפַלְּטִים, *mē-ālāw*. "One perverted in heart" means one whose heart is turned away from God. The force of "shall be sated" in **a** continues to **b**. The thought of both is, a man receives a full return for his deeds. **15a** shows undue credulity, **b** wise cautiousness. **16**

17 *He that is soon angry dealeth foolishly: and a man of wicked devices is hated.*

18 *The simple inherit folly: but the prudent are crowned with knowledge.*

19 *The evil bow before the good; and the wicked at the gates of the righteous.*

20 *The poor is hated even of his own neighbour: but the rich hath many friends.*

21 *He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.*

22 *Do they not err that devise evil? but mercy and truth shall be to them that devise good.*

23 *In all labour there is profit: but the talk of the lips tendeth only to penury.*

24 *The crown of the wise is their riches: but the foolishness of fools is folly.*

25 *A true witness delivereth souls: but a deceitful witness speaketh lies.*

26 *In the fear of the Lord is strong confidence; and his children shall have a place of refuge.*

27 *The fear of the Lord is a fountain of life, to depart from the snares of death.*

28 *In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.*

29 *He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.*

30 *A sound heart is the life of the flesh: but envy the rottenness of the bones.*

31 *He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.*

32 *The wicked is driven away in his wickedness: but the righteous hath hope in his death.*

33 *Wisdom resteth in the heart of him that hath*

17 *He that is soon angry will deal foolishly: And a man of wicked devices is hated.*

18 *The simple inherit folly:*

But the prudent are crowned with knowledge.

19 *The evil bow before the good;*

And the wicked at the gates of the righteous.

20 *The poor is hated even of his own neighbour:*

But the rich hath many friends.

21 *He that despiseth his neighbour sinneth:*

But he that hath pity on the poor, happy is he.

22 *Do they not err that devise evil?*

But mercy and truth shall be to them that devise good.

23 *In all labour there is profit:*

But the talk of the lips tendeth only to penury.

24 *The crown of the wise is their riches:*

But the folly of fools is only folly.

25 *A true witness delivereth souls:*

But he that uttereth lies causeth deceit.

26 *In the fear of the Lord is strong confidence:*

And his children shall have a place of refuge.

27 *The fear of the Lord is a fountain of life,*

To depart from the snares of death.

28 *In the multitude of people is the king's glory:*

But in the want of people is the destruction of the prince.

29 *He that is slow to anger is of great understanding:*

But he that is hasty of spirit exalteth folly.

30 *A sound heart is the life of the flesh:*

But envy is the rottenness of the bones.

31 *He that oppresseth the poor reproacheth his Maker:*

But he that hath mercy on the needy honoureth him.

32 *The wicked is thrust down in his evil-doing:*

But the righteous hath hope in his death.

33 *Wisdom resteth in the heart of him that hath understanding:*

Feareth. The object is not stated, and therefore is probably to be regarded as general, but with especial reference to God. **Evil** here is moral evil, evil actions. The thought is similar to that of 3 : 7 and 16 : 6. **The fool**, better, *a fool*. **Confident**, *i. e.*, self-confident. 17. Both clauses are unfavorable, the second being stronger than the first. (See 10 : 18.) 18. **Inherit**, render, *possess*. **Are crowned with**, render, *hold fast*, the literal meaning being *surround*. 19. Supply *are* after **wicked** in **b**. The plural **gates** suggests a palace, as in 8 : 34. **A** indicates submission in general of the evil to the good; **b**, more specifically, that they come to them as suppliants to the gates of a palace. 20. The verse is very similar to 19 : 4. **B**. It is more literal to render, *But the friends of the rich are many*, which expresses the same thought. 21a is similar in thought to Lev. 19 : 18. **Neighbor**. The context, especially the parallelism, shows that he is thought of as poor. 22a is a rhetorical question implying the answer *surely*, as in 8 : 1. 23. **In**, better, *for*, *i. e.*, as the reward for. **Profit**, better, *gain*. 24b. It is implied that this is in spite of riches. 25. The verse is similar to 12 : 17. **Delivereth souls**, render, *saves lives*, *i. e.*, saves the innocent from being put to death unjustly. **B**. It is implied by the parallelism that as a consequence of the deceit men are put to death unjustly, 26b is

similar to 13 : 22a; 20 : 7; Exod. 20 : 5. **His**. The antecedent is not any word expressed, but is the implied actor in **a**, the one in whom is the fear of Jehovah. 27. The verse is similar to 13 : 14, **b** being identical in both. 29. **Exalteth**, better, *carries*, bears it about continually. 30. **A sound heart** (*a tranquil heart*), better, *a tranquil mind*. **Envy**, the parallelism indicates that it is better to give the more general meaning *passion*. **Bones**. (See note on 3 : 8.) 31a is nearly identical with 17 : 5a. (See also 22 : 2; Job 31 : 15.) **B** is similar to 19 : 17a. **His Maker**. "His" refers probably to the poor rather than to the oppressor, the thought being that injury to the poor is really injury done to God who created him. 32. **Evil-doing**, render, *calamity*. **A** means that in the time of calamity the wicked is overthrown, there is no further hope for him. **Hath hope** (*hath a refuge*). The rendering of the A. R. V. is the better, although the meaning is about the same. The thought is that he has a hope, and also a sure basis for it. According to general usage this means a hope in God. This could only be in reference to the future life, which is therefore the reference here, as previously in 11 : 7, where see note. The change of text by some, to avoid the reference to the future life, is unnecessary. 33. In comparison with **a** see 10 : 14; with **b**, 13 : 16b and 15 : 2b; and with the verse as **a**

understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin is a reproach to any people.

35 The king's favour is toward a wise servant: but his wrath is *against* him that causeth shame.

But *that which is* in the inward part of fools is made known.

34 Righteousness exalteth a nation:

But sin is a reproach to any people.

35 The king's favour is toward a servant that deal-
eth wisely:

But his wrath shall be *against* him that causeth shame.

CHAPTER XV.

1 A SOFT answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 The eyes of the Lord are in every place, beholding the evil and the good.

4 A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.

10 Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

11 Hell and destruction are before the Lord: how much more then the hearts of the children of men?

1 A SOFT answer turneth away wrath:

But a grievous word stirreth up anger.

2 The tongue of the wise uttereth knowledge aright:

But the mouth of fools poureth out folly.

3 The eyes of the Lord are in every place,

Keeping watch upon the evil and the good.

4 A wholesome tongue is a tree of life:

But perverseness therein is a breaking of the spirit.

5 A fool despiseth his father's correction:

But he that regardeth reproof getteth prudence.

6 In the house of the righteous is much treasure:

But in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge:

But the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked is an abomination to the Lord:

But the prayer of the upright is his delight.

9 The way of the wicked is an abomination to the Lord:

But he loveth him that followeth after right-
eousness.

10 There is grievous correction for him that forsak-
eth the way:

And he that hateth reproof shall die.

11 Sheol and Abaddon are before the Lord:

How much more then the hearts of the children
of men!

whole, 12: 23. Render, *Wisdom rests in an intelligent heart; but is made known in the inward part of fools*. The subject in **b** can only be "wisdom" from **a**. The contrast is in the words "rests" and "is made known"; the meaning of the verse is, then, that a wise man keeps wisdom in his heart, he himself keeps silent, while a fool is continually talking and proclaiming it. The chief difficulty is in the use of the word wisdom in reference to a fool, a difficulty which is removed, however, by regarding it as used subjectively; it is what the fool regards as wisdom. The contrast is between the silence of the wise and the talkativeness of fools. There is no difficulty here sufficiently great to make it necessary to change the text, as some have thought. **35b**. Render, *but his wrath is he that does shamefully*. "Wrath" here means by metonymy *object of wrath*.

Chap. 15. **1b**. (See note on 6: 14c.) **2**. (See 16: 23.) **A** is similar to ver. 7a. **3**. The verse is similar to 5: 21 (see note), Ps. 33: 13-15. This verse is intended as a warning to evil-doers. **4**. *Wholesome (gentle)*. The rendering of the A. R. V. is the better. Perhaps better yet is *soothing*. **A tree of life**. (See note on 3: 18.) **5**. *Getteth prudence, better, acts*

prudently. **6a**, it is better to render literally, *The house of the righteous is much treasure*, which means, by metonymy, is a place of much treasure. **B** is similar in thought to ver. 27; 10: 2a; 11: 4a. **Trouble**. The antithesis is not quite exact, but it is not necessary to change the text of this word in order to make it more exact, as some have done. (See 11: 29; 15: 27.) **7a** is similar to ver. 2a; 10: 31a. **Doeth not so** is a tame conclusion. Render, *is not right, i. e.*, does not itself have the right tendency and so cannot guide and help others. **8a** is similar to 28: 9; 21: 27; Isa. 1: 11 f.; **b** to 29b; 11: 20; 12: 22. It is difficult not to think that prayer and sacrifice are here used as nearly synonymous, although they could hardly be entirely so. Sacrifice and prayer are often associated, prayer accompanying sacrifice. Hence it is probable that here sacrifice speaks of one part and prayer of another, of the same general act of worship. Sacrifice is mentioned elsewhere in Proverbs in 7: 14; 17: 1; 21: 3, 27. **10**. *Grievous correction*. The parallelism indicates that this is another phrase for *death*. **The way, i. e.**, the right way, the way of life. (See 2: 13; 10: 17; 5: 6; 15: 24; 8: 20; 12: 28.) **B**. (See 5: 23; 10: 17, 27.) The teaching is that untimely death follows sin. **11a**. Very similar

12 A scorner loveth not one that reproveth him: neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

16 Better is little with the fear of the Lord, than great treasure, and trouble therewith.

17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

19 The way of the slothful man is as a hedge of thorns: but the way of the righteous is made plain.

20 A wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

22 Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word spoken in due season, how good is it!

24 The way of life is above to the wise, that he may depart from hell beneath.

12 A scorner loveth not to be reproved: He will not go unto the wise.

13 A merry heart maketh a cheerful countenance: But by sorrow of heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge: But the mouth of fools feedeth on folly.

15 All the days of the afflicted are evil: But he that is of a cheerful heart hath a continual feast.

16 Better is little with the fear of the Lord, Than great treasure and trouble therewith.

17 Better is a dinner of herbs where love is, Than a stalled ox and hatred therewith.

18 A wrathful man stirreth up contention: But he that is slow to anger appeaseth strife.

19 The way of the sluggard is as an hedge of thorns:

But the path of the upright is made an high way.

20 A wise son maketh a glad father: But a foolish man despiseth his mother.

21 Folly is joy to him that is void of wisdom: But a man of understanding maketh straight his going.

22 Where there is no counsel, purposes are disappointed:

But in the multitude of counsellors they are established.

23 A man hath joy in the answer of his mouth: And a word in due season, how good is it!

24 To the wise the way of life goeth upward, That he may depart from Sheol beneath.

phraseology is found in Job 26 : 6; see also Ps. 139 : 8, 11 f.; 38 : 9. **Sheol** is here used as the strongest expression for a place unknown to men. **Abaddon**. The word means, literally, *destruction*. It is always used as a descriptive term, synonymous with "Sheol." **B** is similar to Jer. 17 : 10; Ps. 38 : 9; see also Prov. 25 : 3. **12b** is the result of **a**. **13**. **Heart** in both clauses has the somewhat uncommon meaning of the seat of the emotions; so in ver. 15. **Spirit** has here the same meaning as sometimes in English—*courage, resolution*. **14a** is very similar to 18 : 15a. Render **a**, *An intelligent mind seeks knowledge*. **B**. **Feedeth on**, render, *is occupied with*, *i. e.*, in its utterance. **15**. **The afflicted**, here better, *one in trouble*. **Evil**, here not in the ethical sense, but meaning *hard, burdensome*. **Heart**. (See note on ver. 13.) **16**. The verse is similar to 16 : 8; 17 : 1; Ps. 37 : 16. Here and in ver. 17 there is no intimation that riches generally cause trouble, hatred, etc. In fact, the general teaching of Proverbs is that riches, at least to a moderate extent, are a blessing, the gift of God, and a token of his favor. But sometimes they are wrongly acquired and evils may be associated with them. They are not, therefore, the greatest blessing; the ethical and religious condition is more important. **17**. **Stalled**, render, *fatted*. **18a** is nearly identical with 29 : 22a (see also 29 : 22b), and is similar to 28 : 25a. **Wrathful**, better, *passionate*. It means not one who is angry, but one who is easily angered, who often

becomes angry, the exact opposite of **slow to anger** in **b**. **19a**, the meaning is that the way is continually beset with difficulties, so that he is unable to advance. Here the difficulties are real, caused by his laziness; in 22 : 13 they are imaginary. **B**. The exact antithesis to **sluggard** would be *diligent*. An antithesis is obtained, however, by the natural inference from **b** that the upright man is diligent. **20a** is identical with 10 : 1a; **b** is similar to 10 : 1b. **21**. Here, as elsewhere, **folly** is an ethical as well as an intellectual term, as is suggested by **maketh straight** in **b**. **22**. Similar to 11 : 14; **b** is similar to 20 : 18a; 24 : 6b. **Purposes are disappointed**, better, *plans are broken*, *i. e.*, fail. **Are established**, *i. e.*, succeed. **23a**, see 24 : 26; **b**, see 25 : 11. **In the answer**, better, *through the answer*. Some think that answer here means in general utterance, as probably in 16 : 1. But it is better to keep the common meaning here, as that is equally appropriate in the connection, and think of a fitting answer to what another has said. The joy might naturally come both from his own recognition of the fitness of the answer and from a similar recognition on the part of others. **24a**, render, *The way of life which is upward (belongs) to the wise*. "Life," in the phrase "way of life," in Proverbs, regularly refers to the present life, so that the presumption is that it does so here. It is also to be observed that the phrase is in contrast with **Sheol** in **b**, which would indi-

25 The Lord will destroy the house of the proud : but he will establish the border of the widow.

26 The thoughts of the wicked *are* an abomination to the Lord ; but *the words* of the pure *are* pleasant words.

27 He that is greedy of gain troubleth his own house ; but he that hateth gifts shall live.

28 The heart of the righteous studieth to answer : but the mouth of the wicked poureth out evil things.

29 The Lord *is* far from the wicked : but he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart ; and a good report maketh the bones fat.

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul : but he that heareth reproof getteth understanding.

33 The fear of the Lord *is* the instruction of wisdom ; and before honour *is* humility.

25 The Lord will root up the house of the proud : But he will establish the border of the widow.

26 Evil devices are an abomination to the Lord : But pleasant words are pure.

27 He that is greedy of gain troubleth his own house : But he that hateth gifts shall live.

28 The heart of the righteous studieth to answer : But the mouth of the wicked poureth out evil things.

29 The Lord is far from the wicked : But he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart : And good tidings make the bones fat.

31 The ear that hearkeneth to the reproof of life Shall abide among the wise.

32 He that refuseth correction despiseth his own soul : But he that hearkeneth to reproof getteth understanding.

33 The fear of the Lord is the instruction of wisdom ; And before honour *goeth* humility.

CHAPTER XVI.

1 THE preparations of the heart in man, and the answer of the tongue, *is* from the Lord.

2 All the ways of a man *are* clean in his own eyes : but the Lord weigheth the spirits.

3 Commit thy works unto the Lord, and thy thoughts shall be established.

1 THE preparations of the heart belong to man : But the answer of the tongue is from the Lord.

2 All the ways of a man are clean in his own eyes : But the Lord weigheth the spirits.

3 Commit thy works unto the Lord, And thy thoughts shall be established.

cate a reference to this life. It is therefore best to accept that meaning, since it is entirely suitable in this connection. **Upward** is used as a description of the present life in contrast with **beneath** in **b**, which is used as a description of "Sheol." **25a** is similar to 16 : 5a. **Establish the border.** (See 22 : 28 ; 23 : 10 ; Deut. 19 : 14 ; 27 : 17.) This means confirm the owner in possession of the land in contrast with the removal of the boundary, which was equivalent to its being seized by some one else. **26.** As it stands, **b** gives little meaning either by itself or in connection with **a**. It seems best to change the text slightly, nearly with Chajes, reading וְהַחֹרֵי אֲמָרִים נְעִים, *ai'hôrê 'amârim nô'im*, for וְהַחֹרִים אֲמָרֵי-נְעִים, *ai'hôrim 'amêrê nô'im*, and render, *But the pure in words are acceptable* (to him), which affords a good meaning and is in harmony with the parallelism. **27. Gain,** render, *unjust gain*. **Troubleth** means *brings disaster upon*. For the thought, see note on 11 : 29. **Gifts** (*bribes*), the rendering of A. R. V. is the better. These are such as are offered to a judge. By itself the thought of **a** might be more general, referring to any unjust acquisition, but in connection with **b** it probably refers especially to oppression by an unjust judge. **28. Heart,** render, *mind*. The chief thought of ver. 28 is that the righteous speaks after due consideration, the wicked inconsiderately. It is also implied in **a** that the words are good and stated in **b** that they are evil. **29b.** (See ver. 8 ; Ps. 1 : 6.) **30. Heart** may be his own or another's ; the parallelism indicates the latter.

The light of the eyes, then, means a friendly, favorable look of the eyes. See similar phrases in 16 : 15 and Ps. 4 : 6. **31. Ear**, synecdoche, meaning *man*, as often. **Reproof of life**, reproof leading to life. **32.** (See 8 : 36 ; 13 : 18 ; 19 : 8.) **Despiseth his own soul**, better, *despises himself*, i. e., regards himself, in particular his general welfare, as of little value. Another possible rendering is, *despises his life*, but it is not so good because there is nothing in this connection to point specifically to the thought of death. **33a** is similar to 1 : 7 ; 9 : 10 ; **b** is identical with 18 : 12b, where it is in exact antithetic parallelism. **Instruction of wisdom** means instruction leading to wisdom. The relation of subject and predicate in **a** is not very exact ; the meaning is, the fear of Jehovah gives instruction leading to wisdom.

Chap. 16. 1. The preparations of the heart, render, *The deliberations of the mind*. **Answer** is probably used in a broad sense, equivalent to *utterance*. The verse apparently can only mean, man can think and deliberate, but Divine help is needed to speak words that are fitting. The thought is somewhat like that of Matt. 10 : 19. It cannot be generalized, as Toy would do, so as to be equivalent to "Man proposes, God disposes" ; see note on ver. 9. It is a similar thought, but in a specific application referring only to speech. **2.** The verse is nearly identical with 21 : 2 and similar to 3 : 7 ; 14 : 12 ; 24 : 12. **3. Works**, in the sense of *undertakings*. **Thoughts** (*pur-*

4 The Lord hath made all things for himself; yea, even the wicked for the day of evil.

5 Every one *that is* proud in heart is an abomination to the Lord: *though hand join in hand, he shall not be unpunished.*

6 By mercy and truth iniquity is purged; and by the fear of the Lord *men* depart from evil.

7 When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness, than great revenues without right.

9 A man's heart deviseth his way: but the Lord directeth his steps.

10 A divine sentence *is* in the lips of the king; his mouth transgresseth not in judgment.

11 A just weight and balance *are* the Lord's; all the weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness; for the throne is established by righteousness.

13 Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death; but a wise man will pacify it.

15 In the light of the king's countenance *is* life; and his favour *is as* a cloud of the latter rain.

4 The Lord hath made every thing for its own end:

Yea, even the wicked for the day of evil.

5 Every one that is proud in heart is an abomination to the Lord:

Though hand join in hand, he shall not be unpunished.

6 By mercy and truth iniquity is purged: And by the fear of the Lord men depart from evil.

7 When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

8 Better is a little with righteousness Than great revenues with injustice.

9 A man's heart deviseth his way: But the Lord directeth his steps.

10 A divine sentence is in the lips of the king: His mouth shall not transgress in judgement.

11 A just balance and scales are the Lord's: All the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness:

For the throne is established by righteousness.

13 Righteous lips are the delight of kings;

And they love him that speaketh right.

14 The wrath of a king is as messengers of death: But a wise man will pacify it.

15 In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

poses). The rendering of A. R. V. is the better. **Shall be established** means *shall succeed*.

4. The Lord (Jehovah) hath made everything, render, *Every work of Jehovah is*, following G., S., and T., without change of consonantal text, reading 'יָצַד, pō'al, for 'יָצַד, pā'āl. The thought is similar, but this rendering is more in harmony with the usual tone of Proverbs, being more practical and less speculative.

The day of evil, render, *a day of calamity*. The thought of the verse is that every created object has its own determined purpose, which is true even of the wicked, who are destined to be overtaken by disaster and destruction. **5a** is similar to 15: 25a; **b** is nearly identical with 11: 21a. **Though hand join in hand**, render, *Assuredly*, as in 11: 21.

6. Purged (atoned for). The rendering of the A. R. V. is the better. The teaching of **a** apparently contradicts other biblical statements, even those of the Old Testament.

But only apparently, for this is not to be regarded as a complete statement. In some respects, especially in relation to one's fellow-men, which is indicated by the words **mercy and truth**, this would be true. **B** is similar to 3: 7b; 14: 16a. **8**. The verse is similar to 15: 16 f. **9. A man's heart deviseth**, better, *A man's mind plans*. This verse, rather than ver. 1, is the equivalent of the modern proverb, "Man proposes, God disposes."

10. Some passages about kings are simply founded on experience, as ver. 14, 15. Others present the ideal of the king. Necessarily, however, the latter would not be written under a bad

king, who would be a conspicuous contrast with the ideal, and would be entirely out of harmony with the time of a foreign king. This verse presents the ideal of the theocratic king as God's representative. There is no reason for weakening the statement by saying, what is in no way indicated, that the verse, especially **a**, simply presents the popular idea of the king.

11. See note on 11: 1. The two clauses express substantially the same thought in different language. **12b** is very similar to 25: 5b. **14**. Some think that **b** means a man who is wise will show his wisdom by *endeavoring* to pacify it. But this is not the natural interpretation. It is better to regard **a** as indicating the danger to people in general from the wrath of the king and **b** as indicating the safety of the wise, because by their wisdom they are able to pacify the wrath. This should perhaps be indicated by rendering, *can pacify it*. **B** shows the power of wisdom. **15. Light of the countenance**, friendly look. (See 15: 30.)

The latter rain. The Old Testament often speaks distinctively of the early rain and the latter rain. The fact is that the whole winter was the rainy season, beginning the last of October and closing about the middle of April. During this time the rain was to a large extent continuous. It is not true, as many have supposed, that there were two periods of rain, with an interval between them. But the beginning and end were of chief importance for practical purposes. Abundance of rain at the beginning was necessary in order to soften the ground for successful plowing and at the end in order to

16 How much better *is it* to get wisdom than gold ! and to get understanding rather to be chosen than silver !

17 The highway of the upright *is* to depart from evil : he that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction, and a haughty spirit before a fall.

19 Better *it is* to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter wisely shall find good ; and whoso trusteth in the Lord, happy *is* he.

21 The wise in heart shall be called prudent ; and the sweetness of the lips increaseth learning.

22 Understanding *is* a wellspring of life unto him that hath it : but the instruction of fools *is* folly.

23 The heart of the wise teacheth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* a honeycomb, sweet to the soul, and health to the bones.

25 There is a way that seemeth right unto a man ; but the end thereof *are* the ways of death.

26 He that laboureth, laboureth for himself ; for his mouth craveth it of him.

27 An ungodly man diggett up evil ; and in his lips *there is* as a burning fire.

28 A froward man soweth strife ; and a whisperer separateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

16 How much better *is it* to get wisdom than gold ! Yea, to get understanding *is* rather to be chosen than silver.

17 The high way of the upright *is* to depart from evil :

He that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction, and an haughty spirit before a fall.

19 Better *it is* to be of a lowly spirit with the poor, than to divide the spoil with the proud.

20 He that giveth heed unto the word shall find good :

And whoso trusteth in the Lord, happy *is* he.

21 The wise in heart shall be called prudent : And the sweetness of the lips increaseth learning.

22 Understanding *is* a wellspring of life unto him that hath it :

But the correction of fools *is their* folly.

23 The heart of the wise instructeth his mouth, and addeth learning to his lips.

24 Pleasant words *are as* a honeycomb, Sweet to the soul, and health to the bones.

25 There is a way which seemeth right unto a man, But the end thereof *are* the ways of death.

26 The appetite of the labouring man laboureth for him ;

For his mouth craveth it of him.

27 A worthless man deviseth mischief : And in his lips there is as a scorching fire.

28 A froward man scattereth abroad strife : And a whisperer separateth chief friends.

29 A man of violence enticeth his neighbour, And leadeth him in a way *that is* not good.

help the growing crop and insure a bountiful harvest. The harvest began about the end of the rain, the middle of April. Abundance of rain in the middle of the rainy season was expected as certain, but it was not so certain at the beginning and end. Thus the anxiety about the early and late rain arose both from their importance and their relative uncertainty. On account of this anxiety they were designated by name and often especially mentioned. **16.** See note on 3 : 14. **17.** The verse is similar to 13 : 3 ; 15 : 10. **Is to depart from evil**, render, *avoids calamity*. Either rendering is possible, but the one given is favored by the parallelism. **B.** Nearly the same phraseology is found in 19 : 16a, the contrasted thought in 19 : 16b. **Soul**, render, *life*. This rendering is plainly indicated by the parallelism in 19 : 16a, and also less distinctly in 13 : 3, where the same phrase occurs. **18.** Similarity of thought with this verse is found in many passages in Proverbs and elsewhere ; see especially 18 : 12. **19.** The antithesis is exact. **Lowly spirit** is contrasted with **proud**, and **poor** with **divide the spoil**. **20.** **Word** is the word of God, as suggested by the parallelism. (See 13 : 13.) **Good** here means prosperity. **Happy is he.** (See 14 : 21.) **21.** In the usual translation, a really says nothing that is not obvious. It is better to render, with Chajes, without change of the consonantal text, reading קרא, *yiqra*, for קרא, *yiqqārē*, *An intelligent man calls to the wise in mind, i. e., summons him to give instruction to him, which*

affords an appropriate thought. **B.** Ver. 21b and 23b are so similar that they are probably connected in origin. If so, the presumption is that the word rendered **learning** has the same syntactical relation in both. In ver. 23b it can hardly be subject, therefore it is to be regarded as object in both. In both verses rendered, instead of **learning**, *persuasiveness* ; see 7 : 21 where the meaning of the Hebrew word is similar. In ver. 21b the thought is that gracefulness of expression improves the persuasive power of wise speech. (See 22 : 11b.) **23. Heart**, render, *mind*. The thought of **a** is similar to that of 15 : 2a. On **b** see note on ver. 21b. **24a** is similar to Ps. 19 : 10. **B.** (See 15 : 4, 30b.) **Health**, render, *healing*. **25.** The verse is identical with 14 : 12, see note there. **26b. Craveth it of him** (*urgeth him thereto*). The rendering of A. R. V. is the better. The verse gives an illustration of the prominence of human appetite as a compelling motive in human industry. **27.** Both clauses have reference to the effect of his life on his fellow-men. **28.** See note on 6 : 14c. The thought of the verse is similar to that of 26 : 20. **Froward** (*perverse*). The rendering of A. R. V. is the better. **Separateth chief friends** is a possible rendering of מפריד אליוף, *māphriḏh 'allūph*, but the natural interpretation is that indicated by the rendering, *alienates (his own) intimate friend*. The same phrase is found in 17 : 9b. **29.** This verse expresses not what the man of violence always accomplishes, but what he

30 He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

31 The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.

32 *He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.*

33 The lot is cast into the lap; but the whole disposing thereof *is* of the Lord.

30 He that shutteth his eyes, *if it is* to devise froward things:

He that compresseth his lips bringeth evil to pass.

31 The hoary head is a crown of glory, It shall be found in the way of righteousness.

32 He that is slow to anger is better than the mighty;

And he that ruleth his spirit than he that taketh a city.

33 The lot is cast into the lap; But the whole disposing thereof is of the Lord.

CHAPTER XVII.

1 **BETTER** is a dry morsel, and quietness therewith, than an house full of sacrifices *with strife*.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

3 The fining pot *is* for silver, and the furnace for gold; but the Lord trieth the hearts.

4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker; and he that is glad at calamities shall not be unpunished.

6 Children's children *are* the crown of old men; and the glory of children *are* their fathers.

7 Excellent speech becometh not a fool; much less do lying lips a prince.

8 A gift *is* as a precious stone in the eyes of him that hath it; whithersoever it turneth, it prospereth.

1 **BETTER** is a dry morsel and quietness therewith,

Than an house full of feasting with strife.

2 A servant that dealeth wisely shall have rule over a son that causeth shame, And shall have part in the inheritance among the brethren.

3 The fining pot is for silver, and the furnace for gold:

But the Lord trieth the hearts.

4 An evil-doer giveth heed to wicked lips;

And a liar giveth ear to a mischievous tongue.

5 Whoso mocketh the poor reproacheth his Maker: And he that is glad at calamity shall not be unpunished.

6 Children's children are the crown of old men; And the glory of children are their fathers.

7 Excellent speech becometh not a fool:

Much less do lying lips a prince.

8 A gift is as a precious stone in the eyes of him that hath it:

Whithersoever it turneth, it prospereth.

seeks to do, viz, to make his own neighbor an accomplice with himself. (See 1 : 10.) **30. Froward things** (*perverse things*). The rendering of A. R. V. is the better. **B. Bringeth evil to pass**, naturally to be rendered as past, *has* (already) *brought evil to pass*. The use of tenses indicates that *a* refers to a contraction of the eyes by one who is planning wickedness, and *b* to a compression of the lips, perhaps in scorn, by one who has accomplished, partly or wholly, the designed evil. **31. A crown of glory**, better, *an honorable crown*.

B. It shall be, better, *it is*, *i. e.*, it is attained by a life of righteousness, the thought being the common one in Proverbs, and in the Old Testament generally, that only the righteous reach old age with the consequent gray hair. **32.** (See 25 : 28.) **33.** The verse is similar in thought to ver. 9. The practice of casting lots was common in all antiquity, and is often mentioned in the Old Testament with the teaching that God directs the throw, at least under certain circumstances. *Lot* is mentioned again in 18 : 18. **Disposing thereof**, better, *decision of it*, *i. e.*, the decision which it produces.

—

Chap. 17. 1. The verse is similar to 15 : 16, 17. **Feasting with strife**. The literal rendering is better, *sacrifices of strife*. It means sacrificial feasts accompanied with strife. The reason why

sacrificial feasts were especially singled out for mention is probably that they were especially sumptuous repasts, since meat was not common as an ordinary article of diet. See 7 : 14, and note there. **2. Shall have rule . . . shall have part**, instead of "shall" render as potential, *may*. This seems better because such reversals of fortune could never have been common, so that it seems unlikely that they would be presented as constituting the general rule. The thought is that an unworthy son may be disinherited, and a worthy slave take his place, sharing the inheritance with the other sons.

A. Causeth shame, render, *does shamefully*.

3a is identical with 27 : 21a; **b** is similar to 15 : 11; 24 : 12. **Trieth**, better, *tests*. The meaning of **b** is that it is Jehovah alone who is able to test the hearts. **4.** The thought is that one who gives heed to wicked conversation thereby shows himself to be wicked. **5a** is very nearly identical with 14 : 31a. **Calamity**. The parallelism suggests that it is the sudden occurrence of poverty. **6.** The verse is similar in thought to Ps. 127 and 128. **A** expresses the common view, **b** emphasizes the other side, the value of parents to their children. **7. Prince**, better, *man of nobility*. The reference in both clauses is to the incongruity with the character of the two respectively. **8. Gift** (*bribe*). The rendering of A. R. V. is the better. **Of him**

9 He that covereth a transgression seeketh love: but he that repeateth a matter separateth *very* friends.

10 A reproof entereth more into a wise man than a hundred stripes into a fool.

11 An evil *man* seeketh only rebellion; therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water; therefore leave off contention before it be meddled with.

15 He that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the Lord.

16 Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart to it?

17 A friend loveth at all times, and a brother is born for adversity.

18 A man void of understanding striketh hands, and becometh surety in the presence of his friend.

9 He that covereth a transgression seeketh love: But he that harpeth on a matter separateth chief friends.

10 A rebuke entereth deeper into one that hath understanding

Than an hundred stripes into a fool.

11 An evil man seeketh only rebellion; Therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, Rather than a fool in his folly.

13 Whoso rewardeth evil for good,

Evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water:

Therefore leave off contention, before there be quarrelling.

15 He that justifieth the wicked, and he that condemneth the righteous,

Both of them alike are an abomination to the Lord.

16 Wherefore *is there* a price in the hand of a fool to buy wisdom,

Seeing he hath no understanding?

17 A friend loveth at all times,

And a brother is born for adversity.

18 A man void of understanding striketh hands,

And becometh surety in the presence of his neighbour.

that hath it, is literally, *of its possessor*. This may designate the giver or the receiver. If understood of the former, the rendering of **b** will be, *Whithersoever he turns he will prosper*. In that case the thought of **a** is, a bribe is regarded by the one who uses it as something of real and undeniable value. **B** then continues to express his own estimation of the case, not fully the reality. His idea is that wherever he turns he will prosper; a bribe is equally efficient in any direction. This is a more consistent interpretation than can be obtained by understanding possessor in the other way. An opinion of the moral quality of bribery is found in ver. 23, here the statement is simply the result of observation. **9a** is similar to 10: 12b. **Harpeth on**, render, *repeats*, *i. e.*, tells publicly. **Separateth chief friends**, render, *alienates* (his own) *intimate friend*, as in 16: 28, where the Hebrew phrase is the same. **10**. The reading of MT. gives a form difficult to explain. It is probably best to follow partly the reading of Fr., after G., without change of the consonantal text, reading תִּהְיֶה, *tāhēth* (from הִתְהַיָּה, *hāthāth*), for תִּהְיֶה, *tēhāth*, and render, *A rebuke agitates one that has understanding, more than a hundred stripes a fool*. **11a**. Render, *A rebellious man seeks only disaster*. "Seeks," not consciously, but he seeks that which inevitably results in disaster, the same use of the word as in ver. 19b. *Calleteth* is used in the same way in 18: 6. **Therefore**, better, *and*. Since it is rebellion that is in mind, the messenger is one sent from the king to punish him. **12**. A bear robbed of her whelps is very dangerous. (See Hos. 13: 8.) But here the thought is that the fool is really more

dangerous. **13**. **Rewardeth**, better, *returns*. **B**. **Evil**, better, *disaster*. It is the same Hebrew word as in **a**, רָעָה, *rā'ā*, a play upon the two common meanings of the word. **14**. See note on 6: 14c. The thought of **a** is not expressed very definitely, but apparently it has reference to the ease of letting out water that is dammed up, and the difficulty of damming it again. Strife begun will continue, as the water continues to run. The meaning of **b** is plain, but the translation somewhat uncertain; perhaps best, *therefore cease before contention breaks forth*, *i. e.*, check the first beginnings of contention. **15**. (See 24: 24.) **Justifieth . . . condemneth**, both used in a legal sense. The statement would apply especially to unjust judges. **16**. The thought is, wisdom cannot be bought, money is of no consequence in connection with it; mental and religious preparation is necessary for its acquisition. **17**. **A friend**, literally, *the friend*, *i. e.*, one who is a friend in a special sense, meaning a true friend. Some have regarded the parallelism as antithetic, but there is no indication of contrast, so that it is better to regard it as synonymous. The thought is, a true friend is such at all times, including the time of need, and a brother is especially helpful in adversity. Friend and brother are classed together as similar, brother indicating one who is really worthy of the name. In 18: 24b and 27: 10 a different thought is found, brother designating merely physical relationship, in contrast with friend. **18**. Similar warnings are found in 6: 1-5; 11: 15; 20: 16; 22: 26; 27: 13. **Striketh hands**, in token of becoming surety for another. Here all suretyship is condemned. (See note on 6: 1-5.)

19 He loveth transgression that loveth strife :
and he that exalteth his gate seeketh destruction.

20 He that hath a froward heart findeth no good ;
and he that hath a perverse tongue falleth into mischief.

21 He that begetteth a fool *doeth it* to his sorrow ;
and the father of a fool hath no joy.

22 A merry heart doeth good *like* a medicine : but
a broken spirit drieth the bones.

23 A wicked man taketh a gift out of the bosom
to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding ;
but the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father, and bit-
terness to her that bare him.

26 Also to punish the just *is* not good, *nor* to strike
princes for equity.

27 He that hath knowledge spareth his words :
and a man of understanding *is* of an excellent
spirit.

28 Even a fool when he holdeth his peace *is*
counted wise ; and he that shutteth his lips *is*
esteemed a man of understanding.

19 He loveth transgression that loveth strife :
He that raiseth high his gate seeketh destruction.

20 He that hath a froward heart findeth no good :
And he that hath a perverse tongue falleth into
mischief.

21 He that begetteth a fool *doeth it* to his sorrow :
And the father of a fool hath no joy.

22 A merry heart *is* a good medicine :
But a broken spirit drieth up the bones.

23 A wicked man taketh a gift out of the bosom,
To pervert the ways of judgement.

24 Wisdom *is* before the face of him that hath un-
derstanding :

But the eyes of a fool *are* in the ends of the earth.

25 A foolish son *is* a grief to his father,
And bitterness to her that bare him.

26 Also to punish the righteous *is* not good,
Nor to smite the noble for *their* uprightness.

27 He that spareth his words hath knowledge :
And he that *is* of a cool spirit *is* a man of under-
standing.

28 Even a fool, when he holdeth his peace, *is*
counted wise :

When he shutteth his lips, he *is esteemed* as pru-
dent.

CHAPTER XVIII.

1 THROUGH desire a man, having separated
himself, seeketh *and* intermeddeth with all wis-
dom.

2 A fool hath no delight in understanding, but
that his heart may discover itself.

3 When the wicked cometh, *then* cometh also con-
tempt, and with ignominy reproach.

1 HE that separateth himself seeketh *his own* de-
sire,

And rageth against all sound wisdom.

2 A fool hath no delight in understanding,
But only that his heart may reveal itself.

3 When the wicked cometh, there cometh also
contempt,
And with ignominy cometh reproach.

19a is similar to 29 : 22 ; see also note on 6 :
14c. **B**, see 16 : 18. Render **a**, *He that loves*

strife loves punishment, regarding the usual word
for transgression, פְּשָׁה, *pēshā*, as here expressing
its result, *punishment*, as in Dan. 9 : 24. The
second "loves" and *seeketh* in **b** are used in
the same way as "seeketh" in ver. 11. See note
there. **He that raiseth high his gate**, as
part of a lofty building, an indication of pride.

20a. See 16 : 20 ; **b**, see 10 : 31. **Good** means
prosperity, as in 16 : 20. **Mischief**, better,
calamity. **21**. The verse is similar to ver. 25 ;
10 : 1. **22**. (See 3 : 8 ; 16 : 24.) The verse teaches
in general the power of the mind over the body.

Drieth up the bones. In contrast with
phrases like that of 3 : 8b, see note there. **23**.
Gift (*bribe*). The rendering of A. R. V. is
the better. **A wicked man** refers to a cor-
rupt judge. The meaning of the verse is that a
corrupt judge receives a bribe to render an un-
just decision. **The bosom** is specified as a
secret place where the bribe would be carried,
used similarly in 21 : 14. To understand "a
wicked man" as referring to the bribe giver, as
some do, is less natural here. On **b**, see 18 : 5.

24a probably means that wisdom is before him
as a goal, *i. e.*, he keeps it always in mind as the
object of his striving. In **b**, on the contrary,
the thoughts of the fool are wandering, he has
no one thing in mind, he is thinking of every-
thing but wisdom. **25**. The verse is similar to

ver. 21 ; 10 : 1 ; 15 : 20 ; 19 : 13. **26. Also**, ren-
der, *even*. **Punish**. The usual meaning of פָּגַע,
ʾānāsh, is *fine*, which is probably better here ;

this is the word modified by "even." **Smite**
means punish by scourging. **Noble** is used in
an ethical sense, as in ver. 7 (see note) and Isa.
32 : 5, 8. The most probable interpretation of
the verse is that which is indicated by the para-
phrastic rendering: Even to "fine" the right-
eous is not good, how much less to "smite" the
noble on account of their uprightness. **B** is
thus intended to be stronger than **a**. **27**. See
the same and contrasted thought in 10 : 19 and
13 : 3. **He that is of a cool spirit** means one
who is calm, unruffled. **28**. In Proverbs a re-
ticient man is the type of a wise man. See such
passages as 12 : 23. So a fool can pass for wise as
long as he keeps silent, both because he is assum-
ing the usual demeanor of a wise man, and be-
cause he is not betraying his folly by his speech.

Chap. 18. 1. Separateth himself. There
is nothing here to point definitely to one who
separates himself from the congregation of Israel,
as many have thought. It is better, therefore,
to regard the words as more general, referring to
one who breaks with his friends, through jeal-
ousy, hatred, misunderstandings, etc. Such a
one is characterized as selfish and unreasonable.
2. Heart, render, *mind*. **May reveal itself**
refers, of course, to making folly manifest. **3**.

4 The words of a man's mouth *are as deep waters*, and the wellspring of wisdom *as a flowing brook*.
 5 *It is not good to accept the person of the wicked, to overthrow the righteous in judgment.*
 6 A fool's lips enter into contention, and his mouth calleth for strokes.
 7 A fool's mouth *is* his destruction, and his lips *are* the snare of his soul.
 8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.
 9 He also that is slothful in his work is brother to him that is a great waster.
 10 The name of the Lord *is* a strong tower; the righteous runneth into it, and is safe.
 11 The rich man's wealth *is* his strong city, and as a high wall in his own conceit.
 12 Before destruction the heart of man is haughty, and before honour *is* humility.
 13 He that answereth a matter before he heareth it, *it is* folly and shame unto him.
 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
 15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
 16 A man's gift maketh room for him, and bringeth him before great men.
 17 *He that is first in his own cause seemeth just*; but his neighbour cometh and searcheth him.
 18 The lot causeth contentions to cease, and parteth between the mighty.
 19 A brother offended *is harder to be won* than a strong city; and their contentions *are* like the bars of a castle.
 20 A man's belly shall be satisfied with the fruit

4 The words of a man's mouth *are as deep waters*; The wellspring of wisdom *is as a flowing brook*.
 5 To accept the person of the wicked is not good, Nor to turn aside the righteous in judgement.
 6 A fool's lips enter into contention, And his mouth calleth for stripes.
 7 A fool's mouth is his destruction, And his lips are the snare of his soul.
 8 The words of a whisperer *are as dainty morsels*, And they go down into the innermost parts of the belly.
 9 He also that is slack in his work Is brother to him that is a destroyer.
 10 The name of the Lord *is a strong tower*: The righteous runneth into it, and is safe.
 11 The rich man's wealth *is his strong city*, And as an high wall in his own imagination.
 12 Before destruction the heart of man *is haughty*, And before honour *goeth* humility.
 13 He that giveth answer before he heareth, It is folly and shame unto him.
 14 The spirit of a man will sustain his infirmity; But a broken spirit who can bear?
 15 The heart of the prudent getteth knowledge; And the ear of the wise seeketh knowledge.
 16 A man's gift maketh room for him, And bringeth him before great men.
 17 He that pleadeth his cause first *seemeth just*; But his neighbour cometh and searcheth him out.
 18 The lot causeth contentions to cease, And parteth between the mighty.
 19 A brother offended *is harder to be won* than a strong city; And such contentions *are* like the bars of a castle.
 20 A man's belly shall be filled with the fruit of his mouth;

It is more natural to regard this verse, like 11 : 2 and other proverbs, as indicating, in **contempt and reproach**, not the feeling of the wicked toward others, but their feeling toward him. **Ignominy**, in this connection, apparently must mean shameful actions. **4a** gives a thought similar to that of 20 : 5a, the unsearchableness of a man's words. **Wellspring**, better, *fountain*. Here the comparison naturally suggests the inexhaustibleness of the supply of wisdom which flows from a wise man. The objection to this interpretation of **b** is the incongruity of the figurative expressions. But such incongruities are not uncommon in Proverbs; see, e. g., 11 : 30. **5a** is similar in thought to 24 : 23b; 28 : 21a. **6. Enter into**, better, *come with*, i. e., bring. **Calleth**, used in the same way as *seeketh*, 17 : 11; see note there. **7. On** the verse see 10 : 19a; 12 : 13a; on **a**, 13 : 3b; on **b**, 13 : 14b; 14 : 27b. **Soul**, some render here, *self*, but the best rendering is *life*. This is favored by the parallelism, and also especially by the use of the word in connection with the word snare, which suggests captivity and death. **8. Identical** with 26 : 22. The verse states the avidity with which people in general listen to the words of a slanderer. **A whisperer** is a slanderer. (See 16 : 28a.) For the comparison with food, see 19 : 28b; Job 20 : 12-16; 34 : 7. **9b** is nearly identical with 28 : 24b. **Is brother**. This is a strong way of saying, is similar, pro-

duces the same results. **11a** is identical with 10 : 15a; the application of the thought is different in the two passages. **12a** is similar to 16 : 18a; **b** is identical with 15 : 33b. **13.** (See Eccles. 11 : 8.) **14. Spirit** is here used as the seat of courage. **Will sustain**, better, *sustains*. **Infirmity**, better, *misfortune*, literally *sickness*. **Bear**, the meaning is not *endure*, but *sustain*, who can support that which should be itself the support. **15a** is very similar to 15 : 14a. **The heart of the prudent**, render, *an intelligent mind*. **16.** The thought of the verse is similar to that of 19 : 6b. There is no occasion here to think exclusively or chiefly of bribes, the verse is more general in statement. It tells of the power of complimentary gifts, which are so common and so potent in the East. **Great men**, the same phrase is used in a similar connection in 25 : 6b. **17.** This is in effect an admonition to a judge to hear carefully both sides of a case. **Neighbor**, the other party to the lawsuit. **18b** means, it separates them from each other, prevents further discord, being thus similar to **a**. **19.** Something like that supplied in R. V. is implied in **a**; such an ellipsis is not uncommon. **Such**, the connection with the preceding clause justifies the addition. Both clauses mean, the nearer friends are the more bitter enemies they make. There is no sufficient reason for emending the text as some have done. **20a** is nearly identical with 12 : 14a. (See also

of his mouth; *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

22 Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

23 The poor useth entreaties; but the rich answereth roughly.

24 A man *that hath* friends must shew himself friendly: and there is a friend *that* sticketh closer than a brother.

With the increase of his lips shall he be satisfied.

21 Death and life are in the power of the tongue:

And they that love it shall eat the fruit thereof.

22 Whoso findeth a wife findeth a good thing,

And obtaineth favour of the Lord.

23 The poor useth intreaties:

But the rich answereth roughly.

24 He that maketh many friends *doeth it* to his own destruction:

But there is a friend that sticketh closer than a brother.

CHAPTER XIX.

1 BETTER is the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that* the soul be without knowledge, *it is* not good; and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way: and his heart fretteth against the Lord.

4 Wealth maketh many friends: but the poor is separated from his neighbour.

5 A false witness shall not be unpunished; and *he that* speaketh lies shall not escape.

6 Many will entreat the favour of the prince; and every man *is* a friend to him that giveth gifts.

1 BETTER is the poor that walketh in his integrity

Than *he that is* perverse in his lips and is a fool.

2 Also, *that* the soul be without knowledge is not good;

And *he that* hasteth with his feet sinneth.

3 The foolishness of man subverteth his way;

And his heart fretteth against the Lord.

4 Wealth addeth many friends;

But the poor is separated from his friend.

5 A false witness shall not be unpunished;

And *he that* uttereth lies shall not escape.

6 Many will intreat the favour of the liberal man:

And every man is a friend to him that giveth gifts.

13 : 2a.) 21. The verse is similar to 15 : 4 ; 26 :

28. (See also Eccclus. 37 : 18 ; 28 : 13 f.) 22. See

19 : 14b; **a** is similar to 12 : 4 ; 31 : 10; and in

phraseology to 8 : 35; **b**, see 12 : 2a. **Wife**,

goodness is necessarily implied. **A good thing**,

better, *good fortune*. **B** means that the obtain-

ing of a good wife is a token of God's favor.

24. **Doeth it to his own destruction**, more

literal and better, *is about to be destroyed*.

Friends in general are an injury and not a

benefit. **B** teaches that often a true friend is

more to be depended on than a brother. The

thought of 27 : 10 is the same; see also note on

17 : 17. The verse teaches that quality not

quantity is to be sought in making friends.

Chap. 19. 1. 28 : 6 is identical in the Hebrew with this verse, except that *rich* is found in place of **fool**. In order to obtain a passable meaning here it has usually been supposed that "fool" carries with it the implied idea of rich. Many have gone further and corrected the text here to "rich" on the basis of the other passage. That does not seem a sufficient warrant for making the change, however, if anything simpler will answer the purpose, when it is recalled how many of the proverbs are found in two forms varying slightly from each other. It is better, therefore, to make a simpler change, nearly following Chajes, omitting one consonant which could easily be a dittogram, and changing the vowels of one word, by which a suitable meaning is obtained, reading **שְׁמֵרָה**, *mē'āqqēsh*, for **שְׁמֵרָה**, *mē'āqqēsh*, and omitting **וְ**, *wē*, in **וְהוּא**, *wēhū*. The rendering will then be, **A**

poor man who walks in his integrity is good (i. e., praiseworthy); one (i. e., a poor man) who perverts his ways is a fool. For the phraseology, see 10 : 9. It might seem that there is no need of the special mention of the "poor" in this connection, the language is really appropriate to any one. But it is, after all, especially appropriate when we remember the ideas and the teachings of those times. In general, riches

were regarded as a reward for goodness; a poor man who retains his integrity in spite of the

lack of this evidence of God's favor was therefore worthy of special praise. On the other

hand, a poor man might become discouraged and give himself up to wickedness; on this man

the opposite judgment should be passed. The

verse is in reality a warning against regarding

wealth as an infallible indication of God's favor.

This is not a prominent teaching of Proverbs, but there are suggestions of it in several other

passages. 2a. Of the various renderings offered the only one that really gives a good meaning is

the following: *Even desire without knowledge is not good.* "Even" is to be regarded as modifying

"desire," and *desire* as used in a good sense,

meaning *zeal*. The thought is, even a good thing like zeal is not good without knowledge. **B. Sin-**

neth, render, *misses*, i. e., his way, he fails in

attaining his object by undue haste; this is

similar to 21 : 5 ; 28 : 20. 3. The thought is,

men blame God for the results of their own foolishness. 4. The verse is very similar to 14 : 20 ;

on a see ver. 6, 7 ; 10 : 15. 5a is identical with

ver. 9a; **b** is very similar to ver. 9b. 6b is

similar to 18 : 16. This verse shows the advan-

7 All the brethren of the poor do hate him ; how much more do his friends go far from him ? he pursueth *them with words, yet they are wanting to him.*

8 He that getteth wisdom loveth his own soul : he that keepeth understanding shall find good.

9 A false witness shall not be unpunished ; and he that speaketh lies shall perish.

10 Delight is not seemly for a fool ; much less for a servant to have rule over princes.

11 The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression.

12 The king's wrath is as the roaring of a lion : but his favour is as dew upon the grass.

13 A foolish son is the calamity of his father ; and the contentions of a wife are a continual dropping.

14 House and riches are the inheritance of fathers ; and a prudent wife is from the Lord.

15 Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul ; but he that despiseth his ways shall die.

17 He that hath pity upon the poor lendeth unto the Lord ; and that which he hath given will he pay him again.

18 Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A man of great wrath shall suffer punishment : for if thou deliver *him*, yet thou must do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are many devices in a man's heart ; nevertheless, the counsel of the Lord, that shall stand.*

7 All the brethren of the poor do hate him : How much more do his friends go far from him ! He pursueth *them with words, but they are gone.*

8 He that getteth wisdom loveth his own soul : He that keepeth understanding shall find good.

9 A false witness shall not be unpunished ; And he that uttereth lies shall perish.

10 Delicate living is not seemly for a fool ; Much less for a servant to have rule over princes.

11 The discretion of a man maketh him slow to anger ; And it is his glory to pass over a transgression.

12 The king's wrath is as the roaring of a lion ; But his favour is as dew upon the grass.

13 A foolish son is the calamity of his father : And the contentions of a wife are a continual dropping.

14 House and riches are an inheritance from fathers : But a prudent wife is from the Lord.

15 Slothfulness casteth into a deep sleep ; And the idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his soul : But he that is careless of his ways shall die.

17 He that hath pity upon the poor lendeth unto the Lord, And his good deed will he pay him again.

18 Chasten thy son, seeing there is hope ; And set not thy heart on his destruction.

19 A man of great wrath shall bear the penalty : For if thou deliver *him*, thou must do it yet again.

20 Hear counsel, and receive instruction, That thou mayest be wise in thy latter end.

21 There are many devices in a man's heart ; But the counsel of the Lord, that shall stand.

tages of liberality, with no necessary implication of a corrupt use of gifts. **7c.** The only allowable translation is, *he pursues words, they are not.* This does not give much meaning in itself, and has no connection with the preceding or following context. It is probable that this is a fragment of a couplet, the remainder of which, probably preceding, has been lost and cannot be restored. This is favored by the fact that, aside from this verse, there is no three-line proverb in this whole collection, 10 : 1 to 22 : 16, all are two-lined. **8. His own soul**, better, *himself*. In ver. 16 the parallelism indicates that the same Hebrew word is to be rendered, *his life*. Here there is nothing in the parallelism or elsewhere to narrow the thought specifically to life. *Loveth himself* means, loves his own best and highest interests ; see the contrasted expression in 29 : 24a. **9.** See note on ver. 5. **10.** The thought in both clauses is of incongruity in the very nature of the case. **11. To pass over a transgression** is to forgive it ; see Micah 7 : 18, where the Hebrew phrase is the same. **12a** is nearly identical with 20 : 2a. **13b** is similar to 27 : 15. **Dropping** is through a leaky roof. **14b** is similar to 18 : 22. This speaks of a special indication of God's favor coming more directly from him than wealth. **16. Commandment**, this is naturally of God ; see 13 : 13. **Keepeth his soul**,

render, *preserves his life*, a meaning indicated by the parallelism. The same Hebrew phrase occurs in 13 : 3 ; 16 : 17b. **17a** is similar in thought to 14 : 31b, but stronger ; **b**, similar in thought to 12 : 14. **Good** is not expressed in the Hebrew, but implied in the connection. **18. Seeing**, render, *when, i. e.*, while he is yet young and not hardened in evil. **On his destruction**, more literal and better, *on causing him to die*. **B** is often understood as being a restriction on **a**, a warning against severity so great that one would kill a son while chastising him. But surely such a warning would be unnecessary. More natural is the connection of thought as follows : a life of sin results in premature death ; a son unpunished is sure to live a life of sin, therefore, do not refrain from punishing him, and so be responsible for his death ; 23 : 13 is similar. (See also 29 : 15.) **19. The penalty**, better, *punishment*. The word פְּנֵי, 'pnēsh, originally meant *fine*, but may also be used in general for "punishment," which meaning seems more suitable here. The thought is not that anger is in itself punishable, but it will surely lead to acts that are. The natural interpretation of **b** is indicated by the translation of R. V., it is of no use to save him once from the consequences of his offense, he will surely repeat it. **20. In thy latter end.** (See Job 8 : 7.) Here the probable meaning is simply *in the future*. **21.** The

22 The desire of a man *is* his kindness: and a poor man *is* better than a liar.

23 The fear of the Lord *tendeth* to life; and *he* that *hath* it shall abide satisfied; he shall not be visited with evil.

24 A slothful man hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will beware; and reprove one that hath understanding, and he will understand knowledge.

26 He that wasteth *his* father, and chaseth away *his* mother, is a son that causeth shame, and bringeth reproach.

27 Cease, my son, to hear the instruction that *causeth* to err from the words of knowledge.

22 The desire of a man *is the measure of* his kindness:

And a poor man is better than a liar.

23 The fear of the Lord *tendeth* to life: And *he that hath* it shall abide satisfied; He shall not be visited with evil.

24 The sluggard burieth his hand in the dish, And will not so much as bring it to his mouth again.

25 Smite a scorner, and the simple will learn prudence: And reprove one that hath understanding, and he will understand knowledge.

26 He that spoileth his father, and chaseth away his mother, Is a son that causeth shame and bringeth reproach.

27 Cease, my son, to hear instruction Only to err from the words of knowledge.

verse is similar to 16 : 9, 33; 20 : 24. **22a** is difficult, and the meaning is much disputed. A suitable meaning, and one that seems to be the best, is given by rendering, *a desire of a man is kindness to him*, or more freely, an object of desire by men in general is to have kindness shown to them. This rendering regards *his kindness*, which is literal, as meaning kindness shown to him. **B.** G. renders, *an honest poor man is better than a rich liar*, supplying two adjectives. There is no need of adding them, however, especially as it is probable that they simply indicate that the reading of the Septuagint is a paraphrase. But they are naturally implied in harmony with the general thought of Proverbs. No close connection in thought between **a** and **b** is apparent. **23.** This verse in English has three lines, but not in the Hebrew, **b** and **c** making one. **A.** A similar thought is found in 14 : 27a; 10 : 27a; the contrasted thought in 10 : 27b. **Tendeth**, better, *leads*, although it is merely supplied. **Life** means long life. **B.** The subject, as indicated by the words supplied in R. V., is the one who fears Jehovah, implied in **a**, as in the similar case of 14 : 26. **Satisfied**, render, *full* (of years), as in Gen. 25 : 8, where the Hebrew word is the same, שָׂבַע, *sābhē(ā)*. **Evil**, render, *disaster*, meaning premature death. The meaning here given to the latter part of the verse is not the one usually given which renders "satisfied," and gives it its ordinary meaning. Against the usual interpretation, however, is the fact that it is not in harmony with the parallelism. It is also not in accordance with the usage of the word so rendered. That means primarily satiated with food. But various metaphorical meanings are much more common. The only case aside from this verse where it is used metaphorically without being defined by some additional word is in Gen. 25 : 8, where it is used as equivalent

to the fuller phrase found elsewhere. The meaning of that passage is therefore to be adopted here, inasmuch as it is appropriate. **B** then expresses the same thought as **a** in other language, the one who fears Jehovah shall live to a good old age, he shall not be visited by any disaster which will cut him off prematurely. **24a** is identical with 26 : 15a; **b**, similar to 26 : 15b. (See also 15 : 19a.) This is a strong expression for laziness. The allusion is to the ancient, and even now Oriental, custom of using the hands for eating. (See Matt. 26 : 23.) **25. Scorn**er (*scoffer*), the rendering of A. R. V. is the better. The meaning is that the scoffer is incapable of profiting by punishment, but the inexperienced learns from it. The one started on the way to wisdom, however, does not need blows to teach him; reproof is sufficient. **26a. Spoileth** (*doeth violence to*), the rendering of the A. R. V. is the better. **B.**, render, *is a son who acts shamefully and disgracefully*. This assumes that a son is given possession of the property before the death of his father, otherwise he would have no power to act as is here indicated. **27.** The meaning given by the rendering of the R. V. is, it is better not to hear, than to hear and not to obey. This is possible as a translation. It is contrary, however, to the general usage of *hear* in Proverbs, which implies obedience as well as hearing. It is also opposed to the usual tone of Proverbs, which nowhere else recognizes a class of those who hear and do not obey. It is therefore generally conceded that some change of text is necessary. The change of one consonant may be suggested, reading וְשָׁגְגוּתָּהּ, *shāggōthā*, לְשָׁגְגוּתָּהּ, *lishgōth*,¹ which gives the rendering for **b**, *and thou errest from the words of knowledge*. It is conditional in fact, but not in form, if thou ceasest—thou wilt err. The thought is the danger of losing progress once made in wisdom, if a person does not con-

¹ See "American Journal of Semitic Languages," Vol. XIX., p. 54.

28 An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity.

29 Judgments are prepared for scorers, and stripes for the back of fools.

28 A worthless witness mocketh at judgement: And the mouth of the wicked swalloweth iniquity.

29 Judgements are prepared for scorers, And stripes for the back of fools.

CHAPTER XX.

1 WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

2 The fear of a king is as the roaring of a lion: *whoso* provoketh him to anger sinneth *against* his own soul.

3 It is an honour for a man to cease from strife: but every fool will be meddling.

4 The sluggard will not plow by reason of the cold; *therefore* shall he beg in harvest, and have nothing.

5 Counsel in the heart of man is like deep water: but a man of understanding will draw it out.

6 Most men will proclaim every one his own goodness: but a faithful man who can find?

7 The just man walketh in his integrity; his children are blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights, and divers measures, both of them are alike abomination to the Lord.

11 Even a child is known by his doings, whether his work be pure, and whether it be right.

1 WINE is a mocker, strong drink a brawler; And whosoever erreth thereby is not wise.

2 The terror of a king is as the roaring of a lion: He that provoketh him to anger sinneth *against* his own life.

3 It is an honour for a man to keep aloof from strife:

But every fool will be quarrelling.

4 The slothful will not plow by reason of the winter;

Therefore he shall beg in harvest, and have nothing.

5 Counsel in the heart of man is like deep water; But a man of understanding will draw it out.

6 Most men will proclaim every one his own kindness:

But a faithful man who can find?

7 A just man that walketh in his integrity, Blessed are his children after him.

8 A king that sitteth on the throne of judgement Scattereth away all evil with his eyes.

9 Who can say, I have made my heart clean, I am pure from my sin?

10 Divers weights, and divers measures, Both of them alike are an abomination to the Lord.

11 Even a child maketh himself known by his doings, Whether his work be pure, and whether it be right.

tinue to receive instruction. 28b, as well as a, probably refers chiefly, perhaps not entirely, to a witness. Swalloweth means eagerly receives; the thought of 18: 8 is similar. The form of expression in b, as often, is not quite what would be expected from a. The change of one letter by Fr., reading *yābbi* (ā), for *yābā*, *yēbhāllā*, by which he obtains the meaning *utters* (see 15: 28), instead of "swalloweth," is plausible but unnecessary. 29b is similar to 10: 13b; 26: 3b.

Chap. 20. 1. Wine, made from grapes; strong drink, a general term, including drinks of an intoxicating nature made from various kinds of fruits as well as from grapes. Err-eth, better, reels, i. e., in drunkenness. 2a is similar to 19: 12a. Sinneth against, better, forfeits. 3b. (See note on 6: 14c.) 4. By reason of the winter, render, in autumn, the usual time of plowing. It is simply laziness, not cold, that prevents him. Render b, therefore he shall seek in harvest, and there is nothing. The rendering beg is improbable from the fact that in the joyful season of harvest any kind of beggar would not be apt to go empty-handed. The rendering given has also the advantage of presenting a thought which often appears in Proverbs, viz, a punishment which is the natural result of the act. The

implied object of "seek" is a crop. 5a is similar to 18: 4. 6a. Most men, better, many men. B does not mean that he is not to be found, but he is rare, as is indicated by the use of the same phrase in 31: 10. 7b. (See 14: 26b.) 8a. (See 16: 10, 12.) A king that sitteth . . . scattereth away, render, A king sits . . . and winnows. "Winnows," the rendering is the same as in ver. 26, where the same Hebrew word, *קִיֵּץ*, *mēzārē*, is employed in a similar connection. The meaning is that a king examines all things and separates the true from the false as the grain is separated from the chaff. It is of course implied that he is a good king. 9. This verse teaches the universal prevalence of sin, which is also taught in Gen. 6: 5; 1 Kings 8: 46; Eccl. 7: 20; Ps. 130: 3; 143: 2, etc. 10b is identical with 17: 15b. For a similar thought see 11: 1; 20: 23; Amos 8: 5; Deut. 25: 13-16; Ezek. 45: 10. 11. Child. The word so translated here, *נַעַר*, *nā'ār*, is found in Proverbs in the following passages aside from the present one: 1: 4; 7: 7; 22: 6, 15; 23: 13; 29: 15. In 1: 4 and 7: 7 it plainly means young man, a youth of considerable age. In none of the other passages is it used of a young child; he is always old enough to receive training. Here render young man. Even, better, also, i. e., a young man as well as older people. Render b, Whether he be pure and whether his conduct be right. This

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 *It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.*

15 There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger; and take a pledge of him for a strange woman.

17 Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel; and with good advice make war.

19 He that goeth about as a talebearer revealeth secrets; therefore meddle not with him that flat-teth with his lips.

20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may* be gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil: but wait on the Lord, and he shall save thee.

23 Divers weights are an abomination unto the Lord; and a false balance is not good.

24 Man's goings are of the Lord; how can a man then understand his own way?

25 *It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.*

12 The hearing ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; Open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the buyer: But when he is gone his way, then he boasteth.

15 There is gold, and abundance of rubies: But the lips of knowledge are a precious jewel.

16 Take his garment that is surety for a stranger; And hold him in pledge *that is surety* for strangers.

17 Bread of falsehood is sweet to a man; But afterwards his mouth shall be filled with gravel.

18 Every purpose is established by counsel: And by wise guidance make thou war.

19 He that goeth about as a talebearer revealeth secrets: Therefore meddle not with him that openeth wide his lips.

20 Whoso curseth his father or his mother, His lamp shall be put out in the blackest darkness.

21 An inheritance *may* be gotten hastily at the beginning;

But the end thereof shall not be blessed.

22 Say not thou, I will recompense evil:

Wait on the Lord, and he shall save thee.

23 Divers weights are an abomination to the Lord; And a false balance is not good.

24 A man's goings are of the Lord;

How then can man understand his way?

25 It is a snare to a man rashly to say, *It is holy*, And after vows to make inquiry.

is suggested by the similar phrase in 21 : 8 and by the fact that it gives a better meaning, since otherwise the clause is almost tautological.

13a is similar to 6 : 9-11. **B.** (See 12 : 11a.)

Open thine eyes, awake and go to work, antithesis with **a**. **14. It is naught, it is naught** (*it is bad, it is bad*). The rendering of A. R. V. is the better. A common practice is mentioned, without comment, of depreciating what is to be bought and afterward boasting of the bargain.

15. For thought see 3 : 14, 15; 8 : 11. **There is, i. e.**, in one's possession.

Rubies, render, *corals*, and see note on 3 : 15.

B, the thought is that lips which speak knowledge are more precious than gold and corals. **16.**

The verse is nearly identical with 27 : 13. Some would correct this text by that, but it seems unnecessary, since variant forms of the same proverb are so common. Render: *Take his garment, because he has become surety for a stranger; and hold him in pledge for strangers.* It is probable that the meaning "stranger" and not simply *another* is to be given here, inasmuch as two different words occur in the two clauses.

It is not necessary to regard strangers here as meaning more than those not of one's own family. It would then be an admonition against practically all suretyship. In **a** the garment pledged is to be taken and in **b** the man himself is to be kept in pledge. **17a.** (See 9 : 17.)

Bread of falsehood means bread obtained by falsehood. **B.** (See Matt. 7 : 9; Lam. 3 : 16.)

18a, the contrasted thought is found in 15 : 22a.

(See also 16 : 3b.) **B** is similar to 24 : 6a. Here war is not praised or encouraged, but it is recognized as a fact and advice is given concerning it. **19.** For rendering and explanation, see note on 11 : 13. **20a.** See 28 : 24; 30 : 11, 17, and the commands in Exod. 21 : 17; Lev. 20 : 9; Deut. 27 : 16. **Or, better, and.**

B. (See 13 : 9; 24 : 20; Job 13 : 5, 6.) **In the blackest darkness**, render, *in the middle of darkness*, as in the similar phrase in 7 : 9. This means: at midnight, at the darkest time, when no other light is available, it is a thorough quenching. In accordance with the general meaning of such metaphorical language, see note on 13 : 9, the meaning is utter adversity. This indicates not necessarily destruction, but most complete disaster. **21a** is similar to 28 : 20b, 22a. **An inheritance**, render, *property*. It is implied in **a** that the haste to become rich leads to wrong methods. **22a** is similar in thought to 24 : 29; see also 24 : 17 and the stronger statement in 25 : 21. **23.** The verse is similar to ver. 10; 11 : 1. **24a** is nearly identical with Ps. 37 : 23a, with the omission of one word, but **b** is quite different in the two. So far as thought is concerned, either might be an allusion to the other. (See also 16 : 9; 19 : 21; Jer. 10 : 23.) **25. To make inquiry**, better, *to hesitate*. The meaning of the verse is doubtful. Probably it is: a man acts wrongly who on the impulse of the moment consecrates a

26 A wise king scattereth the wicked, and bringeth the wheel over them.

27 The spirit of man *is* the candle of the Lord, searching all the inward parts of the belly.

28 Mercy and truth preserve the king; and his throne is upholden by mercy.

29 The glory of young men *is* their strength; and the beauty of old men *is* the gray head.

30 The blueness of a wound cleanse away evil: so do stripes the inward parts of the belly.

26 A wise king winnoweth the wicked, And bringeth the *threshing* wheel over them.

27 The spirit of man *is* the lamp of the Lord, Searching all the innermost parts of the belly.

28 Mercy and truth preserve the king: And his throne is upholden by mercy.

29 The glory of young men *is* their strength: And the beauty of old men *is* the hoary head.

30 Stripes that would cleanse away evil: And strokes *reach* the innermost parts of the belly.

CHAPTER XXI.

1 THE king's heart *is* in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: but the Lord pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the Lord than sacrifice.

4 An high look, and a proud heart, and the plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.

6 The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but as for the pure, his work *is* right.

9 *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

1 THE king's heart *is* in the hand of the Lord as the watercourses:

He turneth it whithersoever he will.

2 Every way of a man *is* right in his own eyes: But the Lord weigheth the hearts.

3 To do justice and judgement *is* more acceptable to the Lord than sacrifice.

4 An high look, and a proud heart, *Even* the lamp of the wicked, *is* sin.

5 The thoughts of the diligent *tend* only to plenteousness:

But every one *that is* hasty *hasteth* only to want.

6 The getting of treasures by a lying tongue

Is a vapour driven to and fro; they *that seek them* seek death.

7 The violence of the wicked shall sweep them away;

Because they refuse to do judgement.

8 The way of him *that is* laden with guilt *is* exceeding crooked:

But as for the pure, his work *is* right.

9 *It is* better to dwell in the corner of the housetop, Than with a contentious woman in a wide house.

10 The soul of the wicked desireth evil:

His neighbour findeth no favour in his eyes.

thing to God, and, after thus making a vow, regrets it, reflects, and hesitates. (See Num. 30 : 5 f.; Eccl. 5 : 2, 4, 5.)

26a is similar to ver. 8b. **The threshing wheel.** (See Isa. 28 : 27 f.)

27. The verse means that the spirit of man comes from Jehovah (see Gen. 2 : 7), and thus is a lamp, searching out the inmost recesses of his being. It is a teaching much like the modern conception of conscience. **28b. Is upholden**, render, *he upholds*. **29b.** (See 16 : 31.) **30b** is elliptical, but it is better to make **strokes** a second subject to **a** and render, *and strokes that reach*, etc.

Chap. 21. 1. From the description, **watercourses** are evidently canals, which are turned here and there for irrigating purposes, as in Egypt. **2.** The verse is nearly identical with 16 : 2. (See 16 : 25 : 14 : 12.) **3.** This teaching is the same as that which is such a feature of the prophetic doctrine, and is found elsewhere as well. For it see especially Amos 5 : 22-24; Isa. 1 : 11-14; Hosea 6 : 6; Micah 6 : 6-8; 1 Sam. 15 : 22; Ps. 40 : 6; 50 : 7-14; 51 : 16, 17; Prov. 21 : 27; 15 : 8. **4a** is similar to Ps. 101 : 5. **B.** (See 13 : 9 b; 20 : 20; 24 : 20; Job 18 : 5, 6; 21 : 17.) Render, suggested partly by these passages: *Haughtiness of looks and pride of heart* (are closely connected); *the lamp of the wicked*

fails. This involves no change of consonants, reading הֹתֵּת, *hôte'th*, for הַתֵּת, *hättä'th*. By this rendering the connection of **a** and **b** is not close, as often, but the meaning afforded is better than by the usual rendering. **5. B** is similar especially to 28 : 20b. The connection of thought is not close, but is probably the following. The diligent in **a** are in **b** naturally contrasted with those who are not content with the results simply of diligence, but are anxious to become rich quickly by other means. **6. They that seek them seek death**, render: (is) *snares of death*, following the text of G. and V., with a change of one consonant in the Hebrew, reading מֹקְשֵׁי, *môq'shê*, for מִשְׁקְשֵׁי, *mêhädq'shê*. The meaning thus afforded is a natural one, as it is not in MT. The meaning is: the acquisition of property by lying is first an unsubstantial process, second a deadly one. **8b.** (See 20 : 11b.) **9.** Practically identical with 25 : 24; 21 : 19 is very similar, see also 19 : 13; 27 : 15. On **a** see Ps. 102 : 7. **B** is literally: *Than a contentious woman and a house in common*. **A** suggests simply solitude, not danger or discomfort, as some have thought. The house-top was a common place of resort at times. **B** suggests the worst form of uncongenial companionship. **Woman** would naturally be the wife or relative, probably wife. The thought of the

11 When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 He that loveth pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the wilderness, than with a contentious and an angry woman.

20 *There is* treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

11 When the scorner is punished, the simple is made wise:

And when the wise is instructed, he receiveth knowledge.

12 The righteous man considereth the house of the wicked;

How the wicked are overthrown *to their* ruin.

13 Whoso stoppeth his ears at the cry of the poor, He also shall cry, but shall not be heard.

14 A gift in secret pacifieth anger,

And a present in the bosom strong wrath.

15 It is joy to the righteous to do judgement;

But it is a destruction to the workers of iniquity.

16 The man that wandereth out of the way of understanding

Shall rest in the congregation of the dead.

17 He that loveth pleasure shall be a poor man:

He that loveth wine and oil shall not be rich.

18 The wicked is a ransom for the righteous;

And the treacherous *cometh* instead of the up-
right.

19 It is better to dwell in a desert land,

Than with a contentious and fretful woman.

20 There is precious treasure and oil in the dwelling of the wise;

But a foolish man swalloweth it up.

21 He that followeth after righteousness and mercy Findeth life, righteousness, and honour.

verse is: solitude is better than uncongenial companionship. 11. The verse is similar to 19 :

25. 12. The righteous man . . . how the wicked are overthrown, render: *The righteous one . . . he overthrows the wicked*, etc. The "righteous one," *צַדִּיק*, *ṣāddīq*, is God, as in Job 34 : 17. This gives a natural meaning to the verse, which is almost unmeaning in the ordinary renderings. The thought is similar to that of 22 : 12b. 13. Heard, literally and better, *answered*. 14. The verse is similar to 17 : 23. Here, as in that passage, the reference is to bribes, as is indicated by the phrases denoting secrecy: *in secret and in the bosom*.

It is also indicated by the word in *b* translated *present*, which generally means *bribe*, and should be so rendered here. The verse refers to the practice of bribery, speaking of it simply as a fact, without expressing a judgment upon it. 15. Render *b* with A. V.; the parallelism favors R. V., but the meaning thus afforded is forced. 16. Rest is apparently simply equivalent to *dwell*. The thought is, as elsewhere, premature death is the punishment of sin. 17. Pleasure means especially feasting, as is indicated by the use of the word elsewhere, and by the parallelism here. Oil was used for anointing in preparation for a feast. The verse is a warning against self-indulgence. 18. This verse might seem to mean that God punishes the wicked for the sins of the righteous. This would be an unexampled teaching, however. The difficulty comes from the figurative use of the word *ransom*. The word literally means that which is paid as a means of deliverance from disaster, often from death. Used figuratively, its meaning would be similar, a

means of deliverance. The fact in mind, evidently, is that the righteous are sometimes in difficulties, but they are soon delivered from them, and the wicked experience them. In such a case the wicked may be described, from the standpoint of experience, as being a means of deliverance for the righteous. That this is an observation founded thus upon experience, and using popular phraseology, and not a theological formula, is evident from the fact that the uniform teaching of Proverbs is that afflictions upon the righteous must, in the nature of the case, be temporary. Punishments really belong to the wicked, not to the righteous. This is, then, only a stronger statement of the same thought as is found in 11 : 8. See note on that passage. For a similar figurative use of ransom, see Isa. 43 : 3. In the stead of, better: *in place of*. 19. Desert, better, *wilderness*. The general thought is the same as in ver. 9. 20. Oil is simply one specification added to the general statement *precious treasure*. It in *b* evidently refers to the general idea of "precious treasure and oil." Most interpreters suppose that it refers to the specific treasure mentioned in *a*, that in a given case a wise man stores up property and a foolish man spends it. This seems unnecessary. The frequent looseness of syntactical usage in Proverbs allows the general meaning for *b*, which is more suitable: a foolish man who has wealth wastes. The verse then teaches: a wise man saves, a fool wastes. 21. If righteousness in *b*, *צֶדֶק*, *ṣēdhāqā*, is genuine, it must have a different meaning from the same word in *a*. It is probably best, however, to omit it in *b*, following most manuscripts of G., and regard it as a scribal insertion from *a*.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud and haughty scorner is his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?

28 A false witness shall perish: but the man that heareth speaketh constantly.

29 A wicked man hardeneth his face: but as for the upright, he directeth his way.

30 There is no wisdom nor understanding nor counsel against the Lord.

31 The horse is prepared against the day of battle: but safety is of the Lord.

22 A wise man scaleth the city of the mighty, And bringeth down the strength of the confidence thereof.

23 Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.

24 The proud and haughty man, scorner is his name.

He worketh in the arrogance of pride.

25 The desire of the slothful killeth him; For his hands refuse to labour.

26 There is that coveteth greedily all the day long: But the righteous giveth and withholdeth not.

27 The sacrifice of the wicked is an abomination: How much more, when he bringeth it with a wicked mind!

28 A false witness shall perish:

But the man that heareth shall speak unchallenged.

29 A wicked man hardeneth his face:

But as for the upright, he ordereth his ways.

30 There is no wisdom nor understanding

Nor counsel against the Lord.

31 The horse is prepared against the day of battle: But victory is of the Lord.

CHAPTER XXII.

1 A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

2 The rich and poor meet together: the Lord is the maker of them all.

3 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

4 By humility and the fear of the Lord are riches, and honour, and life.

5 Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

1 A GOOD name is rather to be chosen than great riches,

And loving favour rather than silver and gold.

2 The rich and the poor meet together:

The Lord is the maker of them all.

3 A prudent man seeth the evil, and hideth himself:

But the simple pass on, and suffer for it.

4 The reward of humility and the fear of the Lord Is riches, and honour, and life.

5 Thorns and snares are in the way of the froward: He that keepeth his soul shall be far from them.

23. The verse is similar to 13 : 3 ; 18 : 21. **His soul**, better, *himself*. 24. The meaning of a is: a proud and haughty man is named scoffer; it is a definition of the word scoffer. **Scorner** (*scoffer*), the rendering of A. R. V. is the better for ease. **Refuse**, better, *have refused*. 26. **There is that** means: there are those who, *i. e.*, the wicked, the implied subject. The contrast is this: the wicked are covetous, the righteous liberal. 27a is nearly identical with 15 : 8a. It is an abomination, because under the best of circumstances it is purely formal. **B.** **With a wicked mind**, better, *for a crime, i. e.*, as equivalent for, as compensation for a crime. 28a is similar to 19 : 5a, 9a. **B.** Render: *But a man who hears shall speak truthfully*. The rendering "truthfully" is confirmed by S. and T., and by the usage of the Hebrew word, נָאֻךְ, *nâ'ûkh*, in Job 23 : 7 ; Lam. 3 : 18. **B** is not an exact counterpart to **a**, but says that a man who simply reports what he has heard will speak truthfully. This seems to be the best view of this difficult verse, although it is possible that the text may be corrupt. 29b. A different reading of the Hebrew, that of the *Qerê*, may preferably be followed, so as to render: *But as for the upright, he considers his way, i. e.*, he so considers it as to do right, while in a is stated the unblushing

boldness of the wicked in following his own will when, as regularly, it is wrong. 30. **Against**, better: *over against, i. e.*, in comparison with, practically the same as *without*. 31. **A.** The horse regularly in the Old Testament was the animal for war, not for ordinary peaceful uses, and is so spoken of here. **B.** **Is of the Lord** (*Jehovah*), more literally: *belongs to Jehovah*, and so may be given to whomsoever he chooses.

Chap. 22. 1a. Good is not expressed, but is naturally implied. **B.** Render: *And favor is better than silver and gold*. 2. The verse is similar to 29 : 13. The thought is: men know distinctions among themselves, God does not recognize them, but regards men as equal. (See Job 34 : 19.) 3. The verse is identical in thought and nearly in form with 27 : 12. **Suffer for it**, better: *are punished*. This verse contrasts a wise prudence with foolhardiness. 4. In 3 : 16 and 8 : 18a these rewards are mentioned as coming from wisdom. It is one of many passages showing the close connection between wisdom and the fear of Jehovah. 5a. (See Job 18 : 8-10.) **B.** **Soul**, the word in the same phrase means life in 13 : 3 ; 16 : 17 ; 19 : 16. Here, however, the connection is different, so that that meaning seems inappropriate. It is best to render it, *himself*. *He that keepeth himself* means;

6 Train up a child in the way he should go: and when he is old, he will not depart from it.

7 The rich ruleth over the poor, and the borrower is servant to the lender.

8 He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

12 The eyes of the Lord preserve knowledge, and he overthroweth the words of the transgressor.

13 The slothful man saith, *There is a lion without, I shall be slain in the streets.*

14 The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

6 Train up a child in the way he should go, And even when he is old he will not depart from it.

7 The rich ruleth over the poor, And the borrower is servant to the lender.

8 He that soweth iniquity shall reap calamity: And the rod of his wrath shall fail.

9 He that hath a bountiful eye shall be blessed; For he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; Yea, strife and ignominy shall cease.

11 He that loveth pureness of heart, For the grace of his lips the king shall be his friend.

12 The eyes of the Lord preserve him that hath knowledge, But he overthroweth the words of the treacherous man.

13 The sluggard saith, There is a lion without: I shall be murdered in the streets.

14 The mouth of strange women is a deep pit: He that is abhorred of the Lord shall fall therein.

15 Foolishness is bound up in the heart of a child; But the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his gain, And he that giveth to the rich, cometh only to want.

he who has self-control. (See also note on 19 : 8.)

6. Child. (See note on 20 : 11.) **In the way he should go.** This rendering means, in the right way. In order to obtain that meaning the word *right* should be expressed in the Hebrew text, as it is not. The literal rendering is: *according to his way*, which can hardly mean anything but according to his future course in life, his trade or occupation. This rendering, as well as the usual one, emphasizes the permanence of early teaching, although without an ethical reference. **7. Servant**, literally, *slave*. It is not necessary to suppose, however, that the reference is to actual servitude for debt, which was probably not very common, but to exactions and inconveniences which the debtor is obliged to endure from the creditor, which amount practically to slavery. **8.** The verse is similar to 6 : 12a; see note there. **The rod of his wrath** means the rod by which he has been accustomed to manifest his wrath in injury to others. **9. A bountiful eye**, render: *a benevolent look*; see the opposite expression in 23 : 6; 28 : 22. **Giveth**, render: *has given*. The meaning is that the benevolent look is an indication not only of benevolent intention, but of benevolent activity. **10.** The verse is conditional in fact, but not in form. **Strife**, פִּגְמָה, render *lawsuits*, the regular meaning elsewhere, from which there seems no reason to depart here. **11.** The verse can only be rendered naturally: *He who loves the pure of heart, whose lips are grace, a king is his friend*. The thought is: purity of heart and gracefulness of speech characterize a friend of a king. **12. Preserve him that hath knowledge**, render: *preserve knowledge*. This naturally means, as Fr. says, they continually

know or observe, nothing escapes the eyes of Jehovah. **A** indicates, therefore, the wide observation, the omniscience of Jehovah. **B** then gives one result of **a**, one consequence of this knowledge. **But**, render, *and*. **13. Murdered (slain)**, the rendering of the A. R. V. is the better, since it does not bring in an additional idea, but refers to the agency of the lion mentioned in **a**; see the similar verse, 26 : 13. A lion in the streets of a city would be almost unexampled; the verse shows the slight excuse which serves a sluggard for inactivity. See 15 : 19, where, on the other hand, the difficulties are real. **14a** is similar to 23 : 27. **Mouth** refers to the enticing speech which is mentioned in other places. **Strange women.** (See note on 2 : 16.) **B.** Render: *He with whom Jehovah is angry shall fall therein*. **15a.** The statement as usually rendered is stronger than is elsewhere made, and stronger than the facts really warrant. Hence it is better to regard it as conditional in fact but not in form: if (in a given case) foolishness . . . the rod, etc. **Child.** (See note on 20 : 11.) Omit **but** in **b**. **16.** Many have suspected the text, not unnaturally, for the current interpretations give little meaning. The difficulty seems to be that it is commonly assumed that the object to be supplied in **a** is that supplied in R. V., **gain**, or something similar. But more naturally it would be the word suggested just before, viz, poverty. Then the rendering of **a** would be: *He that oppresses the poor (tends) to increase (poverty) for himself*. **He that giveth to the rich** means one who seeks to prosper by currying favor with the rich. Thus the thought of the verse is: both the oppressor of the poor, and the one seeking the favor of the rich come to

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the Lord, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou *one* of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

17 Incline thine ear, and hear the words of the wise,

And apply thine heart unto my knowledge.

18 For it is a pleasant thing if thou keep them within thee,

If they be established together upon thy lips.

19 That thy trust may be in the Lord, I have made *them* known to thee this day, even to thee.

20 Have not I written unto thee excellent things Of counsels and knowledge;

21 To make thee know the certainty of the words of truth,

That thou mayest carry back words of truth to them that send thee?

22 Rob not the poor, because he is poor, Neither oppress the afflicted in the gate:

23 For the Lord will plead their cause, And despoil of life those that despoil them.

24 Make no friendship with a man that is given to anger;

And with a wrathful man thou shalt not go:

25 Lest thou learn his ways, And get a snare to thy soul.

26 Be thou not one of them that strike hands, Or of them that are sureties for debts:

27 If thou hast not wherewith to pay, Why should he take away thy bed from under thee?

28 Remove not the ancient landmark, Which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings;

He shall not stand before mean men.

CHAPTER XXIII.

1 WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

1 WHEN thou sittest to eat with a ruler, Consider diligently him that is before thee;

2 And put a knife to thy throat, If thou be a man given to appetite.

poverty. **A** is understood by S. and T. in the way here translated.

For a discussion of the division of the book beginning with ver. 17, see the Introduction. Ver. 17–21 are an introduction to this division, 22: 17 to 24: 22. **17.** It gives the best meaning to put part of ver. 18 with ver. 17, following G. in the division of the verses. They would then be rendered: . . . *unto my knowledge, for it is pleasant.* **18.** *When thou keepest them within thee, they shall be established together upon thy lips.* Ver. 17 indicates that the writer is purposing to teach young men, teaching which he has made his own, but which is compiled from the words of the wise. Ver. 18 indicates that if these words are received in the heart they will find expression upon the lips. **20.** Render: *Do I not write for thee, etc.*, a rhetorical question. Proverbs usually adopts the tone of oral instruction, here of written as well. **Of,** render *with*, *i. e.*, accompanied by. **21.** *To them that send thee,* render as singular: *to him that sends thee, i. e.*, the father or guardian of the scholar. **22.** *Because he is poor* is given as a reason, not for the injunction here given, but for the common prevalence of the practice of robbing the poor, *i. e.*, because, as poor, he

is helpless, unable to defend himself from robbery. **Oppress** is literally *crush*. A form of the same phrase, *crush in the gate*, is found in Job 5: 4. **B** refers to those who come to the place of justice in the gate seeking relief. **23a** is similar to 23: 11. The verse is similar in spirit to Exod. 22: 21–23; Ps. 68: 5; 146: 9. **24.** (See 15: 18; 29: 22.) **26, 27.** (See note on 6: 1–5.) **28a** is identical with 23: 10a. The verse is similar to part of Deut. 19: 14. (See also Dent. 27: 17; Hos. 5: 10; Job 24: 2.) **29.** *Diligent*; render, *skillful*. It is best to regard the sentence as a virtual condition, if thou seest, etc., as in 26: 12; 29: 20. **Stand before** means, *serve, enter the service of*. The verse teaches that efficient work will not go unrewarded.

Chap. 23. 2. Of the various renderings proposed that of the R. V. is the best. Then **a** is to be regarded as an admonition to self-restraint. It is in harmony with this that the following verses show the need of self-restraint, because the food is liable to be a source of temptation and blind the judgment. The rendering, *and thou hast put, etc., i. e.*, thou hast brought thyself into danger of death, is not so good because the statement would be extreme.

3 Be not desirous of his dainties : for they are deceitful meat.

4 Labour not to be rich : cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats :

7 For as he thinketh in his heart, so is he : Eat and drink, saith he to thee ; but his heart is not with thee.

8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool : for he will despise the wisdom of thy words.

10 Remove not the old landmark ; and enter not into the fields of the fatherless :

11 For their redeemer is mighty ; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child ; for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners : but be thou in the fear of the Lord all the day long.

18 For surely there is an end ; and thine expectation shall not be cut off.

3 Be not desirous of his dainties ;

Seeing they are deceitful meat.

4 Weary not thyself to be rich ;

Cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not?

For riches certainly make themselves wings,

Like an eagle that flieth toward heaven.

6 Eat thou not the bread of him that hath an evil eye,

Neither desire thou his dainties :

For as he reckoneth within himself, so is he :

Eat and drink, saith he to thee ;

But his heart is not with thee.

8 The morsel which thou hast eaten shalt thou vomit up,

And lose thy sweet words.

9 Speak not in the hearing of a fool ;

For he will despise the wisdom of thy words.

10 Remove not the ancient landmark ;

And enter not into the fields of the fatherless :

11 For their redeemer is strong ;

He shall plead their cause against thee.

12 Apply thine heart unto instruction,

And thine ears to the words of knowledge.

13 Withhold not correction from the child :

For if thou beat him with the rod, he shall not die.

14 Thou shalt beat him with the rod,

And shalt deliver his soul from Sheol.

15 My son, if thine heart be wise,

My heart shall be glad, even mine :

16 Yea, my reins shall rejoice,

When thy lips speak right things.

17 Let not thine heart envy sinners :

But be thou in the fear of the Lord all the day long :

18 For surely there is a reward ;

And thy hope shall not be cut off.

3. This verse does not express the same thought as ver. 2, but the additional thought that such an invitation to be a guest is not from benevolence, as one might think, but belongs to a plan for his own advantage. **4b.** Render, *Cease from thine understanding.* The clause is elliptical, but evidently means, cease from making use of thine understanding in an undue endeavor to become rich. **5.** Render, *Do thine eyes fly upon it? it is not; for it certainly makes for itself wings,* etc. "It" in each case means wealth, not stated, but implied in ver. 4. "Fly" in **a** means look, an unusual expression, but sufficiently intelligible to make emendation unnecessary. The verse expresses the fleeting nature of wealth. **6.** An evil eye means a malevolent look. (See 22 : 9.) **7.** Render, nearly with Fr., *For when he has reckoned within himself, then he says to thee: Eat and drink,* etc. This gives the best meaning, and the difficulties in the Hebrew syntax are not insuperable. The meaning is, his invitation is the result of calculation, not the spontaneous expression of his heart. **8a** means, the food will not prove appetizing under these circumstances. In **b** the words are the words of thanks for the invitation. **9.** In the hearing of, better literally, *In the ears of.* It does not mean, as the rendering of R. V. would imply, do not speak so that

a fool can hear you, but do not speak directly to him. **10a** is identical with 22 : 28a. **11.** Redeemer. This word is applied to God also in Job 19 : 25. This is the word which designates the next of kin, whose duty it was to avenge bloodshed, redeem property, etc. For his duties in reference to land, see Lev. 25 : 25. **13, 14.** See note on 19 : 18 ; here the thought is similar. Ver. 14 especially shows plainly that the thought of both verses is, a child unpunished will go in evil ways, the punishment of which is premature death. Therefore punish him and save him from death. **Child.** (See note on 20 : 11.) Render ver. 14, *Do thou beat . . . and thou shalt.* **15, 16.** The thought of the two verses is very similar. Ver. 15 speaks of wisdom in the mind ; ver. 16, in the speech, the expression of the other. **15. Heart, in a, render, mind.** In **b** the word means the seat of the emotions. **16. Reins (heart),** the rendering of A. R. V. is the better ; the meaning is the same as of "heart" in 15b. **18.** The verse is nearly identical with 24 : 14b and c. **Reward, better, future. Hope** is chiefly of long life. The meaning is general ; in the time of prosperity of sinners the righteous can hope for better things in the future, and the hope will not be disappointed. The reference is thus chiefly to this life, although the future life is not excluded.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among winebibbers; among riotous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 She also lieth in wait as for a prey, and increaseth the transgressors among men.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and I*

19 Hear thou, my son, and be wise, And guide thine heart in the way.

20 Be not among winebibbers;

Among gluttonous eaters of flesh:

21 For the drunkard and the glutton shall come to poverty:

And drowsiness shall clothe a man with rags.

22 Harken unto thy father that begat thee, And despise not thy mother when she is old.

23 Buy the truth, and sell it not;

Yea, wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly rejoice: And he that begetteth a wise child shall have joy of him.

25 Let thy father and thy mother be glad,

And let her that bare thee rejoice.

26 My son, give me thine heart,

And let thine eyes delight in my ways.

27 For a whore is a deep ditch;

And a strange woman is a narrow pit.

28 Yea, she lieth in wait as a robber,

And increaseth the treacherous among men.

29 Who hath woe? who hath sorrow? who hath contentions?

Who hath complaining? who hath wounds without cause?

Who hath redness of eyes?

30 They that tarry long at the wine;

They that go to seek out mixed wine.

31 Look not thou upon the wine when it is red,

When it giveth its colour in the cup,

When it goeth down smoothly:

32 At the last it biteth like a serpent,

And stingeth like an adder.

33 Thine eyes shall behold strange things,

And thine heart shall utter froward things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea,

Or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say, and I was not hurt;*

(See Isa 14 : 32, and note on 11 : 7.) **19. The way**

is elliptical for the right way, so often mentioned in Proverbs. **20. Among** in both clauses means *one of*.

22. The thought of the verse is chiefly an admonition to heed the advice of parents. But it is also intended to inculcate respect for them in general, as appears from **b**.

25. This verse is the conclusion of ver. 24; the meaning is, be wise so that thy parents may rejoice.

26. Heart, better, *mind*, with the idea of careful attention, which is in harmony with the parallelism. This is not a statement attributed to wisdom, but is by the author.

27a is similar to 22 : 14. **A strange woman.** (See note on 2 : 16.)

28. Lieth in wait, as in 7 : 12. In ver. 27 the danger is passive; in ver. 28 it is active. **B.**

This is because those who follow her would inevitably be false to some other interests. **29.** This comes in appropriately here, since the temptations from wine and from dissolute women are often connected.

Redness probably should be *dullness*, heaviness. **Wounds without cause.** Drunken men notoriously fight without any real reason.

30. On a see Isa. 5 : 11. **Mixed wine.** (See note on 9 : 2.)

31c should be joined to ver. 32, rendering, *It goes*

down smoothly (i. e., at the first), (but) at the last, etc. **32. Adder.** The Hebrew word means a serpent that was especially poisonous, but the kind is uncertain.

33. The verse refers to the distortion of the senses and the mind through drunkenness.

34. This verse naturally continues ver. 33. The sensations of the drunken man are compared to the sensations of one on a sea voyage.

There is no reference in the comparison to the thought of danger. **In the midst of the sea** does not mean *at the bottom of the sea*, as some have supposed, but simply *on the high sea*, in a vessel of some kind.

A mast. The meaning of the Hebrew word, **זָרָן**, *kibbēl*, is uncertain, but more probably it is *rope*.

Upon the top of a rope means on a heap of rope; this is mentioned merely as a part of the furnishing of the vessel, and so gives simply a little more specific phrase for the general idea *at sea*.

In connection with this verse it should be remembered that in the Old Testament generally the sea is regarded as something terrible.

So a sea voyage is necessarily an uncomfortable thing, the thought of seasickness no doubt being present, although it is not specifically mentioned in this description.

35. This verse describes the drunkard beginning to awake to consciousness.

was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

They have beaten me, and I felt it not: When shall I awake? I will seek it yet again.

CHAPTER XXIV.

1 **BE** not thou envious against evil men, neither desire to be with them.

2 For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded; and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man is strong; yea, a man of knowledge increaseth strength.

6 For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

7 Wisdom is too high for a fool: he openeth not his mouth in the gate.

8 He that deviseth to do evil shall be called a mischievous person.

9 The thought of foolishness is sin: and the scorner is an abomination to men.

10 *If* thou faint in the day of adversity, thy strength is small.

11 *If* thou forbear to deliver *them that are drawn unto death, and those that are ready to be slain*;

12 *If* thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

1 **BE** not thou envious against evil men, Neither desire to be with them:

2 For their heart studieth oppression, And their lips talk of mischief.

3 Through wisdom is an house builded; And by understanding it is established:

4 And by knowledge are the chambers filled With all precious and pleasant riches.

5 A wise man is strong:

Yea, a man of knowledge increaseth might.

6 For by wise guidance thou shalt make thy war: And in the multitude of counsellors there is safety.

7 Wisdom is too high for a fool: He openeth not his mouth in the gate.

8 He that deviseth to do evil,

Men shall call him a mischievous person.

9 The thought of the foolish is sin:

And the scorner is an abomination to men.

10 *If* thou faint in the day of adversity, Thy strength is small.

11 Deliver them that are carried away unto death, And those that are ready to be slain see that thou hold back.

12 *If* thou sayest, Behold, we knew not this: Doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth not he know it?

And shall not he render to every man according to his work?

He observes his injuries but makes light of them because he was not conscious of pain when they were inflicted. He desires to become fully awake in order that he may again seek wine. The implied antecedent for **it** is naturally wine. In ver. 29-35 there is an evident warning against drunkenness. These verses give a description of many of the experiences of the drunken, and in such a way that the folly of drunkenness is manifest.

Chap. 24. 1a. A better rendering is, *Do not thou envy evil men.* The Hebrew form of expression is the same as in 23:17. **3.** The verse is similar to 14:1a. It is not probable that ver. 3, 4 were intended to form a distinct contrast to ver. 1, 2, as some have thought. **3, 4.** **Through . . . by . . . by.** The Hebrew form of expression is the same in all, designating instrument, *by means of*. **5. Increaseth.** Hebrew idiom suggests that this should be rendered *shows*. **B** is not intended to be a stronger statement than **a**, but to express substantially the same idea. **6a** is similar to 20:18b; **b** is identical with 11:14b. (See also 15:22.) **7.** The usual rendering of **b** seems out of harmony with many other statements of Proverbs concerning the garrulity of fools. Even in the gate, *i. e.*, in the conversation of the wise, he might be expected to intrude. It is more in accordance with the facts, therefore, to give another rendering, which is to be preferred; in-

stead of **He openeth not**, *He may not open.* The meaning then is not that he keeps silent of his own accord, but that he is not allowed to interfere with the deliberations of the wise, because they are beyond his comprehension. **9.** Render **a**, *A plan of folly (i. e., a foolish plan) is sin, a statement concerning the moral quality of folly.* **10.** The only natural rendering is, *If thou art indolent, in the day of adversity thy strength will be small.* It is a statement of a natural result of indolence, viz, lack of strength in the day of adversity. **11.** To explain this verse as referring simply to the victims of oppression is too weak for the strong language used. It must refer to those condemned to death, and of course by implication unjustly. The usual rendering of **b** presupposes a syntactical usage for which there are only a few examples, and those not entirely parallel. It involves less difficulty, therefore, and also gives a better meaning, to make a new division of verses, ending ver. 11 with **slain**, and then render, *If thou restrainest (thyself), because thou sayest, Behold now we do not know this; . . . and he will render,* etc. The thought is, if you refrain from interfering in a capital case where injustice is being done, and attempt to justify yourselves by saying we do not know all about it, it may be all right; then be sure that God knows all about it, and he holds men accountable. The teaching is, therefore, that one must be very particular to find out and right injustice, and not attempt to

13 My son, eat thou honey, because *it is good*; and the honeycomb, *which is sweet to thy taste*:

14 So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting place:

16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the Lord see *it*, and it displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil *men*, neither be thou envious at the wicked;

20 For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

21 My son, fear thou the Lord and the king: and meddle not with them that are given to change:

22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These things also *belong* to the wise. *It is* not good to have respect of persons in judgment.

24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

13 My son, eat thou honey, for it is good;

And the honeycomb, which is sweet to thy taste:

14 So shalt thou know wisdom to be unto thy soul: If thou hast found it, then shall there be a reward,

And thy hope shall not be cut off.

15 Lay not wait, O wicked man, against the habitation of the righteous;

Spoil not his resting place:

16 For a righteous man falleth seven times, and riseth up again:

But the wicked are overthrown by calamity.

17 Rejoice not when thine enemy falleth, And let not thine heart be glad when he is overthrown:

18 Lest the Lord see it, and it displease him,

And he turn away his wrath from him.

19 Fret not thyself because of evil-doers;

Neither be thou envious at the wicked:

20 For there will be no reward to the evil man;

The lamp of the wicked shall be put out.

21 My son, fear thou the Lord and the king:

And meddle not with them that are given to change:

22 For their calamity shall rise suddenly;

And who knoweth the destruction of them both?

23 These also are sayings of the wise.

To have respect of persons in judgement is not good.

24 He that saith unto the wicked, Thou art righteous;

Peoples shall curse him, nations shall abhor him:

hide behind any plea of ignorance. **13b**, render, and honeycomb is sweet to thy taste. **14b** and **c** are nearly identical with 23 : 18. **A**, render, So know wisdom to be, etc. **Reward**, render, future, as in 23 : 18, and see note there for the meaning. **A** speaks of the pleasantness of wisdom, having reference to ver. 13; **b** and **c** give another related thought, its profitability. **16**. This verse gives a reason for the admonition of ver. 15, indicating that the acts there mentioned are not only sinful, but foolish, because unavailing. **17**. In several passages Proverbs sets up a high standard for the treatment of enemies, so especially here, and in 25 : 21; see also 20 : 22, and 24 : 29. **18**. The Lord see it is subordinate in fact but not in form, lest being intended to be connected especially with displease. The thought is, lest when Jehovah sees it, it displease him. **B**. Some have thought that the meaning is that Jehovah would cease to punish the man simply because of the rejoicing over his punishment. But that is not only a trivial thought, but also a superficial one, which therefore can hardly be the true interpretation. It is more likely that the intention is to emphasize especially the sin of this rejoicing, which does indeed appear from the fact stated in **a** that it is displeasing to Jehovah. It is more in harmony with **a**, therefore, to suppose that **b** means that the sin of the one rejoicing would be the greater of the two, so that the punishment would be turned away from its original destina-

tion and turned to him. **19**. The verse is very similar in thought and phraseology to Ps. 37 : 1, and also similar to Ps. 37 : 7, 8. **20**. **Reward**, better, future. (See note on 23 : 18.) **B** is identical with 13 : 9b, except for the absence of the conjunction here, and similar to 20 : 20. (See note on 13 : 9.) **21b**. **Them that are given to change** is not a natural phrase for the meaning, inclined to rebel, which is usually assigned. Therefore render, Have nothing to do with those hating (them), reading מְרִיבִים, *sonim*, for מְרִיבִים, *shonim*. This rendering involves no change in the consonantal text, but supposes the not infrequent loss of a silent letter. **22**. The use of **both** in **b** makes it evident that **their** and **of (from) them both** refer to Jehovah and the king. The phrases indicate source, referring to the calamity coming from them upon those hating them. The other view, that these phrases refer to the two parties, those hating Jehovah, and those hating the king, is unnatural.

23. Another division of the book begins here, see Introduction. **B** is similar to 28 : 21a, and, in thought, to 18 : 5a. **24**. **Wicked, righteous**, both are evidently used here as legal terms, in reference to the human law. **Peoples, nations**. Since both words are plural, and the second usually designates other nations in contrast with Israel, the meaning here can hardly be limited to Israel. The reference is not definite, however, it means men in general, in Israel and outside. This form of expression may naturally have been chosen to emphasize

25 But to them that rebuke *him* shall be delight,
and a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips that giveth a right answer.

27 Prepare thy work without, and make it fit for thyself *in* the field; and afterwards build thine house.

28 Be not a witness against thy neighbor without cause; and deceive *not* with thy lips.

29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and considered *it* well: I looked upon *it*, and received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travel-leth; and thy want as an armed man.

25 But to them that rebuke *him* shall be delight,
And a good blessing shall come upon them.

26 He kisseth the lips
That giveth a right answer.

27 Prepare thy work without,
And make it ready for thee in the field;
And afterwards build thine house.

28 Be not a witness against thy neighbour without cause;
And deceive not with thy lips.

29 Say not, I will do so to him as he hath done to me;
I will render to the man according to his work.

30 I went by the field of the slothful,
And by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.

32 Then I beheld, and considered well:
I saw, and received instruction.

33 *Yet* a little sleep, a little slumber,
A little folding of the hands to sleep:

34 So shall thy poverty come as a robber;
And thy want as an armed man.

CHAPTER XXV.

1 **THESE** are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 *It* is the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

1 **THESE** are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

2 It is the glory of God to conceal a thing:
But the glory of kings is to search out a matter.
3 The heaven for height, and the earth for depth,
And the heart of kings is unsearchable.

the far-reaching condemnation of an unjust man; and also to give a universal rather than a national tone to the proverb. **25. Rebuke**, render *punish*, a well-attested meaning of the Hebrew word, and here to be preferred from the connection. This verse shows the just judge, in contrast with the unjust judge in the preceding. **26. He kisseth the lips** means he manifests friendship, and so by implication wins friendship. A kiss was a token of friendship. The kiss of friendship or love was commonly on the cheek in antiquity. This passage gives the only explicit mention of kissing the lips in the Old Testament, but Cant. 4 : 11 and 5 : 1 perhaps allude to such a practice. **27.** A house was less necessary for sustaining life than the crops; to prepare it before the latter was to manifest a desire for display. This would be particularly true in the comparatively mild climate of Palestine. The teaching is: seek comfort rather than display. The traditional and usual interpretation of **build thy house** as meaning *take a wife* is contrary to usage. In the figurative use, the phrase does not mean *take a wife*, but *raise up offspring*, as in Deut. 25 : 9, etc. That meaning here, leaving marriage only to be implied, is manifestly inappropriate. **28.** **A** would in form include all giving of testimony without cause. But the chief instance of this would be that suggested by **b**, false testimony, which is probably meant in **a**. **29.** This verse expressly sets up a higher

standard than the law of retaliation, which is recognized and allowed in Exod. 21 : 23-25; Lev. 24 : 19 f; Deut. 19 : 21. Those passages, however, refer to judicial infliction, while this verse probably refers to private vengeance, which would be quite a different matter. **30.** Note the parallelism between **slothful** and **man void of understanding**. (See 26 : 16.) **31c.** (See Isa. 5 : 5.) The stone wall was a boundary wall, designed especially for a protection against wild animals. **33.** The verse is identical with 6 : 10; **34**, nearly identical with 6 : 11. See notes on those verses.

Chap. 25. The second collection of the Solomonic proverbs begins here; see the Introduction. **1. Copied out.** This seems to fairly express the meaning. Elsewhere the Hebrew word means *to remove*, here probably to remove from one book to another, *to copy*, and so by implication *to collect*. **2. Thing, matter**, the Hebrew word is the same for both. **A** means: it is the glory of God that he is beyond entire human comprehension, he is more than man. **B** refers especially to the office of a king as a judge; it is his glory to investigate and give a right decision in difficult cases. The verse is a contrast between the special glory respectively of God and of the king. **3.** The verse probably has no direct connection with ver. 2. It is in the Hebrew a comparison in fact but not in form. The A. R. V. correctly puts it in the form of a

4 Take away the dross from the silver, and there shall come forth a vessel for the finer:

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 Put not forth thyself in the presence of the king, and stand not in the place of great men:

7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*; and discover not a secret to another:

10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.

11 A word fitly spoken *is like* apples of gold in pictures of silver.

12 As an earring of gold, and an ornament of fine gold, *so is* a wise reprove upon an obedient ear.

13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

4 Take away the dross from the silver,
And there cometh forth a vessel for the finer:

5 Take away the wicked *from* before the king,
And his throne shall be established in righteousness.

6 Put not thyself forward in the presence of the king,
And stand not in the place of great men:

7 For better *is* it that it be said unto thee, Come up hither;

Than that thou shouldst be put lower in the presence of the prince,
Whom thine eyes have seen.

8 Go not forth hastily to strive,
Lest *thou know not* what to do in the end thereof,
When thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour *himself*,
And disclose not the secret of another:

10 Lest he that heareth *it* revile thee,
And thine infamy turn not away.

11 A word fitly spoken
is like apples of gold in baskets of silver.

12 As an earring of gold, and an ornament of fine gold,
So is a wise reprove upon an obedient ear.

13 As the cold of snow in the time of harvest,
So is a faithful messenger to them that send him;
For he refresheth the soul of his masters.

comparison. **Heart** is here used in the general meaning of the inner man, the whole inner life. **Unsearchable**, this is not by God, see 21: 1, but by men. The thought of 20: 5a concerning men in general is here put in a stronger form of kings. **4.** Most commentators think that it is necessary to correct the text of **b**, following G., so as to render somewhat like: "And it comes forth perfectly pure" (TOY). The changes made are slight, but the emended text is objectionable, because it states only what is self-evident. The present text gives no difficulty. The objection usually urged, that simple purification does not produce a vessel, overlooks the possibility of elliptical phraseology, such as is common in the condensed style of proverbs. Remembering the possibility of this, one sees that the thought of the verse is good and appropriate. The thought is: purification from dross is the chief thing in the preparation of a vessel adapted for any desired ornamentation by the silversmith. Other steps in the process are passed over as comparatively unimportant. In a similar way, in ver. 5, removal of the wicked is the chief thing for the establishment of a kingdom in righteousness. **6, 7.** These verses are similar to Luke 14: 8-11. Ver. 6 is general, advice that is good for any occasion. The same is probably true of ver. 7, although it may have in mind a feast, or some similar occasion at which there was a fairly specific order of arrangement. The thought of **7a** and **b** is: it is better to take a humble seat and be promoted, than to take an exalted one and be degraded. **7c** is joined by most commentators with ver. 8, following G., S., Sym., for two reasons: first,

symmetry, thus ver. 6 and 7, expressing one thought, have four lines, and ver. 8 has four lines; and second, the clause is claimed to have no meaning with ver. 7. Irregularity of form is too common in this part of Proverbs to make the first argument one of much force. In answer to the second, it may be said that the clause is positively inappropriate in ver. 8 without change of text. Without it, ver. 8 is a warning against going to law *without due consideration*. This statement, however, would imply the evidence of an eye-witness, and be inconsistent with that idea. Also, a suitable meaning in ver. 7 is obtained by regarding this statement as intended to emphasize the disgrace of the degradation, because it takes place after one is actually seated and gazing at the prince. **Prince** refers to the "king" and "great men" of ver. 6; it might be used of either. **8.** For meaning see note on previous verse. **Neighbor**, the opponent in the suit. **9, 10.** For meaning see note on 11: 13. **11. A word fitly spoken**, the literal rendering is probably, *A word spoken in its time, i. e., at the right time*, similar to 15: 23b. **B**, the meaning is doubtful. It probably should be rendered, *Is (like) fruit of gold (i. e., golden oranges) in engraved work of silver*. The comparison is made from the standpoint of beauty; the thought is of the beauty of an engraved work of silver, as a part of which, by way of contrast, appear oranges in gold. **12. Ornament**, probably better, *necklace*. The point of the comparison is the same as in ver. 11. **13a** is similar in phraseology to 26: 1a, but the thought is somewhat different. **The cold of snow**,

14 Whoso boasteth himself of a false gift *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and* as vinegar upon nitre, so *is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

14 *As* clouds and wind without rain, *So is* he that boasteth himself of his gifts falsely.

15 By long forbearing is a ruler persuaded, And a soft tongue breaketh the bone.

16 Hast thou found honey? eat so much as is sufficient for thee; Lest thou be filled therewith, and vomit it.

17 Let thy foot be seldom in thy neighbour's house; Lest he be weary of thee, and hate thee.

18 A man that beareth false witness against his neighbour

Is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble

Is like a broken tooth, and a foot out of joint.

20 *As* one that taketh off a garment in cold weather, *and* as vinegar upon nitre,

So is he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; And if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind bringeth forth rain:

So doth a backbiting tongue an angry countenance.

24 *It is* better to dwell in the corner of the housetop, Than with a contentious woman in a wide house.

The reference is to snow brought from the mountains for cooling drinks, as was often done in ancient times, and in modern times as well.

The time of harvest. This was from the middle of April to the middle of June, a time in which the weather was dry and hot. **14b**

refers to one who boasts of liberality but does not give, there is great boasting but no result.

15. Ruler, better, judge, a common meaning elsewhere. The meaning is that a mild demeanor before a judge inclines him toward one, which is put in a more general form in **b**, mild speech removes the hardest obstacles.

16. A warning against over-indulgence in good things. **17.** A similar warning against over-indulgence in society. **18a** uses the phraseology of Exod. 20 : 16, and nearly of Deut. 5 : 20.

19. Broken probably is literally *bad*. **Out of joint**, render, *unsteady*. **20.** Many have thought that the text must be changed, chiefly

because **b** is thought to demand some *painful* effect, which **a** does not indicate. There is no reason, however, why the verse may not be regarded as having a more general reference, being designed to speak of actions which are *inappropriate, out of place*. This certainly is true of all the actions named. **Nitre** (*soda*), the rendering of A. R. V. is the better. Vinegar is inappropriate as applied to soda, because the action of the acid destroys the effect of the alkali. **22.** The thought of **a** has been understood in two ways. The language has been thought to mean really revenge, here a noble form of revenge. It has also been understood as a strong phrase for action that causes pain, here it brings to the enemy the salutary pain of repentance. But neither explanation is satisfac-

tory. It is difficult to conceive of any natural origin of such a phrase as "heap coals of fire on his head" which would make it a commendable action. The following rendering is suggested

for ver. 22, which is fully as natural as the ordinary translation, from the standpoint of the Hebrew. *If thou puttest burning coals upon his head, then Jehovah will requite thee.* The

verse is then in contrast with ver. 21. That verse inculcates benevolent treatment of an enemy in need. This verse teaches that if, on the contrary, he is treated with hostility, strictly as

an enemy, Jehovah will punish the doer of the act. Putting burning coals on the head is naturally a hostile act, as in the similar phrase in Ps. 140 : 10a. **23. The north wind.** It is commonly assumed that "north" is here used in a

general way as including, and so equivalent to, northwest or west. It would not be difficult to suppose that it might thus include *northwest*. But

there is no instance of its being used as equivalent to *west*, not even Amos. 8 : 12, which is often quoted. Further, the wind which brings

rain, and hence is the prevailing wind during the rainy season, is not the northwest wind, but the west or southwest, while it is the northwest

wind that prevails in summer during the long dry season. The only possible explanation, therefore, would seem to be the following: The

north wind is found commonly only in October. It does not at once bring rain, but the rainy

season commences soon after it begins to prevail, by the last of October. Hence the north

wind is here spoken of as the precursor of the rainy season. The thought in **a** and **b** is the relation of cause and effect. **24.** This verse is

practically identical with 21 : 9; see note there.

25 As cold waters to a thirsty soul, so is good news from a far country.

26 A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

27 It is not good to eat much honey: so for men to search their own glory is not glory.

28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.

25 As cold waters to a thirsty soul,
So is good news from a far country.

26 As a troubled fountain, and a corrupted spring,
So is a righteous man that giveth way before the wicked.

27 It is not good to eat much honey:
So for men to search out their own glory is not glory.

28 He whose spirit is without restraint
Is like a city that is broken down and hath no wall.

CHAPTER XXVI.

1 AS snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

5 Answer a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

1 AS snow in summer, and as rain in harvest,
So honour is not seemly for a fool.

2 As a sparrow in her wandering, as the swallow in her flying,

So the curse that is causeless lighteth not.

3 A whip for the horse, a bridle for the ass,

And a rod for the back of fools.

4 Answer not a fool according to his folly,

Lest thou also be like unto him.

5 Answer a fool according to his folly,

Lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool

Cutteth off his own feet, and drinketh in damage.

7 The legs of the lame hang loose:

So is a parable in the mouth of fools.

25. (See 15 : 30b.) 26. Corrupted, perhaps better, *ruined*. Giveth way, literally, *is moved*, *i. e.*, falls, the meaning being: he is overcome by the wicked, defeated by them. Both **a** and **b** give cases of the spoiling of what is in itself good and a blessing to others. 27a is similar to ver. 16. **B** has given much trouble, and many suggestions of change of text have been made. The simplest change, which is satisfactory and may be accepted, is merely the change of one vowel, with no change of consonants, reading קַבְּהֶדֶךְ, *kābhēdh*, for קַבְּהוֹדֶךְ, *kābhōdh*. This gives the rendering of A. R. V., *is grievous*, instead of *is not glory* of R. V. (See 27 : 3.) Perhaps burdensome would be better than "grievous." "Glory," probably better, *honor*. To search out means to seek for immoderately. The whole verse, then, gives the thought: excess in a good thing is not good. Courses which lead to prosperity are good. But to aim primarily at one's own honor is burdensome to one's self and to others. 28. The thought is that such a one is defenseless, especially against temptation and the force of the passions.

Chap. 26. 1 and 3-12 are concerning fools.

1. The verse is similar to ver. 8; 19 : 10; 25 : 13a is similar in form but different in thought. A little snow usually falls on the hills of Palestine in the winter, but not very much. Of course it would be unheard of in summer. Harvest is usually reckoned as lasting from the middle of April to the middle of June. Showers are very rare in May, and unknown from that time till October. So in harvest rain would be practically unknown. The thought of the

verse is that of incongruity. 2. Lighteth not, better, *does not come to pass*. The point of comparison is that no definite object is reached. A curse on any one uttered without reason produces no result. 3b is similar to 10 : 13b, 19 : 29b. In **a** the thought is, apparently, whip and bridle for horse and ass. The form of statement here adopted is rhetorical, being chosen for the sake of brevity in the parallelism. 4, 5. Since these verses are put by the side of each other, it is apparent that they were not considered by the compilers to be contradictory. In fact, it is only apparently that they are so. Each states in a forcible way one side of a truth, as a proverb usually does. Perhaps the thought of the two verses cannot be more definitely stated than this: what to do depends on circumstances; answer not the fool when there is danger of being like him; answer him certainly often enough so that he may not think himself unanswerable. 6. See 10 : 26, and the contrasted thought in 25 : 13. Cutteth off his own feet. This means that the prospect of the message being delivered is as poor as if he were his own messenger and he himself had no feet; he has thus no means of sending a message. Drinketh in, better, simply *drinks*, *i. e.*, fills himself with, somewhat as in Job 15 : 16. 7b is identical with 9b. Parable, render, *proverb*, it is the same word as that which appears in the title to the book, מִשְׁלָּל, *māshāl*. (See note on 1 : 1.) The point of the comparison is: valuelessness for practical use. The legs of the lame are of no practical value for locomotion; neither is a proverb of value in the mouth of a fool, although a means of effective speech in the

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

11 As a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

13 The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit than seven men that can render a reason.

17 He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man who casteth firebrands, arrows, and death,

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire: so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

8 As a bag of gems in a heap of stones, So is he that giveth honour to a fool.

9 As a thorn that goeth up into the hand of a drunkard,

So is a parable in the mouth of fools.

10 As an archer that woundeth all, So is he that hireth the fool and he that hireth them that pass by.

11 As a dog that returneth to his vomit, So is a fool that repeateth his folly.

12 Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

13 The sluggard saith, There is a lion in the way; A lion is in the streets.

14 As the door turneth upon its hinges, So doth the sluggard upon his bed.

15 The sluggard burieth his hand in the dish; It wearieth him to bring it again to his mouth.

16 The sluggard is wiser in his own conceit Than seven men that can render a reason.

17 He that passeth by, and vexeth himself with strife belonging not to him, Is like one that taketh a dog by the ears.

18 As a madman who casteth firebrands, Arrows, and death;

19 So is the man that deceiveth his neighbour, And saith, Am not I in sport?

20 For lack of wood the fire goeth out: And where there is no whisperer, contention ceaseth.

21 As coals are to hot embers, and wood to fire; So is a contentious man to inflame strife.

22 The words of a whisperer are as dainty morsels, And they go down into the innermost parts of the belly.

23 Fervent lips and a wicked heart Are like an earthen vessel overlaid with silver dross.

mouth of one who knows how to use it. The thought of ver. 9 is a little different. **8. As a bag of gems in a heap of stones** (*As one that bindeth a stone in a sling*), the rendering of the A. R. V. is to be preferred. The thought, as in ver. 1, is of that which is incongruous. The binding, securely fastening, of a stone in a sling is out of harmony with the very purpose of a sling. **9b** is identical with **7b**, see note there. **Goeth up into** would mean *pierces*, better, *comes into*, i. e., he carries it about as a weapon. **Thorn** is a thorn bush or branch. The point of the comparison here is the probability of injuring one's self, thus going beyond the thought of ver. 7. The picture is of a drunken man going about with a thorn bush in his hand, with which he would be very apt to hurt himself. So a fool in attempting to use a proverb would injure himself. Some have thought that the idea was of injury to others, but it does not seem likely that a drunken man could be thought of as doing much injury to others with no other weapon than a thorn bush. **10.** Many have thought the text corrupt, as it seems to give no connected meaning. A change in the vowels of one word may be accepted, reading *וְשֹׁכֵר*, *asēkhār*, for *וְשֹׁכֵר*, *asēkhār*, before *כֶּסֶל*, *ke'sil*, which gives the following translation, that of Delitzsch: *Much produces all; but the hire of the fool and of the one hiring (him)*

passes away. **A** means that he who has is generally in a way to gain more; **b** gives an exception, when one hires a fool it is unprofitable to both. **11a** is quoted in 2 Peter 2: 22. **12a** is similar to 3: 7a; **b**, identical with 29: 20b. The verse is a virtual condition, if thou seest, as in 22: 29; 29: 20. **Fool**, the meaning here is the same as in 8: 5.

13-16 are concerning sluggards. **13** is similar to 22: 13. **14.** (See 6: 9 f.; 24: 33.) The thought is that each turns back and forth, but does not move from the place. **15a** is identical with 19: 24a; **b**, similar to 19: 24b. **16. Render a reason**, better, *answer discreetly*. The terms sluggard and fool are very similar; see the parallelism in 24: 30. **17.** The verse is similar in thought to 25: 8. It is better to render, *He that vexes himself with strife not belonging to him, is like one that takes a passing dog by the ears.* "Passing," i. e., not belonging to him, with which he need not have anything to do. The folly of meddling with that which is not one's business is the prominent thought in both clauses. **18. Madman**, probably better, *a stupid man*. **20.** The thought of the verse is similar to that of 16: 28. (See also 22: 10.) **22.** The verse is identical with 18: 8; see note there.

23-28 speak of various kinds of wrong speech. **23. Heart** is here used in the sense of moral character. **An earthen vessel**, it is better to

24 He that hateth dissembleth with his lips, and layeth up deceit within him ;

25 When he speaketh fair, believe him not : for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

27 Whoso diggeth a pit shall fall therein : and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth those that are afflicted by it ; and a flattering mouth worketh ruin.

24 He that hateth dissembleth with his lips,

But he layeth up deceit within him :

25 When he speaketh fair, believe him not ;

For there are seven abominations in his heart :

26 Though his hatred cover itself with guile, His wickedness shall be openly shewed before the congregation.

27 Whoso diggeth a pit shall fall therein :

And he that rolleth a stone, it shall return upon him.

28 A lying tongue hateth those whom it hath wounded :

And a flattering mouth worketh ruin.

CHAPTER XXVII.

1 BOAST not thyself of to-morrow ; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth ; a stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty ; but a fool's wrath is heavier than them both.

4 Wrath is cruel, and anger is outrageous ; but who is able to stand before envy ?

5 Open rebuke is better than secret love.

6 Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful.

7 The full soul loatheth an honeycomb ; but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest, so is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart : so doth the sweetness of a man's friend by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not ; neither go into thy brother's house in the day of thy calamity : for better is a neighbour that is near than a brother far off.

1 BOAST not thyself of to-morrow ;

For thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth ;

A stranger, and not thine own lips.

3 A stone is heavy, and the sand weighty ;

But a fool's vexation is heavier than them both.

4 Wrath is cruel, and anger is outrageous ;

But who is able to stand before jealousy ?

5 Better is open rebuke

Than love that is hidden.

6 Faithful are the wounds of a friend :

But the kisses of an enemy are profuse.

7 The full soul loatheth an honeycomb :

But to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest,

So is a man that wandereth from his place.

9 Ointment and perfume rejoice the heart :

So doth the sweetness of a man's friend that cometh of hearty counsel.

10 Thine own friend, and thy father's friend, forsake not ;

And go not to thy brother's house in the day of thy calamity :

Better is a neighbour that is near than a brother far off.

render, according to the usual meaning of the word, a *potsherd*, a fragment of earthenware. This affords a more exact comparison than the rendering of the R. V. *Silver dross*, the dross left in refining silver, often used, as mentioned here, in glazing pottery, giving to it a brilliant appearance. The thought in both members, then, is: shining, appearing to be valuable, but actually worthless. **25a. Believe**, rather, *trust*. **26.** The verse is probably not to be connected closely with ver. 24 and 25, it is really a generalization of the thought there expressed, hence there should be a period at the end of ver. 25. Render, more literally: *Hatred may cover itself with guile, (yet) his wickedness, etc.* "His" refers to the one hating, implied in "hatred" of **a**. **Before the congregation**, literally, *in an assembly*. The meaning probably is: in some public assembly, without specifying it more closely. The statement is a general one; hatred may attempt to conceal itself, but it will ultimately manifest itself publicly. **28.** The parallelism is not very close. The chief point of connection between **a** and **b** is the general thought that harm is likely to be done by the mouth. **A lying**

tongue, a liar, in whom it is of course the tongue that is chiefly considered.

Chap. 27. 1. The verse is similar to James 4: 13-16. **2. A stranger** means here simply *another*. **3. Sand.** (See Job 6: 8.) **Heavier** means more burdensome. **5a.** Either from friend or foe, no restriction is given. **B**, it is so hidden that it makes no manifestation of its presence, either by praise or rebuke. **6. Faithful**, perhaps better, *sincere*. As such they are naturally for one's benefit. **Profuse** means too abundant, suggesting insincerity. (See ver. 14.) **8. Place** means home. **9b** is probably to be rendered: *And the sweetness of his friend makes strong the soul*. This rendering requires a slight change in the consonants of one word, reading מִצְּחִים, *mā'cīm*, for מִצְּחִים, *mē'cāth*, but the text as it stands is almost unintelligible. **Sweetness** means pleasing conversation, as in 16: 21. "His" refers directly to the person mentioned in **a**, thus really any one. **10b** presents the idiom of exaggerated contrast, like 8: 10; see note there. It is simply a strong way of saying: in calamity go first to a proved friend rather than to a brother, you are more

11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

12 A prudent man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.

19 As in water face answereth to face, so the heart of man to man.

20 Hell and destruction are never full; so the eyes of man are never satisfied.

21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.

22 Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds.

24 For riches are not for ever; and doth the crown endure to every generation?

25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

26 The lambs are for thy clothing, and the goats are the price of the field.

11 My son, be wise, and make my heart glad, That I may answer him that reproacheth me.

12 A prudent man seeth the evil, and hideth himself;

But the simple pass on, and suffer for it.

13 Take his garment that is surety for a stranger; And hold him in pledge that is surety for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, It shall be counted a curse to him.

15 A continual dropping in a very rainy day And a contentious woman are alike;

16 He that would restrain her restraineth the wind, And his right hand encountereth oil.

17 Iron sharpeneth iron; So a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig tree shall eat the fruit thereof; And he that waiteth on his master shall be honoured.

19 As in water face answereth to face, So the heart of man to man.

20 Sheol and Abaddon are never satisfied; And the eyes of man are never satisfied.

21 The fining pot is for silver, and the furnace for gold, And a man is tried by his praise.

22 Though thou shouldst bray a fool in a mortar with a pestle among bruised corn, Yet will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, And look well to thy herds;

24 For riches are not for ever;

And doth the crown endure unto all generations?

25 The hay is carried, and the tender grass sheweth itself, And the herbs of the mountains are gathered in.

26 The lambs are for thy clothing, And the goats are the price of the field:

apt to find help there. The thought of 18 : 24b is the same; see also note on 17 : 17. The general reason for this counsel is given in c. **Near . . . far off**, these refer to feeling, not space. **11.** This is in the form of an admonition of a father or teacher, as in many other cases in Proverbs. **B** is nearly identical with Ps. 119 : 42a. **12.** The verse is identical in thought, and nearly in form, with 22 : 3. **13.** The verse is nearly identical with 20 : 16; see note there. Render, *Take his garment because he has become surety for a stranger, and hold him in pledge for a foreign woman, i. e., a harlot.* (See note on 2 : 16.) The thought is the same as in 20 : 16, except that here the danger from harlots is presented along with that from suretyship. **14a** describes one who is so over-zealous as to be evidently hypocritical. **B. To him**, the one who utters the blessing, on account of his hypocrisy. The verse shows the lack of value, and even the disadvantage, of outward form. **15** is similar in thought to 19 : 13b. **16a** means that the contentious woman, spoken of in the preceding verse, is as unrestrainable as the wind; **b**, that she is as elusive as oil. **17. Countenance** probably means here no more than person; a man has an influence on his

friend. **19.** This verse probably means that a man sees his reflection in others, like the reflection in water, *i. e.*, he observes his own qualities in others, he is quick to notice his own characteristics. **20a** is similar in thought to 30 : 15, 16. For meaning of **Abaddon**, see note on 15 : 11. **21a** is identical with 17 : 3a, but in a different connection; there God's testing is spoken of, here men's. **B. Is tried**, it is better to supply, *is known*. **Praise, i. e.**, reputation, the way men praise him. Silver and gold are tested that their real quality may be known; so man is known by his reputation. **22. Bruised corn**, better, *threshed grain*. **23. Flocks and herds** describe one of the most prominent forms of wealth. **24.** This verse gives a general reason for ver. 23, with no suggestion of contrast. It does not mean, as some have thought, that flocks are more permanent than any other kind of wealth, but that any kind of wealth is uncertain and must be looked after. **The crown**, better, *a crown*, an extreme case of the mutability of possessions. **25.** The real meaning is: When the hay, etc.; ver. 26, Then, etc. **26.** This verse means that the lambs furnish clothing from their sale, and also from the wool which they furnish. **The field** should be *a field*; goats

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

27 And *there will be* goats' milk enough for thy food, for the food of thy household; And maintenance for thy maidens.

CHAPTER XXVIII.

1 THE wicked flee when no man pursueth: but the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof; but by a man of understanding and knowledge the state *thereof* shall be prolonged.

3 A poor man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the Lord understand all *things*.

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse in his ways, though he be rich.

7 Whoso keepeth the law *is* a wise son: but he that *is* a companion of riotous men shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

11 The rich man *is* wise in his own conceit; but the poor that hath understanding searcheth him out.

1 THE wicked flee when no man pursueth: But the righteous are bold as a lion.

2 For the transgression of a land many are the princes thereof:

But by men of understanding and knowledge the state *thereof* shall be prolonged.

3 A needy man that oppresseth the poor *is like* a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked: But such as keep the law contend with them.

5 Evil men understand not judgement: But they that seek the Lord understand all *things*.

6 Better *is* the poor that walketh in his integrity, Than *he that is* perverse in his ways though he be rich.

7 Whoso keepeth the law *is* a wise son: But *he that is* a companion of gluttonous men shameth his father.

8 He that augmenteth his substance by usury and increase, Gathereth it for him that hath pity on the poor.

9 He that turneth away his ear from hearing the law,

Even his prayer *is* an abomination.

10 Whoso causeth the upright to go astray in an evil way,

He shall fall himself into his own pit:

But the perfect shall inherit good.

11 The rich man *is* wise in his own conceit; But the poor that hath understanding searcheth him out.

may be sold and a field purchased, if desired. 27b, render, *And for maintenance, etc.*

Chap. 28. 1a is similar in thought to Lev. 26:36, which has a national application. **Bold**, better, *confident, i. e.*, confident of safety. 2a describes a time of general insecurity, which is indicated by frequent changes of kings, such as was often found in the northern kingdom, and sometimes in the southern. **The state thereof shall be prolonged**, render: *right shall be prolonged*, there shall come a long time of justice and security. 3. The rendering of R. V. makes this verse different from all the other Old Testament representations, in which the poor man never appears as an oppressor. Because of this fact, some change of text is almost universally adopted. The simplest and best involves no consonantal change, reading רֹשׁ, *rôsh*, or רָשָׁ, *rô'sh*, for שֹׁר, *râsh*, and gives the rendering: *A ruler, instead of, A needy man. Leaveth*, probably better, *bringeth*. The comparison is with a violent tempest, which sweeps things away, but gives no help to the growing crops. Thus the activity of a ruler who oppresses the poor is entirely destructive, not at all beneficial. 4. **The law**, in both clauses render *teaching, i. e.*, of the wise, uttering the voice of God. (See note on 1:8.) **Them, i. e.**, the wicked. 5. **Judgement (justice)**, the rendering of the A.

R. V. is the better. **All things, i. e.**, with reference to justice, mentioned in a. 6. The verse is nearly identical with 19:1; see note there. 7. **The law**, as in ver. 4. 8. The verse is similar to 13:22b. **Usury (interest)**, the rendering of A. R. V. is the better. The thought is not of usury in the modern sense of the term, meaning an exorbitant rate of interest. This word means interest on *money* loaned, while the word rendered **increase** is especially interest on *property* loaned. The taking of any interest from Hebrews was forbidden. (See Lev. 25:35 f.) Violations of the law are recorded in Ezek. 22:12; Neh. 5:7, 10 f. In those times the taking of interest would have been oppression of the poor, for money and property were borrowed not in order to engage in business, as is so often the case now, but in order to relieve pressing necessity. 9. **The law**, as in ver. 4. **Abomination**, of course to God, to whom the prayer was directed. 10a, render: *He who misleads the upright into a dangerous way, i. e.*, into misfortune. This is not leading them into sin, but into danger. This is better than the rendering of R. V., because it is in accordance with the general teaching of Proverbs that the wicked are trying to *injure* the upright, but not that they are *able* to lead them into sin. The thought is thus similar to that of 26:27. **Inherit**, bet-

12 When righteous *men* do rejoice, *there is great glory*; but when the wicked rise, a man is hidden.

13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

14 Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.

15 As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

16 The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

21 To have respect of persons is not good: for, for a piece of bread that man will transgress.

22 He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is no transgression*; the same is the companion of a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

12 When the righteous triumph, there is great glory:

But when the wicked rise, men hide themselves.

13 He that covereth his transgressions shall not prosper:

But whoso confesseth and forsaketh them shall obtain mercy.

14 Happy is the man that feareth alway:

But he that hardeneth his heart shall fall into mischief.

15 As a roaring lion, and a ranging bear;

So is a wicked ruler over a poor people.

16 The prince that lacketh understanding is also a great oppressor:

But he that hateth covetousness shall prolong his days.

17 A man that is laden with the blood of any person

Shall flee unto the pit: let no man stay him.

18 Whoso walketh uprightly shall be delivered:

But he that is perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread:

But he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings:

But he that maketh haste to be rich shall not be unpunished.

21 To have respect of persons is not good:

Neither that a man should transgress for a piece of bread.

22 He that hath an evil eye hasteth after riches, And knoweth not that want shall come upon him.

23 He that rebuketh a man shall afterward find more favour

Than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is no transgression*;

The same is the companion of a destroyer.

25 He that is of a greedy spirit stirreth up strife:

But he that putteth his trust in the Lord shall be made fat.

26 He that trusteth in his own heart is a fool:

But whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack:

But he that hideth his eyes shall have many a curse.

ter, *possess*. 12b is very similar to ver. 28a. (See also 29 : 16a.) Rise means, are in power.

Hide themselves, on account of the dangers that prevail. 13. The teaching is that of Ps. 32. 14. Feareth, the implied object must be God. B is similar to 29 : 1. Mischief, render, *calamity*. 15. The poverty of the people makes his oppression and covetousness more burdensome. 16. Covetousness is too weak a word; render, *unjust gain*. 17b, render: *Flees unto a pit; let no man uphold him, i. e., give him help in his course*. The thought is: a murderer will try to escape the consequences of his crime, but in vain; when he flees, a pit awaits him. Therefore let no one give him aid and encouragement in his course. There seems to be no definite reference in pit, it means rather: if he escapes punishment in one form, it will meet him in another. 19a is identical with 12 : 11a, and b is similar in both. 20. The verse is similar in thought to 20 : 21. 21a is similar to 24 : 23b. (See also 18 : 5a.) B. Render:

And for a piece of bread a man may transgress, i. e., show partiality in judgment, as in a. This is an extreme statement of the liability of judges to show partiality. 22. An evil eye, see 23 : 6, and the opposite in 22 : 9. Here it means especially an avaricious look. 23. At first a rebuke is naturally unacceptable, but afterward it is appreciated. On b, see 29 : 5; on a, Ps. 141 : 5. 24. On a, see 19 : 26; and on b, 18 : 9b. This verse presumably refers to a son's getting possession of the property illegally, and then justifying himself by saying that it would ultimately be his by inheritance. 25. He that is of a greedy spirit, better simply, a greedy man. Stirreth up strife. The same Hebrew phrase in 15 : 18 is rendered: *stirreth up contention*. B. (See 16 : 20b; 29 : 25b.) 26. Heart means understanding. B. The parallelism appears in the implied idea that he who is wise does not trust in himself alone. 27a is similar to 11 : 24a, 25; 14 : 21b; 19 : 17; 22 : 9. B. Hideth his eyes, i. e., from the poor. Many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

28 When the wicked rise, men hide themselves: But when they perish, the righteous increase.

CHAPTER XXIX.

1 HE, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 Scornful men bring a city into a snare: but wise men turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

10 The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and the deceitful man meet together: the Lord lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

1 HE that being often reproved hardeneth his neck Shall suddenly be broken, and that without remedy.

2 When the righteous are increased, the people rejoice:

But when a wicked man beareth rule, the people sigh.

3 Whoso loveth wisdom rejoiceth his father:

But he that keepeth company with harlots wasteth his substance.

4 The king by judgement establisheth the land: But he that exacteth gifts overthroweth it.

5 A man that flattereth his neighbour Spreadeth a net for his steps.

6 In the transgression of an evil man there is a snare:

But the righteous doth sing and rejoice.

7 The righteous taketh knowledge of the cause of the poor:

The wicked hath not understanding to know it.

8 Scornful men set a city in a flame:

But wise men turn away wrath.

9 If a wise man hath a controversy with a foolish man,

Whether he be angry or laugh, there will be no rest.

10 The bloodthirsty hate him that is perfect:

And as for the upright, they seek his life.

11 A fool uttereth all his anger:

But a wise man keepeth it back and stilleth it.

12 If a ruler hearkeneth to falsehood,

All his servants are wicked.

13 The poor man and the oppressor meet together:

The Lord lighteneth the eyes of them both.

14 The king that faithfully judgeth the poor,

His throne shall be established for ever.

See 11 : 26a, and the opposite in 28 : 20. **28a** is very similar to ver. 12b. **B.** (See 29 : 2, 16; 11 : 10.) **Increase.** This is the common meaning of the word, and is sufficient here; when not oppressed they increase.

Chap. 29. 1. The verse is similar to 28 : 14b. **B.** This takes place by God's act, but it may be direct or indirect. 2. The verse is similar to 28 : 12, 28. **Are increased,** here better, *are in power.* It seems necessary to give the word this meaning here, because it is a meaning easily derived from the usual one, and is demanded in this verse by the connection of thought and parallelism. The same meaning is to be assigned in ver. 16. **3a** is similar to many other passages in Proverbs. **B.** Licentiousness is here put as the opposite of wisdom, being one of the most conspicuous examples of folly. (So in 2 : 11, 16; 5 : 1-3; 6 : 23, 24; 9 : 1, 13.) **Wasteth his substance,** and so of course makes his father sad. 4. **Gifts,** better, *taxes.* The reference is to a king who oppresses the people by excessive taxation. 5. **For his steps,** *i. e.,* of the neighbor. 6. The verse is similar to 12 : 13. **A snare,** *i. e.,* for himself. **Doth sing and rejoice,** not because of the misfortunes of

the wicked, but because he is not himself in danger of snares. **7a,** the form of expression is similar to that of 12 : 10. **B.** Render: *The wicked does not understand knowledge,* a general statement, but having special reference to knowledge of the cause of the poor. **8. A flame,** *i. e.,* of discord. **9. A controversy** is of a legal nature. **B.** The subject is the foolish man. Render: *He rages and he laughs, and there is no rest.* He refers to the foolish man. This means that he does not take the matter seriously, but does contradictory things, and will not listen to reason, so that whatever he does his opponent has no rest. **10b.** The rendering of R. V. is unnatural in syntax. The natural rendering is: *And the upright seek his life,* which of course cannot be right. It is best to change one consonant, reading יִבְחַקְשׁוּ = *yēbhāq'shū*, for שִׁבְחַקְשׁוּ = *yēbhāq'shū*, and render: *But the upright care for his life,* which gives a good meaning and a good antithesis. **11b.** Render: *But a wise man afterward stilleth it.* This means that he keeps silence till the fool has given utterance to his anger, and afterward brings forward convincing arguments refuting him. 13. The general thought is the same as in 22 : 2. **Lighteneth the eyes.** Gives the light of life. **14.** (See 20 : 28; 25 : 5.)

15 The rod and reproof give wisdom : but a child left to *himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth : but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest ; yea, he shall give delight unto thy soul.

18 Where there is no vision, the people perish : but he that keepeth the law, happy is he.

19 A servant will not be corrected by words : for though he understand he will not answer.

20 Seest thou a man that is hasty in his words ? there is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become *his* son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low : but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief hateth his own soul : he heareth cursing, and bewrayeth it not.

25 The fear of man bringeth a snare : but whoso putteth his trust in the Lord shall be safe.

26 Many seek the ruler's favour ; but every man's judgment cometh from the Lord.

27 An unjust man is an abomination to the just : and he that is upright in the way is abomination to the wicked.

15 The rod and reproof give wisdom :

But a child left to himself causeth shame to his mother.

16 When the wicked are increased, transgression increaseth :

But the righteous shall look upon their fall.

17 Correct thy son, and he shall give thee rest ;

Yea, he shall give delight unto thy soul.

18 Where there is no vision, the people cast off restraint :

But he that keepeth the law, happy is he.

19 A servant will not be corrected by words : For though he understand he will not give heed.

20 Seest thou a man that is hasty in his words ?

There is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child

Shall have him become a son at the last.

22 An angry man stirreth up strife, And a wrathful man aboundeth in transgression.

23 A man's pride shall bring him low :

But he that is of a lowly spirit shall obtain honour.

24 Whoso is partner with a thief hateth his own soul :

He heareth the adjuration and uttereth nothing.

25 The fear of man bringeth a snare : But whoso putteth his trust in the Lord shall be safe.

26 Many seek the ruler's favour :

But a man's judgement cometh from the Lord.

27 An unjust man is an abomination to the righteous :

And he that is upright in the way is an abomination to the wicked.

CHAPTER XXX.

1 THE words of Agur the son of Jakeh, *even* the prophecy : the man spake unto Ithiel, even unto Ithiel and Ucal.

1 THE words of Agur the son of Jakeh ; the oracle.

The man saith unto Ithiel, unto Ithiel and Ucal :

15. Child. (See note on 20 : 11.) **Left to himself,** means left unpunished. For the thought, see note on 19 : 18. **16a.** (See 28 : 12b, 28a ; 29 : 2b.) **B.** (See Ps. 37 : 34.) **Are increased,** render : *are in power.* (See note on ver. 2.) **18.**

Vision, evidently of the prophets, the word often used of their teachings. It is used in reference to their oral activity ; there is here nothing to indicate that it means a body of their collected writings. These words were evidently written, therefore, before prophecy had ceased in Israel.

Law. Some think this means the Mosaic law, the Pentateuch. But everywhere else in Proverbs the word means *teaching*, especially of the wise men, and no reason appears here for giving it a different meaning. It is better, therefore, to adopt that meaning here, and render *teaching*. (See note on 1 : 8.) **Cast off restraint** means : act as they please, do wickedly. **19.** The thought is evidently that words are insufficient, chastisement is necessary. **20b** is identical with 26 : 12, see note there. **21.** Render : *If one delicately brings up his servant from a child, there shall be grief at the last.* This seems to be the probable meaning, and involves no change of text. The meaning is : over-indulgence of a servant will end unfortunately. **22a** is nearly identical with 15 : 18a ; see also 28 : 25a. **24. Soul,** ren-

der, *self* ; he is opposed to all his own best interests. See 15 : 32, and the contrasted expression in 19 : 8a. **B** apparently refers to the custom stated in Lev. 5 : 1 ; Judg. 17 : 2, that a solemn curse was pronounced on any one who knew about a crime and did not reveal it ; this curse the partner of the thief hears but tells nothing. He has therefore a burden of guilt upon him, as stated in Lev. 5 : 1. **25. Snare** means danger of disaster, resulting of course from the fact that it leads into sin. **26.** See 19 : 6a ; on **b**, Isa. 49 : 4. This verse indicates that the only judgment that is sure to be just comes from Jehovah.

Chap. 30. This chapter forms a division by itself, and it is probable that the whole chapter is by one author ; see the Introduction. That author is stated to be **Agur the son of Jakeh**. Neither name occurs elsewhere, so that the title conveys no real information. There is no reason, however, for considering the words to be common nouns, as some have done.

The first division of the chapter consists of ver. 1-6. Their subject may be stated as being : the author's search after God and its result. This division presents many difficulties and problems, as will be seen in the discussion. Ver. 1b-4 are regarded by many as the words of an opponent

2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is

2 Surely I am more brutish than any man, And have not the understanding of a man :

3 And I have not learned wisdom, Neither have I the knowledge of the Holy One.

4 Who hath ascended up into heaven, and descended?

Who hath gathered the wind in his fists?

Who hath bound the waters in his garment?

Who hath established all the ends of the earth?

in argument, to which ver. 5, 6 are the reply. This is, however, only a supposition made to remove the difficulty caused by their apparently skeptical character, which difficulty can be better removed in another way. It is better to regard them as the words of Agur, relating a part of his experience.

In 1b the words **unto Ithiel, unto Ithiel and Ucal** are unmeaning. They should be rendered, with change of vowels but no change of consonants, reading לְאִיתִי אֶל לְאִיתִי אֶל וְאֶחָל, *lā'ithi'el lā'ithi'el wā'ekhel*: *I have wearied myself about God, I have wearied myself about God, and have fainted*. Then 2a should be rendered: *For I am brutish, so as not to be a man*. This rendering furnishes the key for the understanding of ver. 1b-4. It indicates that Agur had been engaged in an earnest but unavailing search after God. He is an honest seeker, and an unwilling skeptic. Ver. 1b-4 are an utterance of skepticism of this kind, they describe Agur's earnest and fruitless search after God.

Next should be examined the quotations and allusions of this passage, ver. 1b-6. These are numerous, and most, but not all, of them have hitherto been pointed out by others. Ver. 5 is a quotation with very slight changes from 2 Sam. 22: 31b and c, which is the same as Ps. 18: 30b and c, one of the most certainly Davidic psalms. Ver. 6 is an evident allusion to Deut. 4: 2 and 12: 32, containing some of their phraseology. Ver. 3 is a similar allusion to Prov. 9: 10, containing some of its phraseology. It is a regret by the author that he has not been privileged to share in the experience mentioned in 9: 10. Other less immediately obvious allusions may be recognized with the help of those already given. **The man saith** in ver. 1b is probably to be regarded as an allusion to the words of 2 Sam. 23: 1. These words are in Hebrew the same as the first part of the phrase: *And the man who was raised on high saith*. One of the words used, אָנֹכִי, *anōki*, ordinarily belongs only to the prophetic vocabulary. Agur by using these words and omitting the rest of the phrase says in effect: I am merely a man, not a man raised on high, I cannot join in the triumphal utterance of David in his last words. The word in ver. 1a translated **the oracle**, אִמְרָתִי, *hāmmāssā*, is also a

prophetic word, and can be naturally explained as used here in harmony with the word just mentioned, which is used as part of the quotation. Less obvious allusions are found in ver. 4, which, however, are probably to be regarded as such. Here are allusions to the same Davidic psalm from which ver. 5 is quoted. The first three clauses of ver. 4 are allusions to 2 Sam. 22: 10-12, which is the same as Ps. 18: 9-11. They contain in a brief form allusions in their order to the occurrences of these successive verses. The allusions here are skeptical, and are similar to those of ver. 1 and 3. The thought is: David has described God as doing these various things. I should like to know if he has, for I have not been able to find any such explicit manifestations of his power as are here related. So I ask who has done these things; it is of course God if any one.

Some, however, have interpreted ver. 4 as being written with *man* in mind, not *God*. For this view two chief reasons are assigned. One is that in ver. 4a **ascended** precedes **descended**, which could only be so, it is claimed, if some one on earth was in mind, who would first ascend. To this it is a sufficient answer to say that the order is the same when the angels are spoken of in Gen. 28: 12 and John 1: 51, which passages show that the order was not thought of as chronological. Another reason is that it is supposed to be necessary in order to account for the language of ver. 4e. This is not necessarily the case, however; see the later discussion on that part of the verse. It may be added that the acts of ver. 4 are all manifestly impossible for men, so that no good meaning is obtained on that view.

In ver. 4d no evident allusion is to be found. The phrase **the ends of the earth** is the same in Hebrew as that rendered *the uttermost parts of the earth* in Ps. 2: 8, but it is also found in several other passages.

The clause of greatest difficulty is ver. 4e. The difficulty here is chiefly in the use of the word **son**. Some of the views which have been held may be mentioned. Toy regards the verse as referring to man and explains it as follows: "To know a man's *name* and his *son's name* is to be well acquainted with him." He gives

his name, and what *is* his son's name, if thou canst tell?

5 Every word of God *is* pure : he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two *things* have I required of thee ; deny me *them* not before I die :

8 Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me :

What is his name, and what is his son's name, if thou knowest ?

5 Every word of God is tried :

He is a shield unto them that trust in him.

6 Add thou not unto his words,
Lest he reprove thee, and thou be found a liar.

7 Two things have I asked of thee ;

Deny me *them* not before I die :

8 Remove far from me vanity and lies :

Give me neither poverty nor riches ;
Feed me with the food that is needful for me :

also the following partial summary of other views: "On the supposition that the subject of the v. is 'God' the *son* has been understood as =Israel (*Midrash*), or the demiurge (Levi ben-Gerson), or Christ (Procop. *al.*), or as an adumbration of the Alexandrian doctrine of the Logos (Ew.), or of the NT. doctrine of the Son of God (Del.)."

The word **name** has various uses in the Old Testament; the most obvious is of course the ordinary use of the name as the designation of an individual. But often it means rather nature and character. The first phrase, **What is his name**, probably has the latter meaning, not what is God's name, but what is his nature, his character; I should like to know something about him. The second phrase, **And what is his son's name**, is probably used in the former meaning, it is a request to designate the individual who can be called the Son of God. What is meant by this? The meaning of the word *son* in relation to God in the Old Testament is well established. In the early history of Israel it was used as a designation of the nation Israel. Later the thought is narrowed to that of the Davidic king, so called as God's representative, standing in an especially intimate relation with him. The beginning of this usage is the promise made by God to David, recorded in 2 Sam. 7 : 14. This promise is definitely alluded to in the words of Ps. 2 : 7. As we are here dealing with the relatively later times, it is probable that the meaning is the later one, individual not national, the word being used here with 2 Sam. 7 : 14, and perhaps also Ps. 2 : 7, in mind. The question here would then mean, Who is the anointed Davidic king, who should be God's representative? This might have either one of two applications. It might be used when there was no Davidic king on the throne, and then the question would be, Where is the king who has been promised? This might be during or after the exile. Or it might be used when the Davidic king was conspicuously unworthy, and so this question would mean, How can he be God's representative, how

can he give me any of the information I seek concerning God? The term Son of God is manifestly incongruous as applied to him. This might be the case during the reign of Manasseh, or at any time after the death of Josiah and before the exile. So far as this passage is concerned there is nothing to decide definitely between these two views. See further the notes on ver. 8, 9 and 11-14.

Thus far, then, we have Agur's desire for knowledge of God, a desire that is not gratified. It is a desire for some wondrous manifestation of God directly (ver. 4a-d), or a manifestation through his representative (ver. 4e). But he obtains no direct answer to these perplexed queries. He answers his own inquiries, however, by turning in another direction for help. He has been seeking in his own experience (ver. 3), and in observation (ver. 4), and has failed. Ver. 5 and 6 teach that God has manifested himself in his word, in the revelations previously made, and these are a sure dependence. The practical admonition follows, trust in that word, and do not seek to add to it by profitless speculation. Skepticism is thus only a stage in his experience.

4. If thou knowest. (See Job 38 : 5.) **5. Tried**, means tested and found genuine. It is the word used of the purification of metal in a furnace, and of its testing. Other passages which may be quoted for comparison with certain parts of these verses (1-6) are the following. In general on **4**, Job 38 ; on **4a**, Gen. 11 : 7 ; 35 : 13 ; **b**, Amos 4 : 13 ; Job 37 : 9 ; Ps. 135 : 7 ; **c**, Prov. 8 : 27 f. ; Job 26 : 8 ; **d**, Isa. 45 : 22 ; 52 : 10 ; Ps. 67 : 7 ; 98 : 3 ; on **6b**, Job 13 : 4, 10.

Ver. 7-33, except 10, 15, 17, 20, 32, 33, consist of proverbs containing groups of two or four things ; see also note on ver. 15. For other examples of a similar use of numbers see Amos 1 : 3 to 2 : 8 ; Ps. 62 : 11 ; Job 5 : 19 ; 33 : 14 ; 40 : 5. The divisions and subjects will be indicated in the notes.

7-9. This is a prayer for deliverance from temptations, especially those which come from poverty and riches. **7. Have I asked**, render, *I ask*. **8. Needful**, probably better, *sufficient*.

9 Lest I be full, and deny *thee*, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is a generation that curseth their father, and doth not bless their mother.*

12 *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*

13 *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*

14 *There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*

15 The horseleach hath two daughters, *crying, Give, give.* There are three things that are never satisfied, *yea, four things say not, It is enough:*

16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, *It is enough.*

17 The eye that mocketh at his father, and despis-

9 Lest I be full, and deny *thee*, and say, Who is the Lord?

Or lest I be poor, and steal,

And use profanely the name of my God.

10 Slander not a servant unto his master, Lest he curse thee, and thou be held guilty.

11 There is a generation that curseth their father, And doth not bless their mother.

12 There is a generation that are pure in their own eyes, And yet are not washed from their filthiness.

13 There is a generation, Oh how lofty are their eyes! And their eyelids are lifted up.

14 There is a generation whose teeth are as swords, and their jaw teeth as knives, To devour the poor from off the earth, and the needy from among men.

15 The horseleach hath two daughters, *crying, Give, give.*

There are three things that are never satisfied, *Yea, four that say not, Enough:*

16 The grave; and the barren womb; The earth that is not satisfied with water; And the fire which saith not, *Enough.*

9. Use profanely, usually interpreted as meaning, blaspheme by murmuring against God. But it seems more natural to interpret it here as in the similar phrase in Ezek. 36:20, use profanely by unworthy actions, give others an unworthy impression of God, here by stealing. Ver. 8 and 9 seem to be written in a time when extremes of riches and poverty were common, which in both cases led to unfortunate results. This was true especially in the times shortly before the exile. 10b. The curse, having good reason, would have a result. **Be held guilty**, and so suffer for it in some way not specifically stated. This verse stands by itself here in thought.

11-14 contain a description of the wickedness and oppression of the time of the writer. **There is** is supplied at the beginning of each verse. In Hebrew the verses are really exclamatory, which adds to their force. The four verses describe respectively the unfilial men, the hypocrites, the proud, and the oppressors. **Generation** obviously refers to the writer's own generation. Of course this was not true of every individual, yet it must be understood as describing the general characteristics of his own time. It was, therefore, a time full of all kinds of wickedness and oppression. This sounds like the prophecies from the time of Amos to the exile, and suits the most of the later history of Judah, as well as Israel, although the latter is probably not to be specially considered. These verses, then, seem more appropriate to a period shortly before, than to one during or after the exile; see notes on ver. 1-6. 12b. (See Isa. 4:4.) 13. The verse is similar

to 6:17a. 14. From off the earth, from among men, the acts are described as being so oppressive as to exterminate the poor.

15, 16 describe five insatiable things. 15a gives much trouble to commentators, who generally agree, in fact, that the text must be emended, either by omitting **a** as a later interpolation, or by adding a phrase giving the names of the daughters. The chief difficulties, however, are avoided by rendering **a** and **b**, *Give (i.e., if you give) to the leech two daughters, there are three that are not satisfied.* "Give" is repeated in the Hebrew; it may be regarded as scribal repetition, dittogram, or, more probably, as simply designed to add emphasis. The thought is, If you give to the leech two daughters of her own, instead of being satisfied with the offspring, as might be expected, the insatiability is simply trebled, because now there are three, all alike dissatisfied. The thought would be, in general, the leech is a type of some whom it is impossible to satisfy. **Daughters** is probably used, instead of children, simply because leech is feminine in Hebrew. Then the thought goes on to four other similar cases. 15c should be added to 16, and rendered, *Four say not, Enough.* The chief objection to the interpretation here given is that it breaks up the regularity of the form of statement: **three, four**, as found also in ver. 18, 21, and 29. But that objection has very little force, when it is observed that in this way is obtained a suitable meaning without change of text, and further that there is great variety in the use of numbers in such expressions, ver. 24 using *four* without the *three*.

eth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For a servant when he reigneth; and a fool when he is filled with meat;

23 For an odious woman when she is married; and an handmaid that is heir to her mistress.

24 There be four *things which* are little upon the earth, but they are exceeding wise:

25 The ants are a people not strong, yet they prepare their meat in the summer;

26 The conies are but a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which* is strongest among beasts, and turneth not away for any;

31 A greyhound; an he goat also; and a king, against whom *there is* no rising up.

17 The eye that mocketh at his father, And despiseth to obey his mother, The ravens of the valley shall pick it out, And the young eagles shall eat it.

18 There be three things which are too wonderful for me,

Yea, four which I know not:

19 The way of an eagle in the air;

The way of a serpent upon a rock;

The way of a ship in the midst of the sea;

And the way of a man with a maid.

20 So is the way of an adulterous woman;

She eateth, and wipeth her mouth,

And saith, I have done no wickedness.

21 For three things the earth doth tremble,

And for four, *which* it cannot bear:

22 For a servant when he is king;

And a fool when he is filled with meat;

23 For an odious woman when she is married;

And an handmaid that is heir to her mistress.

24 There be four things which are little upon the earth,

But they are exceeding wise:

25 The ants are a people not strong,

Yet they provide their meat in the summer;

26 The conies are but a feeble folk,

Yet make they their houses in the rocks;

27 The locusts have no king,

Yet go they forth all of them by bands;

28 The lizard taketh hold with her hands,

Yet is she in kings' palaces.

29 There be three things which are stately in their march,

Yea, four which are stately in going:

30 The lion, which is mightiest among beasts,

And turneth not away for any;

31 The greyhound; the he-goat also;

And the king, against whom *there is* no rising up.

17 states the punishment of the unfilial son. **Eagles**, render, *vultures*. The verse says that the unfilial son shall die and be left unburied for the birds of prey to feed upon.

18, 19 enumerate four wonderful things. The wonderful thing in each case is not that the act leaves no trace behind, as many have thought, but that in their very nature they are unusual, out of the ordinary course, contrary to the analogy of other things somewhat similar. Flying, especially for a large bird like an eagle, is wonderful, unlike the movements of other animals. So is the progress of a serpent without legs, even on a smooth rock. So also, to the Jewish conception, it was wonderful that a ship could go at all upon the sea, that mysterious object, so full of vague terrors to them. In the fourth case, there is no reason to think, with most commentators, of copulation; that could have been expressed more specifically. It is rather general, the thought of the mysterious attraction between a certain man and a certain woman.

20 describes the hypocrisy of the adulteress. The verse has no connection with the thought of ver. 19. The probability is that it is not by the author of the rest of the chapter, although it is not necessary to consider it a gloss. More

probably it is an isolated proverb, put into connection with the preceding verse by the last compiler on account of the mention of maid there, although the thought is entirely different. **So** does not refer to the preceding, but to **b** and **c** following; *thus* would express it better. On **b**, see 9: 17b.

21-23 give an account of four unendurable things. 21b, render, *And for four it cannot bear up*. 22a. (See 19: 10.) In each of the four cases mentioned in ver. 22, 23 there is a great change of fortune for the better, which naturally produces arrogance. 23. **Odious**, literally, *hated*, i. e., unattractive, one who was long unmarried. **Is heir to**, better, *dispossesses*, i. e., supplants.

24-28 describe four things which are small but wise. 25. (See 6: 8.) 26. **The conies**, render, *The rock badgers*; the technical term is the *Hyrax syriacus*, an animal about the size of a rabbit and having some resemblance to it. 28a, render, *The lizard thou canst seize with the hands*. This is mentioned to indicate the small size of the lizard and its harmlessness. In spite of these things, however, it goes everywhere, as stated in **b**.

29-31 describe four things which are stately.

31. **The greyhound** should probably be ren-

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

32 If thou hast done foolishly in lifting up thyself, Or if thou hast thought evil,
Lay thine hand upon thy mouth.

33 For the churning of milk bringeth forth butter, And the wringing of the nose bringeth forth blood:

So the forcing of wrath bringeth forth strife.

CHAPTER XXXI.

1 THE words of king Lemuel, the prophecy that his mother taught him.

2 What, my son? and what, the son of my womb? and what, the son of my vows?

3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:*

5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

1 THE words of king Lemuel; the oracle which his mother taught him.

2 What, my son? and what, O son of my womb? And what, O son of my vows?

3 Give not thy strength unto women, Nor thy ways to that which destroyeth kings.

4 It is not for kings, O Lemuel, it is not for kings to drink wine:

Nor for princes to say, Where is strong drink?

5 Lest they drink, and forget the law, And pervert the judgement of any that is afflicted.

6 Give strong drink unto him that is ready to perish,

And wine unto the bitter in soul:

7 Let him drink, and forget his poverty, And remember his misery no more.

8 Open thy mouth for the dumb, In the cause of all such as are left desolate.

9 Open thy mouth, judge righteously, And minister judgement to the poor and needy.

dered, *The war horse*. **B**, render, *and a king with whom an army rises up, i. e., for war, a king at the head of his army*. This involves slight changes in the Hebrew text, reading קִיָּץ, *hāyil qām*, for קִיָּץ, *ālqām*,¹ but it is generally conceded that the Hebrew as it stands is untranslatable and some change is necessary.

32, 33 give advice against talkativeness. **32b**, render, *Or if thou hast planned*. This is the only meaning in accordance with the usage of the Hebrew word. The thought of the verse is: if you occupy an exalted position either as the result of foolish conceit or of mature deliberation, in either case keep silence as the only safe way. **33**. This verse is probably connected in a general way with the preceding, **c** giving the result of disregarding the advice of ver. 32, while **a** and **b** are illustrative comparisons.

Chap. 31. This chapter contains two divisions, ver. 1-9 and 10-31, of different authorship. See the Introduction. The first division consists of the title, ver. 1, and of advice to a king given by his mother. **1**. The only natural rendering is: *The words of Lemuel, king of Massa, which his mother taught him*. Massa is not certainly known as a country from the Old Testament. The word is found only in Gen. 25: 14 and 1 Chron. 1: 30, where it is the name of one of the sons of Ishmael. A country named from him would naturally be located in or near North Arabia. A country of this name and location is mentioned in the Assyrian inscrip-

tions. This is probably the country meant here. See also the Introduction. **2**. *What* in all three cases implies something like: *shall I counsel thee?* **Son of my vows** means a son given in answer to vows, as in 1 Sam. 1: 11. The word son, בֶּן, *bār*, used three times, is Aramaic. The word **kings** in ver. 3 has also the Aramaic form of the plural. **3**. *That which destroyeth*, render, *Those who destroy*; it is really feminine and parallel to **women**. The verse is a warning against licentiousness. **Kings**. (See note on ver. 2.) **4**. Render as an exhortation, *Let it not be for kings*, etc. **B**, render, *And let not strong drink be for princes*. This rendering involves a change of consonant, reading לֵא, *āl*, for לֵא, *ē*, (*Qerē*), suggested by Kamphausen following G., in a word almost certainly corrupt and changed in the *Qerē*. This rendering has the advantage of making the form of expression uniform throughout the verse. **8**. **Dumb** probably means not those physically dumb, who would be few, but those who through fear or other difficulties are not able properly to present their cases. **Left desolate** should probably be rendered *unfortunate*.

10-31 are an alphabetic poem, *i. e.*, a poem in which the successive verses begin in Hebrew with the letters of the Hebrew alphabet in order. No strict analysis of this poem can be given. The alphabetic form of structure is not favorable to consecutive development of thought, as the alphabetic psalms also show. Yet there is a general order of thought, but not

¹ See "American Journal of Semitic Languages," Vol. XIX., p. 54.

10 Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth that her merchandise is good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.

22 She maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

10 A virtuous woman who can find?

For her price is far above rubies.

11 The heart of her husband trusteth in her,

And he shall have no lack of gain.

12 She doeth him good and not evil

All the days of her life.

13 She seeketh wool and flax,

And worketh willingly with her hands.

14 She is like the merchant-ships;

She bringeth her food from afar.

15 She riseth also while it is yet night,

And giveth meat to her household,

And their task to her maidens.

16 She considereth a field, and buyeth it:

With the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength,

And maketh strong her arms.

18 She perceiveth that her merchandise is profitable:

Her lamp goeth not out by night.

19 She layeth her hands to the distaff,

And her hands hold the spindle.

20 She spreadeth out her hand to the poor;

Yea, she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household;

For all her household are clothed with scarlet.

22 She maketh for herself carpets of tapestry;

Her clothing is fine linen and purple.

23 Her husband is known in the gates,

When he sitteth among the elders of the land.

24 She maketh linen garments and selleth them;

And delivereth girdles unto the merchant.

25 Strength and dignity are her clothing;

And she laugheth at the time to come.

carried out consecutively. Ver. 10-12 consist of general praise of the worthy woman. Ver. 13-15 tell of her activity in connection with domestic affairs, which is also the thought of ver. 19, 21, 22, and 27. Ver. 16-18 speak of her financial activity in a more general way, and this is also the thought of ver. 24. Ver. 20 tells of her benevolence to the poor. Ver. 23 speaks of the distinction she confers on her husband. Ver. 25 speaks in general of her prosperity. Ver. 26 tells of her wisdom. Ver. 28, 29 describe the recognition of her merits by her family. Ver. 30, 31 are a summing up by the poet in general praise of such a woman.

10. A virtuous (worthy) woman. The rendering of the A. R. V. is the better. The same phrase is found in 12: 4a. **Who can find**, here evidently means: she is rare. The same phrase is found in 20: 6b. **Price** is the literal rendering; the real meaning is *worth*. **Rubies**, render, *corals*, and see note on 3: 15. **12. Good and not evil** means benefit and not injury. **15. Task** is, literally, *portion*. This may be either of food or of work. Many take it here in the former meaning, but the latter is preferable because food is included in the statement of **b**, inasmuch as servants are regularly included in **household**. **18b**. It is stated to be the custom of the Palestinian Bedouins at the present time to burn a light all night except in times of great adversity, when they cannot afford to buy oil. Hence this clause

is thought by some to mean: she is in a prosperous condition, with allusion to that practice. But this is an improbable view. There is no evidence that the custom mentioned was ancient. It would in any case be inappropriate here, for the meaning then would only be: she is not in extreme destitution, which would be too weak. Hence it is better to regard the clause as another statement of her industry, describing her work as lasting long in the night. **21. Snow** is not used assynonymous with winter in general; that would rather be *rain* in the common usage. It is rather the coldest part of winter. In the higher regions of Palestine, certainly about Jerusalem, there are several days of snow every winter, but seldom enough to remain more than a day at a time. **Scarlet**. Some have thought it strange that there should be here no mention of the warmth of the garments. But scarlet garments were always of wool, so that is implied, as it is in the similar word used here in G. **22. Carpets of tapestry**, render simply, *coverings*, as in the case of the same word in 7: 16. It probably means especially bed coverings. **23. Known** implies also the idea, *respected, honored*. **Among** means *as one of*. The meaning is not simply that he was accustomed to sit in the gates, but that he was one of the ruling body, the elders. **24. Delivereth** means in trade, *i. e.*, she sells. **25. Strength and dignity** refer not to bodily strength but to financial prosperity. **B** means

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up, and call her blessed; her husband *also*, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands; and let her own works praise her in the gates.

26 She openeth her mouth with wisdom;

And the law of kindness is on her tongue.

27 She looketh well to the ways of her household, And eateth not the bread of idleness.

28 Her children rise up, and call her blessed;

Her husband *also*, and he praiseth her, *saying*:

29 Many daughters have done virtuously, But thou excellest them all.

30 Favour is deceitful, and beauty is vain;

But a woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands;

And let her works praise her in the gates.

that her circumstances are so prosperous that she has no fear for the future. **26. The law of kindness**, render, *Kindly teaching*. **28. Rise up**, as a preliminary to speech. The thought is most naturally of their utterances in the gates. **29. Daughters** here and in several other passages is equivalent to *women*, but it is apparently used as a more complimentary term. **Virtuously** (*worthily*); the rendering of the

A. R. V. is the better. **30. Favour** (*grace*); the rendering of the A. R. V. is the better. The meaning of the verse is that grace and beauty are externals and transient, but fear of Jehovah is internal and permanent. **31. Fruit of her hands** is a general phrase, including naturally prosperity, enjoyment, and praise. The last thought is made the specific one in **b**.

THE BOOK OF ECCLESIASTES

BY

PRINCIPAL J. T. MARSHALL, D. D.

Manchester Baptist College, England

Copyright 1904 by the
AMERICAN BAPTIST PUBLICATION SOCIETY

Published February, 1904

From the Society's own Press

INTRODUCTION

I. THE TITLE.

The Hebrew title is *Koheleth*, a "gatherer," "assembler," "collector." It is allied to the noun *kāhāl*, an assembly of men united by ties, political or religious. In the Greek Septuagint this noun is usually rendered by "*ecclesia*." Hence *Koheleth* is *Ecclesiastes*. The explanation of the name is to be sought in 12 : 11, where the true rendering is : "The words of the wise are like goads : like stakes driven home are (the words of) *those skilled in gathering*"; or as R. V., "the masters of assemblies." "Goads" are useful to *impel*, stimulate, incite ; "stakes driven home," to *repress*, under excitement or refractoriness. Thus, a *Koheleth* is one who, by words that incite thought, but repress emotionalism ; arouse doubt, but repress atheism, brings men into the *kāhāl*, the congregation of the wise. The phenomena symbolized by the "goad" and the "stake," present themselves all through our book. They have been mistaken by many for "contradictions," "indications of plurality of authorship," "dialogue," the "two voices in man," etc. The wise man claimed to keep his eye open for facts, plain, unvarnished facts, and he states these with bold, if not cynical, incisiveness. This, however, is not his ultimate purpose. He wishes to investigate how men may make the most of life, what it is best for man to do, confined as he is in such a sad world as this. As is customary, we shall treat *Koheleth* as a proper noun.

The form, grammatically, is feminine. Ginsburg and Hitzig hold this to be so because the writer impersonates Wisdom, which in Hebrew is a feminine noun. But could Wisdom say : "I have gotten wisdom" ? (1 : 16) or could Wisdom indulge in jovial revelry ? (2 : 1.) It is better with Ewald, Delitzsch, Cheyne, and others to regard the feminine (after the analogy of Arabic) as intensive ; representing one who possesses the qualities connoted in an exceptional or ideal manner. "The ideal gatherer" ; or, since the purpose of the gathering is to give moral discipline, "the ideal preacher," is the best interpretation of *Koheleth*.

II. THE AUTHOR.

The author claims in some sense to have been the "king over Israel in Jerusalem" (1 : 12). The superscription may be, as is often the case, the work of a scribe. *Koheleth* does not *call* himself Solomon, but, with the exception of Hengstenberg and very few others, all scholars are agreed that he, at all events, writes in the name of Solomon. In fact the Solomonic authorship was universally admitted, until it was called in question by Martin Luther, in his "Table Talk." Luther there says : "Solomon himself did not write the book, The Preacher. It was compiled by Sirach, in the times of the Maccabees." This surmise was allowed to slumber for a century, when it was revived by Grotius in his Commentary

(1644), and was defended on linguistic grounds. In our day, the defenders of the Solomonic authorship are very few indeed.

The arguments which compel us to assign the book to a far later date than that of the historic Solomon are two : 1. Its linguistic peculiarities ; 2. The state of society evinced throughout the book.

1. The language in which the book is written is very remarkable. It is quite unlike anything we have elsewhere in the Old Testament. It has far more points of resemblance to the late Hebrew of the Mishna than even to Malachi and Chronicles. Delitzsch has collected a list of one hundred and four words which in the Hebrew Bible are found seldom, or not at all, except in Ecclesiastes. These are divisible into the following classes : (1) Those found only in the post-exilic books of the scribes ; (2) those which are found only in Ecclesiastes in the Bible, but are used regularly (א) in the Mishna or (ב) in the Aramaic Targums, or (ג) are borrowed from non-Semitic sources. There is no exaggeration at all in Ginsburg's words : "We could as easily believe that Chaucer wrote Johnson's *Rasselas*, as that Solomon wrote Ecclesiastes. Hengstenberg is equally explicit when he says : "The peculiarities of style and language are undeniably not those of Solomon but of the later post-exilic period."

2. The social condition of the times of Solomon is described in 1 Kings 4 : 20-25 : "Judah and Israel were many . . . eating and drinking and making merry . . . dwelling *safely* every man under his vine . . . *all* the days of Solomon." (Read also 1 Kings 11 : 8 f.) The social picture presented in our book is the very antipodes of this. The place of judgment is filled with wickedness (3 : 16). The fabric of the State is sinking to ruin and decay (10 : 16-18). Property is so insecure that to seem rich is to expose one's self to envy (4 : 4) and extortion (4 : 5 f.). Life is insecure. The king is so capricious that it is perilous even to withdraw hastily from before him (8 : 3 ; 10 : 4) ; and the system of espionage is so complete that no one is safe, even in his bedchamber (10 : 20). "Servants sit on horses and princes walk as servants on the earth" (10 : 7). The author is not a king, but a poor man, who writhes under a sense of the injustice of those that are oppressed, who weep in their misery and have no comforter (4 : 1-3). Revolution is brewing, and Koheleth counsels delay or sharp measures (8 : 2 ; 10 : 10).

It has been seriously felt by many that it would detract very much from the value of this book if we are compelled to confess that it was not written by the historic Solomon. But need that be so ? Is not the form of personated authorship, without any intention to deceive, regarded in all literature as a perfectly legitimate literary device ? Do we censure Plato for his free use of Socrates or Parmenides as interlocutors ? or Cicero, for making Cato the exponent of his views on old age and on friendship ? and are the utterances of Eccl. 1 and 2 any less truthful for being put into the lips of Solomon ? The fact is, that in Jewish literature personation abounds to an extent to which we have elsewhere no parallel. We have the book of Baruch, the epistle of Jeremy, the Wisdom of Solomon, the books of Esdras, Adam, Enoch, Lamech, and Noah ; indeed, there is scarcely an important character in the O. T. who is not made the alleged author of didactic Jewish works.

I am disposed to believe, however, that in the case before us, and perhaps in other cases just cited from Jewish literature, we have more than a literary device.

I hold that Koheleth believed himself to have been destined to some extent to live over again the life of Solomon, and thus to be qualified to speak to his contemporaries in the name of Solomon. There is no evidence that the Jews believed in transmigration of souls, and yet they did say respecting Jesus, that he was "Elijah, or Jeremiah, or one of the prophets" (Matt. 16 : 14). This shows that the people anticipated the advent of men who would be to their own generation what Elijah or Jeremiah or the prophets were to theirs. In Plumptre's "Autobiography of Koheleth," there is much that is fanciful, but I regard it as indisputable that there is much autobiography in the work before us. Koheleth had once been rich and influential, though now he was very poor. He has "sown the wind and reaped the whirlwind" ; and in his sad, dejected old age, he is led to believe that he has been repeating largely in his life the experiences of Solomon, and that he has received from God a message for his generation, such as Solomon, could he have spoken, would have given, when he recovered (as every Jew believed he did) from the fall occasioned by excessive indulgence. In the same sense as John the Baptist was Elijah (Matt. 11 : 14), because he came "in the spirit and power of Elijah" (Luke 1 : 17), so Koheleth believed himself to be Solomon, *i. e.*, sent in the spirit and power of Solomon, to deliver to his generation lessons which Solomon would have given to it had he been alive. It is in this way that we explain the words : "I, the preacher, *was* king over Israel in Jerusalem." This would be understood to mean, "He, in whose name I speak to you, in whose spirit and power I address you, whose life I have in a striking degree repeated, *was* king over Israel in Jerusalem." Delitzsch seems to be looking somewhat in the same direction as the above when he says : "It is not the veritable Solomon who speaks in 1 : 12, but *his spirit*" (p. 205) ; and so does Vaihinger, who says that "The past tense, 'I, Koheleth, *was* king,' indicates a writer of later date, who adduces Solomon as speaking from his grave." (Wright, p. 90.)

III. DATE OF COMPOSITION.

It is impossible to fix the date definitely, but there are two *termini* between which we must certainly place our book : viz, the date of the book of Malachi and that of the book of the son of Sirach, otherwise known as Ecclesiasticus. Later than Malachi, to allow time for the modernization of the language and an approximation to Mishnic Hebrew ; earlier than Sirach because he evidently quotes from our book ; while the book of Wisdom was written partly to counteract the errors of Ecclesiastes, or rather, the exaggerated misuse of statements provisionally advanced by Koheleth. These considerations exclude the views of Graetz, who referred our book to the times of Herod the Great. There are two other facts against Graetz : (1) The Old Testament Hebrew Canon was certainly closed before 100 B. C. ; and (2) In the Talmudic tractate, *Baba Bathra*, 4a, we are told that Herod once disguised himself and visited by night a rabbi whom he suspected. This rabbi gave the king in conversation three quotations from Scripture, all from Ecclesiastes. See Ryle on O. T. Canon, p. 76, and Wright on Eccl., p. 19 f.

The resemblances between Sirach and Ecclesiastes are deeply interesting. They have been exhibited at length by Plumptre in his Commentary, p. 56 f. ; Wright, Chap. 2 ; Tyler, pp. 4-8. The connection between our work and the Wisdom of Solo-

mon is however much more intimate, because some parts of the last-named book were evidently written to contradict passages from Ecclesiastes, which had been used in an extravagant sense by "the wicked" in Alexandria. For these we refer the reader to Plumptre, p. 70-74, and to Wright, Chap. 3.

Another interesting phenomenon bearing on the date of composition is the possible acquaintance of the author with the schools of Greek philosophy. This is defended at length by Tyler (Ecc., pp. 8-30, Edn., 1899), and is taken for granted throughout by Plumptre in his Commentary. Beyond doubt, some of the coincidences are very striking; but whether they amount to literary dependence is quite another matter. No student in those days could well escape the clash of arms between the Stoics and Epicureans, especially if, as is probable, Koheleth spent a portion of his life in Alexandria.

After a full examination of all the evidence, we are disposed to assign the date of the book to the period between 250 and 200 B. C.

IV. INTEGRITY OF THE BOOK.

Many students of Ecclesiastes have been bewildered by its apparent contradictions. These were noted by the early rabbis (comp. 4 : 2 with 9 : 4 ; 7 : 3 with 8 : 15, etc.), and have been carefully collected, among others, by D. C. Siegfried, p. 3. Because of the contradictions, Siegfried and others regard almost all the brighter portions as later interpolations by an orthodox Jew. Roughly speaking, all the portions are eliminated in which Koheleth speaks as we would expect a Jewish believer to speak ; and nothing is left us but querulous pessimism. But the question ought to be considered : How could the book ever have found a place in the Old Testament Canon, if this had been its original purpose and contents? There is considerable weight in the remark of Doctor Sanday (Inspiration, p. 209) that "if the book had been originally without these saving clauses, it is more probable that it would have been left out of the Canon altogether, than fitted for inclusion by their insertion." Our theory as to the "goad" and the "stake" renders such apparent contradictions antecedently probable. The only passage as to whose originality we have any doubts is 12 : 8-12, which speaks *about* the Preacher, whereas in the rest of the book the Preacher *speaks*. (See comment on these verses.) Possibly they were added by the scribe who wrote the superscription.

V. DESIGN OF THE BOOK.

The ultimate design of Koheleth was to *conserve Judaism* against the inroads of Grecian civilization, luxury, and vice. The work is to a large extent autobiographical. The author had personally passed through the experiences he describes. He had probably squandered a large fortune in a foreign land, and returned home old, poor, embittered, cynical. There is not one expression of penitence for *sin* in the book, though he does admit his madness and folly. He is shocked to find on his return home that the people are, as is usual under anarchical rule, despondent, desperate, reckless, revolutionary, and worse than all, godless. He has embraced again heartily the theological creed of the sages which finds expression in the book of Proverbs, and is sufficiently patriotic to deplore the current degeneracy and godlessness. In deep sympathy with the tears of the oppressed he is led to describe

what he has gone through. "Who can suffer more than I have?" he exclaims. (See comment on 2 : 25.) By a recital of his experiences and his utterances, he shows himself in thorough sympathy with current pessimism, and still with a firm hand he tries to lead the despondent and the reckless along the way he has trod to faith in God ; at all events, he is anxious to convince them that to forsake the fear of God would only intensify their misery. The method of the book is that expressed by the occult symbolism of the "goad" and the "stake." The "goad," to stimulate restive inquiry ; the "stake," to confine the restiveness within due limits, and ultimately to collect men jaded and weary within the well-fenced fold of Judaism.

VI. ANALYSIS OF CONTENTS.

- 1 : 1. Superscription.
 2. The first toll of the funeral knell of human endeavor.
 3. Statement of the design of the author.
 - 4-11. Nature, a fruitless monotony.
- 1 : 12 to 2 : 23. Koheleth records his search for satisfaction ; (1) in intellectual pursuits ; (2) worldly pleasures ; (3) the study of human nature ; (4) riches.
- 2 : 24-26. Result of the four foregoing experiments.
- 3 : 1-8. Koheleth complains that man's activity is fettered by Divine decrees.
 - 9-15. He offers sundry reflections thereon.
- 3 : 16 to 4 : 16. He dwells on the anomalies of human life, moral disorders, unredressed oppression, miserliness and isolation.
- 5 : 1-7. He comments on inconsistencies in popular religion.
 - 8-10. He comments on tyranny by officials.
 - 11-17. He comments on the unsatisfactoriness of wealth.
- 5 : 18 to 6 : 9. The real value of money.
- 6 : 10-12. Dissatisfaction with Divine foreordination as he understands it.
- 7 : 1-14. Maxims bearing on life's uncertainty ; oppressive rulers ; changeful providences.
 - 15-24. Uncertainties as to the value of wisdom and goodness.
 - 25-29. Koheleth's estimate of womanhood.
- 8 : 1-9. Advice to men who are under a despotism.
 - 10-15. Agitation because wicked men are honored.
- 8 : 16 to 9 : 6. Anomalies connected with death.
- 9 : 7-10. Advice in view of the uncertainty of death.
- 9 : 11 to 10 : 15. The world's injustice and ingratitude to benefactors and reformers.
- 10 : 16-20. The evils of misgovernment.
- 11 : 1-6. Koheleth counsels benevolence.
- 11 : 7 to 12 : 7. Advice to young men.
- 12 : 8-12. A description of Koheleth, his studies and tasks.
 - 13, 14. Koheleth's conclusion of the whole matter.

VII. ABBREVIATIONS OF AUTHORS CONSTANTLY CONSULTED.

- Ch. Cheyne, Job and Solomon.
Cox. Book of Ecclesiastes. Expositor's Bible.
Del. Delitzsch, Commentary on Ecclesiastes.
Dln. Dillon, Skeptics of the Old Testament.
Dr. Driver, Introduction to Literature of Old Testament.
Ew. Ewald, *Dichter des alt. Bundes*.
Gin. Ginsburg, Coheleth.
Heng. Hengstenberg, Commentary on Ecclesiastes.
Hi. Hitzig, Commentary on Ecclesiastes.
Kal. Kalisch, Path and Goal.
Pl. Plumptre, Ecclesiastes in Cambridge Bible.
Reu. Reuss, *Das Alte Testament*. Band VI.
Ros. Rosenmüller, Koheleth.
Sgf. D. C. Siegfried, *Prediger* in *Nowack's Handkommentar*.
Ty. Tyler, Ecclesiastes.
V. & O. Volck and Orelli, in *Kurzgef. Komm. z. A. T.*
Wr. Wright, Ecclesiastes. Donnellan Lectures.

ECCLESIASTES

CHAPTER I.

1 THE words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All the rivers run into the sea; yet the sea *is* not full; unto the place from whence the rivers come, thither they return again.

1. TITLE OF BOOK. **The Preacher.** Heb., Koheleth. On the interpretation of the name, see Introduction, page 1.

2. *The funeral knell of human happiness*, which the author tolls at measured intervals, all through his book! **Vanity.** The word announces his intense disappointment over a wasted life. Heb., הֶבֶל, *hebel*, "breath," "nothingness" (Job 7: 16; Ps. 39: 5; 62: 9). It occurs thirty-four times in Ecclesiastes. **Vanity of vanities.** A Hebrew superlative like "holy of holies" (Exod. 26: 33); "eternity of eternities" (Isa. 34: 10). It means "utter vanity." **All is vanity.** A pessimistic utterance. All is *not* unreal and unsatisfying as a vapor. There are dark enigmas in every life; but no life is all dark. "God is kind even to the unthankful and evil" (Luke 6: 35). Pessimism looks on the world through the distorted medium of blighted hopes, wounded pride, or debilitated faculties.

3. THE PROBLEM OF THE BOOK. Is life worth living? What is best for man to do in this sad world? **What profit.** Lit., "net profit"; "surplus"; "balance," after subtracting from the sum of human achievement or happiness all the trouble it has cost to secure it. **Labour**, lit., "toil," "labor to the extent of weariness." The word occurs twenty times in our book. **Under the sun.** So twenty-nine times in Ecclesiastes. Other Hebrew writers prefer "under heaven" (Deut. 2: 25; 4: 19; Job 28: 24, and others).

1 THE words of the Preacher, the son of David king in Jerusalem.

2 Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath man

of all his labour wherein he laboureth under

the sun? One generation goeth, and another

generation cometh; and the earth abideth for

ever. The sun also ariseth, and the sun goeth

down, and hasteth to his place where he ariseth.

6 The wind goeth toward the south, and turneth

about unto the north; it turneth about continually in its course, and the wind returneth

again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place

whither the rivers go, thither they go again.

4-11. NATURE, A FRUITLESS CIRCUITOUS MONOTONY. 4. Lit., "A generation goes, a generation comes." Heb., דֹּר, *dôr*, "a group or multitude of men who are in the vigor of manhood together" (Exod. 1: 6; Deut. 2: 14; Isa. 53: 8 R. V.). **The earth abideth.** It adds tragic pathos to the dissatisfied soul, that while the actors appear, and shortly all disappear and give place to others, yet the theatre remains the same. Cox, 121 f. The same thought occurs *Iliad*, VI., 149; Sir. 14: 18. 5. The sun is not to Koheleth the emblem of stability, but of restless revolution and fruitless effort. **Hasteth to his place where he arose, ariseth.** The verb שָׁאָף, *sha'aph*, implies "panting with eager haste" (Job 7: 2; Ps. 119: 131): longing to accomplish his nocturnal journey, from the west to "his chamber" in the east. Compare Ps. 19: 6; Ovid, *Met.*, II. 5-7; Verg., *Georg.*, I., 250. Koheleth sees no progress anywhere, simply wearisome rotation. 6. The wind is proverbially variable (John 3: 8). It blows south, then north. That is a welcome relief; but it is soon south again, and veers around to the same points of the compass. 6b. Lit., "circling, circling goes the wind." True there is movement, change, yet only a dreary round of change. 7. What scientific theory underlies this verse is uncertain. Targ. explains that the sea feeds the subterranean channels which lead to the springs of the rivers. So Hi., Gin., Pl., Cox, +. But Ibn Ezra, Del., Wr., find here evaporation, as in Job 36: 27 f. That which chafes Koheleth

8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

12 I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

8 All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us.

There is no remembrance of the former generations; neither shall there be any remembrance of the latter generations that are to come, among those that shall come after.

12 I the Preacher was king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom concerning all that is done under heaven; it is a sore travail that God hath given to the sons of men to be exercised

is the unbroken cyclic movement; a treadmill existence. All change is confined within a narrow circle, and soon the same round repeats itself. Plumptre finds a close parallel in Lucretius, VI., 608, 631-637, where we have the same thought as in Targ.; only adding that in the subterranean passages the sea salt is filtered from the water. **8. All things.** Heb., דְּבָרִים, *d'bhārim*, which meant "words," "things." **Are full of labour.** Only one word in Hebrew and generally rendered "weary" (2 Sam. 23 : 10; Isa. 40 : 30 f.). R. V., "All things are full of weariness." The weary soul sees reflected everywhere its own weariness. It reads into nature its own *ennui*. Nothing seems to go vigorously. Everything seems to need whip and spur. R. V. Marg., "All words are feeble." So Gin., Ty., *z. e.*, "All speech fails." LXX., Targ., "All words are wearisome." So Kal. **The eye is not satisfied.** The eye craves something new, on which to satisfy its activity. The ear yearns for some new sound from bird, or beast, or wind, or sea. But how can eye or ear be "satisfied with this stale, flat, repetition of sameness"? **9. No new thing.** So said the Stoics. "All things pass by, that they may return. I see nothing new. I do nothing new" (Seneca). "He who has seen all that now is has seen all, both what from eternity has been and what will be" (M. Aurelius). There is sufficient variety amid the uniformity of nature to gratify the healthy mind. The sickly, *blasé* pessimist grows giddy with the cyclic movement. **10.** "If unknown now, a search in ancient history would reveal that it was well known long ago." In the East, customs and usages are strangely unchangeable. Koheleth was in ignorance, more or less blissful, of the modern inventions of steam and electricity. **11. Of former (things).** Rather, as R. V., "Of former generations." So Ew., Gin., De.+. Man is soon forgotten. We forget our ancestors; our posterity will soon forget us.

It would be some compensation for a monotonous existence if we could immortalize ourselves; but oblivion is our fate. Only few can say with Horace, *Non omnis moriar*. It made Koheleth angry to think that man and men should be so perishable, and the system of nature, the stars, the streams and the winds so changeless. John Foster might well write on "The vanity of man apart from immortality." To Koheleth's faith, at this time, man's future terminated in a gloomy, cheerless sheol.

12-18. KOHELETH RECORDS HIS VAIN SEARCH FOR SATISFACTION IN INTELLECTUAL PURSUITS. I was king. Would Solomon not have said, "I am king"? The Targum, conscious of the difficulty, invents the fiction that Solomon was dethroned by the king of the demons. The Midrash; "I was king, but am not so now." In the Introduction, Sec. 2, we have given many weighty reasons for doubting the Solomonic authorship. Koheleth himself had been rich and powerful; and as in Matt. 16 : 14 we find that the people supposed Christ to be "Elijah or Jeremiah, or one of the prophets," so Koheleth probably persuaded himself that he was living the life of Solomon over again, or at all events repeating many of his experiences. **13. I gave my heart.** (So 1 : 17; 7 : 25; 8 : 9, 16.) "I set myself," "concentrated all my efforts." **To seek and search out.** The first suggests penetration; the second, wide survey. **By wisdom,** by the aid of practical philosophy. **All things that are done under heaven.** The question had come home to him: Is it worth while for men to live a life of bustle and toil? The whole range of human pursuits and employments he calmly and philosophically investigates; computes what they cost in mental or physical expenditure, and what they all amount to when realized, and he concludes that it is a **sore travail**, or "a sad business," "an unprofitable transaction." Certain cares, uncertain results, **God has given.** Koheleth is

14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 *That which is crooked cannot be made straight; and that which is wanting cannot be numbered.*

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

14 therewith. I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind. That which is crooked cannot be made straight: and that

16 which is wanting cannot be numbered. I communed with mine own heart, saying, Lo, I have gotten me great wisdom above all that were before me in Jerusalem: yea, my heart hath had great experience of wisdom and knowledge.

17 And I applied my heart to know wisdom, and to know madness and folly: I perceived that

18 this also was a striving after wind. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

CHAPTER II.

1 I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, *It is mad*: and of mirth, What doeth it?

3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom;

1 I SAID in mine heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and,

2 behold, this also was vanity. I said of laughter,

3 It is mad: and of mirth, What doeth it? I searched in mine heart how to cheer my flesh with wine, mine heart yet guiding me with wis-

dom, as are too many modern pessimists, but his God is the God of Eliphaz rather than of Hosea. His conception of God includes power, wisdom, and unflinching righteousness, but no tenderness or emotional interest in man's welfare. 14. **Vexation of spirit.** Marg. A difficult phrase, diversely rendered. The Hebrew word רוּחַ, *ruach* (1) "wind," (2) "spirit"; and רוּת, *ruth*, comes from a verb רָוַח, *ravah*, which means to "feed," and then to "delight in," "go after," "pursue." Hence, we have R. V. Marg. 1, "a feeding on wind." So Sym., Ag., Pl.†. R. V., "a striving after wind," or "a pursuit of the wind"; as in Hos. 12: 1, "Ephraim pursues the wind and follows after the east wind."

"Vexation" derives *ruth* from רָוַח, *ra'a*, which is contrary to analogy. 15. Investigation discloses incurable ills; crooked things which cannot be straightened, and things lacking which cannot be supplied. 16. Heb. reads: "Lo I have made great and have added wisdom," hence R. V., "Lo I have gotten me great wisdom." The A. V. incorrectly follows Vulg., *all . . . before me in Jerusalem*; referring to the unknown line of Jebusite kings from Melchizedek (Gen. 14: 18) to Adonizedek (Josh. 10: 3; 2 Sam. 5: 7). We read of wise men in Jerusalem before Solomon (1 Kings 4: 31; 1 Chron. 2: 6), Koheleth does not fall into an anachronism. 17. **To know wisdom.** To unravel mysteries, to master current philosophies. Stoics boasted of their enjoyments, of the self-sufficiency and independence of externals which philosophy gave. Marcus Aurelius derived much joy from the composition of his "self-communings"; but to Koheleth it was a pursuit of the wind. **To know madness and folly.** He here anticipates, impetuously giving the results

of bitter experience. 18. Every student has this gloomy mood. When the overtaxed brain brings sleeplessness, when investigation overturns long cherished doctrines, or gives insight into miseries and woes of men scarcely dreamt of, then we are all ready to say, **he that increaseth knowledge increaseth sorrow.** Most primitive peoples ascribe the fall of man to inquisitiveness.

2: 1-11. **WORLDLY PLEASURES GIVE NO ABIDING SATISFACTION.** 1. **I said in my heart,** or, "I spake with my heart," as Zech.

1: 19. Self-communing, as Ps. 42: 5, 11; 43: 5; Luke 12: 19. The "heart," here and in 1: 16; 2: 15; 3: 17, is that in man which is in quest of satisfaction and craves for rest. **I will prove thee.** Experiment on thee, to see if mirth will pacify thy unrest. The Stoic of chap. 1 turns Epicurean. He asks: Is man a rational or a sensuous being? This restless, dissatisfied thing, my heart, what is its real nature? Reason? or appetite? Philosophy he has tried in vain. He foolishly resolves to try a life of gayety. Cox gives Goethe's *Faust*, and Pl., Abelard, as parallels. Augustine solved the problem: "Our natures find no rest till they find rest in Thee." **Enjoy.** Heb., "see," i. e., "experience." (Comp. Luke 2: 26; John 3: 36; 8: 51.) 2. J. S. Mill, though a utilitarian, admits that the only way to be happy is to have the mind fixed on some other object than our own happiness. Koheleth erred in making happiness the direct object in life. **What doeth it?** What does it yield? (Rom. 6: 21.) 3. **I sought,** rather, "explored," as if rummaging in an old chest for some device or plan. **To give myself to wine.** This is a loose paraphrase,

and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind* of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy;

Verb **קָשַׁח**, *mashak*, means in Heb. Bible, to "draw"; in Mishna, to "refresh," "reinvigorate." Hence Hi., Gin., "to draw my flesh with wine," as though the body were a carriage, wine the horses; somewhat as in the *Phædrus* of Plato, the two horses which draw the man are the sensual nature and the loving nature, *nous* being the charioteer. R. V. gives, "to cheer my flesh"; V. & O., "to refresh"; Kal., "to indulge," following the Mishnic usage of *mashak*. **Yet acquainting my heart with wisdom.** Better, as R. V., "my heart *guiding* (me) with wisdom." The verb occurs Deut. 4:37; Ps. 80:1; Isa. 11:6. In his enjoyments, like Epicurus, he never gave his flesh the rein quite loose. Wisdom sat as charioteer. **And to lay hold on folly.** He will keep folly firmly in his grasp till he has examined it and found out whether it *does* yield a surpluse of satisfaction over and above the effects of indulgence; whether it is worth while to be foolish. **4.** As he sought to maintain some wisdom in his madness, so he will have refinement in his debauchery. He does not go to low taverns; he makes provision to play the fool at home. Compare Tennyson's Palace of Art. Solomon's buildings are described (1 Kings 7:1-12; 9:15-19; 2 Chron. 8:3-6); David's vineyards (1 Chron. 27:27-31). **5. Orchards.** Heb., **פָּרְדֵּסִים**, *pardesim*, a Persian word used of those vast inclosures of Persian kings, which were at once parks and zoological gardens (Xen., *Anab.*, I, 2:4; *Cyrop.*, 1:4; Cant. 6:11 f.). **6. Pools.** The word occurs 2 Sam. 4:12; 2 Kings 20:20; Neh. 2:14; Isa. 7:3+. Three pools, said to be Solomon's, still exist at Elam, south of Bethlehem. These reservoirs were used for irrigating cereals and also young trees. **7.** He bought foreign male and female slaves (Gen. 17:12; 1 Kings 9:21; 2 Chron. 8:8); besides which, he

dom, and how to lay hold on folly, till I might see what it was good for the sons of men that they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and parks, and I planted trees in them of all kinds of fruit: I made me pools of water, to water therefrom the forest where trees were reared: I bought menservants and maidens, and had servants born in my house; also I had great possessions of herds and flocks, above all that were before me in Jerusalem: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, concubines very many. 9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them: I withheld not

had Hebrew servants in mild and loyal hereditary villanage (Gen. 14:14; 17:12). The humanness of Hebrew slavery may be studied, Exod. 21:26 f.; Deut. 5:14; 23:15 f.; 31:10-13.

Cattle. (Comp. 1 Kings 4:23; 8:63; 1 Chron. 27:29 f.)

8. Silver and gold. Solomon's revenue from Ophir was four hundred and twenty talents of gold, besides that which came from his vassals (1 Kings 9:26 f.); in all, six hundred and sixty-six talents (1 Kings 10:14). **Peculiar treasure.**

Heb., **סְגֻלָּה**, *s'gullah*. The king's personalty, hoarded up for emergencies, as distinct from that which was his, as absolute monarch, for purposes of government. 1 Chron. 29:3 tells how much David contributed to the temple fund from his *segullah*. In Exod. 19:5; Mal. 3:17, God uses this precious name of his people.

Provinces, used often of the provinces of Ahasuerus and Darius in Esther and Daniel. Solomon divided his empire into twelve such districts (1 Kings 4:7-19). **Women-singers,** to be used at banquets (2 Sam. 19:35; Isa. 23:16; Amos 6:5; Sir. 9:4).

Musical instruments of all sorts. Heb., **שִׁירָה**, *shiddah*, שִׁירֹת, *v'shiddoth*; the same Heb. noun, first in sing., then in pl. Very uncertain, but probably the literal meaning is, "a breast and breasts," implying, as Del., "a mistress and mistresses"; or, more freely, as R. V., "concubines very many." It would be strange if Solomon's seraglio, with its thousand inmates, were not mentioned (1 Kings 11:3; Cant. 6:8). LXX. and Syr., "cupbearers, male and female." Targ., "a bath and bath-houses." **9. My wisdom remained with me.** He did not allow voluptuousness to imbrute him entirely. Epicurus used strong language to condemn debauchery. "Like Goethe," says Pl., "Kohleth analyzed his voluptuousness and studied his own faculties of enjoyment." **10.** He experimented on every-

for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and *there was no profit under the sun.*

12 And I turned myself to behold wisdom, and madness, and folly: for *what can the man do that cometh after the king? even that which hath been already done.*

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

14 The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For *there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten.* And how dieth the wise *man?* as the fool.

17 Therefore I hated life; because the work that

my heart from any joy, for my heart rejoiced because of all my labour; and this was my portion from all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and madness and folly: for *what can the man do that cometh after the king? even that which hath been already done.* Then I saw that wisdom excelleth folly, as far as light excelleth darkness. The wise man's eyes are in his head, and the fool walketh in darkness: and yet I perceived that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so will it happen even to me; and why was I then more wise? Then I said in my 16 heart, that this also was vanity. For of the wise man, even as of the fool, there is no remembrance for ever; seeing that in the days to come all will have been already forgotten. And 17 how doth the wise man die even as the fool! So I hated life; because the work that is wrought

thing which is supposed to titillate man's jaded sensibilities and he confesses that for a while the pleasure was real. There was some little joy, but it was base and unworthy, beneath the dignity of manhood. **My portion.** What a drop for one whose privilege it is to say, "The Lord is my portion" (Ps. 16 : 5 ; 73 : 26 ; 142 : 5), to have to say of the low, evanescent joy of the sensualist, "This was my portion"! **11. All was vanity.** Sumptuous banquets, beautiful sights, melodious sounds, sensual gratifications leave man craving for more, with body enervated and nerves debilitated, dissatisfied, unhappy. The second experiment failed.

12-17. KOHELETH BECOMES A STUDENT AGAIN. HUMAN NATURE HIS THEME. He puts off his gala dress and puts on the philosopher's cloak. From being an epicure, he becomes a critic—not to say, cynic. He climbs out of the slough and from a point of vantage watches and criticises those left behind. **12. What can the man do that cometh after the king?** Who else has such facilities for enjoyment, such command of experiments as he? If *he* finds that the game is not worth the candle, all men should accept his verdict as final. They can tap no new vein. The two marginal readings in R. V. have little probability. **13.** Wisdom gives no abiding satisfaction (1 : 18), but as compared with folly, it has great advantage. The pursuit of knowledge is more suitable to a rational being than the indulgence of passion. Light is preferable to darkness after all. Since Koheleth relaxes some little of his pessimism, Sgf. assigns 13 f. to a later editor. How absurd! for if there were no superiority in a wise man over a fool, there would be no injustice in their being treated alike (2 : 15). **14. Eyes in his head.** The

wise man has eyes *where* they should be, and open *as* they should be, and therefore he stumbles not (John 11 : 9). "A fool's eyes are in the ends of the earth" (Prov. 17 : 24). There is a Greek proverb, "He has his brains in his heel." The fool is blinded by his own conceit, heedless, reckless, and thus as if in darkness (Isa. 43 : 8). The wise man is superior to the fool, but not for long; the same dread event awaits both (Ps. 49 : 10 ; 90 : 5 ; Eccl. 9 : 2, 11). **15. Why was I then more wise?** Rather, "Why then ('in that case,' so Heb., יִשְׁ, 'dz, in 2 Sam. 2 : 27 ; Job 3 : 13) have I been wise *overmuch?*'" Compare this use of Heb., יִשְׁ, *yôther*, in 7 : 16. We seem to hear in this the Μηδὲν ἄγαν, the *Ne quid nimis*, "nothing in excess," of the Greek and Roman Stoic sages. If toilsome research cannot save from evil even the worst, is it worth while? The answer is given in 2 : 26. There is a "joy" in research, so that men "must philosophize." **16.** The desire to immortalize himself burns in the heart of Koheleth and he complains that wisdom no more than folly can secure everlasting remembrance. He thus calls in question Ps. 112 : 6 ; Prov. 10 : 7, and rightly, in all but a few instances, so far as *this* world is concerned; but the believer can rejoice that his name is "written in heaven" (Luke 10 : 20 ; Phil. 4 : 3). There may be the same death-bed scene, but Koheleth has not pierced the veil. The faint light which even many O. T. saints enjoyed is not his. Jesus, however, has "brought immortality to light" (2 Tim. 1 : 10). In Wisdom 2 : 1-9, we seem to have an intentional exposure of "the wickedness" of the sentiments of this verse. **17. I hated life.** The last utterance of pessimism! Since the career of a wise man, as that of a fool, must terminate in death, and to both posthumous fame is denied, Koheleth decides

is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This *is* vanity and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This *is* also vanity.

24 *There is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

under the sun was grievous unto me: for all *is* vanity and a striving after wind.

18 And I hated all my labour wherein I laboured under the sun: seeing that I must leave it unto the man that shall be after me. And who

19 knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed wisdom under the sun. This also *is*

20 vanity. Therefore I turned about to cause my heart to despair concerning all the labour

21 wherein I had laboured under the sun. For there is a man whose labour *is* with wisdom, and with knowledge, and with skilfulness; yet to a man that hath not laboured therein shall he leave it for his portion. This also *is* vanity

22 and a great evil. For what hath a man of all his labour, and of the striving of his heart,

23 wherein he laboureth under the sun? For all his days *are* but sorrows, and his travail *is* grief; yea, even in the night his heart taketh no rest. This also *is* vanity.

24 There is nothing better for a man *than* that he should eat and drink, and make his soul enjoy good in his labour. This also I saw, that it *is*

that life is not worth living (Job 3: 20 f.; 7: 15 f.) The antidote to this is that death is the door of a life far grander than this, where knowledge, purity, and love will be perfected (1 Cor. 13: 12; Phil. 1: 23; 1 John 3: 2; Rev. 21).

18-23. KOHELETH EXPRESSES HIS DISSATISFACTION WITH RICHES. 18. Nothing distresses the selfish worldling so much as the thought of leaving behind all his gains when death comes. Pl. reminds us of Mazarin in the galleries of his palace and Frederick William IV. on the terrace at Potsdam, both of whom exclaimed, "All this I must leave behind me!" (Comp. 4: 8; 5: 14; 6: 2.) **The man.** Had Koheleth no son? If so, we might partially excuse his crass selfishness here.

19. The heir may be a Nero, with cruel passions slumbering under apparent docility. He may be a prodigal, all the more extravagant because prudence imposes self-restraint during the lifetime of his benefactor. How distressing to think of some wastrel squandering the fortune accumulated with so much skill and self-denial. If Koheleth were Solomon we should here have his forebodings in watching the unsatisfactory development of young Rehoboam. (Read Job 27: 17; Ps. 39: 6; Prov. 23: 5; Luke 12: 20 f.) **20. I went about.**

R. V., "I turned about," stopped in my pursuit of wealth, and abandoned myself to hopeless despair. **Despair** (1 Sam. 27: 1; Job 6: 26).

21. In equity. R. V., "with skilfulness." So Gin., Sgf. +. R. V. Marg., "with success." So Kal., Wr. If Koheleth had had children, he would scarcely have spoken so grudgingly. Targ. takes the liberty of inserting, "and he dies without child." Koheleth is here ruminating the unpleasant morsel of ver. 19. **22.**

What hath man. Heb., "What is becoming (or, 'coming') to man." What advantage is it to him even if he lives? What anticipations has he? **23.** Render, "For sorrows and vexation are his concern all his days." The pretonic kametz in וַיִּשָּׂא, *vākā'ās*, forbids our separating "sorrows" from "vexation," as A. V., R. V. do. Besides which, "days" and "night" are clearly in antithesis. Koheleth has no conception of the *discipline* of sorrow. He chafes against it, as Job did, and needs an Elihu to teach him (Job 33: 16 f.; 35: 10 f.); or, better still, the Beatitudes of the great Master (Matt. 5: read also Rom. 8: 35 f.; 2 Cor. 12: 9 f.; Heb. 12: 11; Rev. 5: 19).

24-26. CONCLUSION FROM THE FOUR FOREGOING EXPERIMENTS. **24.** Heb., "There is *no good* for the man who eats and drinks and causes his soul to enjoy pleasure in return for his toil." This answers the question propounded in 1: 3, "What is the net gain?" The reply is, "There is none." "It is not worth while." Koheleth thus condenses the results of his experiments given severally in 1: 17 f.; 2: 11, 17, 23. Quite unnecessary is it to alter the Heb. text (also LXX. in most Codd.), as A. V., R. V. do, and all my commentaries except Köhler and V. & O., "There is nothing *better* for a man (*than*) that he," etc. This contradicts 2: 11, and is more sensual than Koheleth descends to elsewhere. In 8: 15 we have an experiment stated, as in 2: 3, and not the *result* of an experiment. **The hand of God.** The old, simple faith for a moment reasserts itself. It is no fortuitous incident that man cannot secure permanent good from the indulgences of the table. It is a divinely ordered event. Physical enjoyment is not "man's des-

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also is vanity and vexation of spirit.

25 from the hand of God. For who can eat, or 26 who can have enjoyment, more than I? For to the man that pleaseth him *God* giveth wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that pleaseth God. This also is vanity and a striving after wind.

CHAPTER III.

1 TO every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to gather

1 TO every thing there is a season, and a time

2 to every purpose under the heaven: a time to

be born, and a time to die; a time to plant, and

3 a time to pluck up that which is planted; a time

to kill, and a time to heal; a time to break

4 down, and a time to build up; a time to weep,

and a time to laugh; a time to mourn, and a

5 time to dance; a time to cast away stones, and

timed end or way." Koheleth is a bold critic, but not an atheist. 25. Koheleth claims to be fully qualified to pronounce sensual pleasures illusory and unsatisfying. **Who can hasten (hereunto)?** Gin., "Who should hasten (thereunto) more than I?" *i. e.*, "Who has so much right to eat as the laborer?" Syr., LXX., "Who will *drink* more than he?" is a mere guess, to agree with "eat" in 25a. R. V., "Who can have enjoyment?" rests on no linguistic authority. The verb, שָׂחַק, *hush*, in the cognates means (1) to feel, have experience; (2) to have pain, to suffer; never, to enjoy. If scholars had not tampered with the Heb. in ver. 24 they would at once have seen the need for this second meaning here, "Who can *suffer* more than I have? I have sown my wild oats and reaped the terrible harvest of suffering." Syr. and some Heb. MSS. read מִמֶּנּוּ, *mimmenú*, for מִמֶּנִּי, *mimmini*, which R. V. Marg. renders "apart from him," *i. e.*, "God." 26. **For**, co-ordinate with "for" in ver. 25. Both must be linked to ver. 24. **God giveth**, contradicting 2: 15, "All things come alike to all." A bright oasis in the desert! For a brief space Koheleth realizes that there is such a thing as moral government. The good do not fare as the wicked. The world is not abandoned to fate. God reigns. Righteousness is on the throne. Wisdom and knowledge and joy are God's gift. (Contrast 1: 18.) Sgf. regards 24b to 26 an interpolation by a pious Jew. See Introduction, Sec. 4. The creed that the wicked man amasses wealth for the righteous is found Job 27: 16 f.; Prov. 13: 22; 28: 8. **This also is vanity.** Not the wisdom and knowledge and joy which God gives, but the exclusion from these benefits of the man who has not been good in God's sight, and the law that his goods, inasmuch as he has been a sinner, must pass into the hands of a godly man. Koheleth admits moral government, but at this dark period of his life he finds reason for complaint because it falls hard on the sinner, checking man's freedom to do as he wills.

3: 1-8. KOHELETH COMPLAINS THAT HUMAN ACTIVITY IS FETTERED BY RIGID LAW. Man is in the grip of immutable divine ordinances. A higher power than man's fixes the times and seasons at which events shall occur without taking man into consultation. Rigid law, irrespective of human preferences, fixes a time for everything. So Gin., Wr., Cox, Sgf., V. & O.+. Others, however, see here that there is *suitable* time for doing everything if only man could find it. So Driver, Pl., Mom.

1. A season. Aram. loan word, Ezra 5: 3; in Heb., Esther 9: 27; Neh. 2: 6. Root זָמַן, *z'man*, to determine, decree. Hence, no "a suitable time," but "a decreed time." When man has planned to do one thing he finds himself obliged to do another (Prov. 19: 21; Lam. 3: 37; James 4: 15). **Purpose.** Heb., יָצַח, *hephets*, desire, pleasure. Here, as in Mishna, a "matter," "event." (So 5: 7.) **2. A time to be born.** So R. V., but Heb. is active, "A time to *give birth*." So LXX., Targ., Ges., Ros., Ty.+. Nature fixes the period of gestation. Others, with R. V., regard active as laxly used for passive, as in Jer. 25: 34. **To plant.** Parallel to "giving birth." **To pluck up**, to "uproot." A meaning frequent in Aram., not elsewhere in Heb. **3. To kill.** Even instances of violent death, which seem fortuitous, are not really so. An unseen hand guides the arrow or the sword. Others, as Pl., Mom., find throughout the lesson, "Success in life depends on doing everything at the right time." "Buy up opportunities." "Inopportunity is the bane of life." This surely does not suitably apply to birth and death, mourning and losing. **4. Mourn.** Man plans a festival, but his laughter is turned to wailing (Job 20: 23; Amos 8: 10). **5. To cast away stones.** Various understood: 1. Throwing away building material. Targ. 2. Flinging stones on an enemy's arable land. So Hitz.+. 3. Demolishing fortresses. Ros.+. 4. Flinging stones or earth into a grave

stones together; a time to embrace, and a time to refrain from embracing;

6 A time to get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

8 A time to love, and a time to hate; a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail, which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace. What profit hath he that worketh in that wherein he laboureth? I have seen the travail which God hath given to the sons of men to be exercised therewith. He hath made every thing beautiful in its time: also he hath set the world in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end. I know that there is nothing better for them, than to rejoice, and to do good so long as they live. And also that every man should eat and drink, and enjoy good in all his labour,

at a funeral. Del.+. It is best to take the word vaguely. **Refrain.** Lit., "stand aloof." **6. To get.** Rather, as Heb., "to seek." **To lose.** This meaning of רָצַח, *abbēdh*, is not biblical but Mishnic. In Bible it means "to destroy." Ges., "A time to give up as lost." **To cast away** (2 Kings 7: 15; Acts 27: 18 f.). **7. To rend**, perhaps used of garments as a sign of grief, or it may refer to *discord*. When we intend to stitch God may ordain to rend. Sometimes it seems impossible to avoid σχίσματα in churches and families (Matt. 10: 34 f.; 1 Cor. 11: 18). Again, when men wish to rend, God uses the very opposition to stitch men more closely to gether. **To speak.** The resolve to be silent is often broken. It is clearly God's will that we should speak. God's time has come, not ours (Ps. 39: 3; Jer. 20: 9; Ezek. 3: 14).

9-15. REFLECTIONS ON THE FACT THAT THE SEVERAL EVENTS OF LIFE ARE PREARRANGED BY GOD. What moral does Koheleth draw from these twenty-eight illustrations? Is it "Take time by the forelock," "Watch for the turn in the tide which leads on to fortune"? No. He gives a lugubrious complaint against divine foreordination. All is fixed, prearranged by Providence. Why then should man toil and exert himself? What has to be will be. Why should man labor industriously to improve his lot when he is liable to be thwarted, frustrated, contradicted at every turn? Koheleth had yet to learn that foreordination is never severed from foreknowledge, wisdom, and love. The power which thwarts men is a Father's hand and is never exerted except to promote their highest welfare. **10. The travail**, the stern, wearisome routine of life (8: 1-9), all conditioned by an uncontrollable "power, not ourselves." **11. He made every thing beautiful in its time.** An outburst of sunshine through thunder clouds! The cyclic order is tedious to the jaded spirit. It is

irritating to him who would steer his own course through life, but, after all, it is beautiful. The cosmos of one all-ruling mind is vastly preferable to the chaos of a multitude of finite minds, each ambitious to assume the reins of power. **He hath set the world in their heart.** The word, עֹלָם, *ôlām*, in Bib. Heb., "eternity," "indefinite duration, *post* and *ante*." In later Heb. it takes on the meaning of the Gr. αἰών, "the world" as a time-order. R. V. Marg., with Gin., Del., Pl., Wr., Reu. +, render, "He hath put *eternity* in their heart," a sense of the infinite, a disposition to be dissatisfied with the temporal. Man is linked to two worlds—to nature by his organism, to eternity by his aspirations. Not so well, Ges., Kal. +, "He hath put *worldliness*," etc. **So that no man can find out.** Rather, "Only that no man," etc. Man has a sense of infinitude, only he cannot comprehend it, "cannot embrace it all at one view." Ch. There are vast stretches of the past and the whole of the future which he cannot penetrate. Whence came this cosmos? What is its goal? are questions he cannot answer. The **beginning** and the **end** are alike hidden. **12. I know.** Rather, "I ascertained." (So 1: 17; 2: 14; 3: 14.) **To do good**, to promote the welfare of others. Another bright ray! (Comp. 7: 20; Ps. 34: 14; 37: 27.) Man seeks to know the how and the whence, but, soaring on high fore and aft, his wings soon beat against the bounds of the unknowable. The living present is all that he can call his own. His wisdom is to use that well, to be happy and to make others so. R. V. Marg., "to get good," *i. e.*, "enjoy pleasures." So Ges., Del., Gin.+. This would be טוב, *tôbbh*, טָוָה, *râ'âh*, as in the next verse. Even Epicureans included benevolence among the means of securing one's own happiness, and Koheleth would not sink below that level. **13. Man's capacity**

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that men should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is a time there* for every purpose and for every work.

18 I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befaileth the sons of men befaileth beasts: even one thing befaileth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

20 All go unto one place; all are of the dust, and all turn to dust again.

14 is the gift of God. I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it: and God hath done it, that men should fear before him. That which is hath been already; and that which is to be hath already been: and God seeketh again that which is passed away.

16 And moreover I saw under the sun, in the place of judgement, that wickedness was there; and in the place of righteousness, that wickedness was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every

18 work. I said in mine heart, *It is* because of the sons of men, that God may prove them, and that they may see that they themselves are *but*

19 as beasts. For that which befaileth the sons of men befaileth beasts; even one thing befaileth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no preeminence above the beasts: for all is

20 vanity. All go unto one place; all are of the

for enjoyment and means of enjoyment are a divine gift. **14. I know.** Rather, "I have come to know." God's laws are fixed, eternally unalterable. In nature law reigns supreme and in human lives it is the same. There is social and moral law as well as natural. "What man sows that he reaps." It is no use for men "to kick against the goads." Man's wisdom is to bring his life into line with the divine order. He cannot modify it by introducing new laws or changing old ones. God has a beneficent design in hemming us round by rigid law. **That men should fear before him.** "There is no reverential awe," says Pl., "so deep as that which rises from the contemplation of a righteousness that knows no change" (Ps. 40 : 3; 64 : 9; Isa. 59 : 18 f.; Mal. 3 : 6; Sir. 18 : 6). **15. God requireth that which is past.** Heb., "God seeketh that which is chased away." The idea is: Life is an unbroken sequence of events. One thing chases another across the panorama of life, but events past are not consigned to oblivion. History repeats itself. The same laws reproduce similar phenomena. Old fashions come up anew. The Stoics believed in cyclic repetition of historical events. Tyler, 15; comp. Ovid, *Met.*, XV., 10; Lucretius, III., 977 f. Most of the versions render, "God avenges the persecuted"; but Vulg., "*Deus instaurat quod abiit.*"

3:16 to 4:16. ANOMALIES IN HUMAN LIFE. MORAL DISORDERS. And moreover. A fresh difficulty! Injustice on the judgment seat! Iniquity in the congregation of the righteous! **17. I said in my heart.** The first thought that rises in his heart unbidden (but a belief often clouded over) is that there is a final judgment. Render, "There is a time for (judging) every purpose and every work there." *There* is emphatic, as in Job 3 : 17 f. Targ., "At the day of the great judgment." Pl. felicitously cites

Eurip., *Med.*, 1065, "All good be with you, but it must be *there*. Here it is stolen from you by your sire." Some read **וְשָׂא**, *sām*, for **וְשָׂא**, *shām*. "He hath appointed a time for," etc. So Ew., Hi., Ch.+. **18. Concerning.** Rather, "For the sake of," an Aram. prep., as Dan. 2 : 30; 4 : 14 (E. V., 17), found as conj., 7 : 14 of our book. **Manifest.** Heb., "test." God has two motives for allowing the continuance of moral disorder. (1) "That he may test men." Koheleth rests for one moment in the creed of Eliphaz (Job 5 : 17 f.), that trouble tests character; discloses the man's true self to himself and others. Then, just as Job in 7 : 17 morosely perverts Ps. 8 : 4, so Koheleth gives a twist to the doctrine of probation. To test them! yes (2), "to let men see they are but beasts." He was rising to higher hopes, but then the evil spirit conquers, and he is fascinated by the repugnant possibility that after all man *may* be nothing more than a beast. **19. R. V. Marg.,** "Men are a chance, beasts are a chance, and one chance is to both." So Del., Wr., Cox, Pl.+. But is not Koheleth murmuring that human life is predestined? And is not chance the very antithesis of destiny? I prefer A. V., or more lit., "For the lot (2 : 14, 15 : 9 : 2, 3) of the sons of men (is) the lot of the beast. They have the same lot." This requires that we read **מִקְרָה**, *mikrāh*, for **מִקְרָה**, *mikrēh*. So LXX., Targ., Kal., Sgf., V. & O.+. The bright intuition of a hereafter is ended. Man has an animal frame. Man and beast breathe the same air. They seem to die alike. The concomitants and physical consequences of death are the same. Appearances are against any superiority in man; but when man can trust his spiritual intuitions he is able to say: "Thou wilt redeem me from the power of the grave, for thou wilt receive me." **20. One place,** the grave, where man

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceived that *there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?*

21 dust, and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth? Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?

CHAPTER IV.

1 SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive.

3 Yea, better is *he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit.

5 The fool foldeth his hands together, and eateth his own flesh.

1 THEN I returned and saw all the oppressions that are done under the sun: and behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors *there was* power, but they had no comforter.

2 Wherefore I praised the dead which are already dead more than the living which are yet alive;

3 yea, better than them both *did I esteem him* which hath not yet been, who hath not seen the evil work that is done under the sun.

4 Then I saw all labour and every skilful work, that for this a man is envied of his neighbour. This also is vanity and a striving after wind.

5 The fool foldeth his hands together, and eateth

and flesh return to dust. For the time he ignores man's infinitely superior mental faculties, his self-consciousness, his moral nature and spiritual intuitions, and hence questions his superior destiny. He has doubts which he utters in his heart (ver. 18), and here he thinks aloud with courageous frankness. Can man who seems so like be really so unlike other animals? 21. Read "Who knows whether the spirit of man goes upward," etc. That the *bodies* of men and beasts have the same destiny is capable of ocular demonstration; and as for the destiny of the spirit, "*who knows?*" Immortality presented itself to Koheleth as a postulate of faith, but his faith was fitful. He claimed certainty, to *know* what becomes of the spirit as certainly as he knows that the body decays. He is too sad and gloomy to be logical, or he might have argued that if it is God who has "put eternity in man's heart," man's instincts are not given for deception but for satisfaction. Eventually faith conquers doubt, and Koheleth affirms, "The spirit returns to God who gave it" (12 : 7). Downward to the grave with the body, upward to God. 22. Once more Koheleth decides that man's wisest course is to make good use of the time present. The future he deems uncertain. There may be a hereafter, but he thinks it cannot be proved. The present is an undoubted actuality. Man does wisely therefore to extract all the joy he can out of it, especially as he cannot know what may come of the property and treasure he may accumulate after he is gone. Fitful mortal! This was the gloom Koheleth passed through once.

4 : 1-3. UNREDRESSED OPPRESSION. If a man succeed in life he may be robbed by unjust

accusation and illegal extortion, as in 1 Sam. 12 : 4; Lev. 6 : 2; Mal. 3 : 5. The same noun occurs Job 35 : 9; Amos 3 : 9. They had (there was) no comforter (Ps. 69 : 20; Jer. 16 : 7). The iteration intensifies the pathos, as in Lam. 1 : 2, 9, 17, 21. To comfort mourners was to the Jews a sacred duty (Job 29 : 25; John 11 : 19). Contrast this picture with 1 Kings 4 : 20; 10 : 8. Pl. sees a rift in the melancholy, in that he turns from his own miseries to think of the tears of others. 2. I praised, *praise, the dead*. How dire the oppression, and how heartrending the misery, before Koheleth could write that! Could Solomon have written it? 3. Better to have died than live to see such utter wretchedness! Better still, he adds now, never to have lived at all. (Read Job 8 : 11-16.) Sophocles, *Col.*, 1025: "Never to be at all excels all fame." *Theognis*, 425: "Best lot for man is never to be born." When Christ used such a phrase it was of one outrageously wicked, not miserable (Matt. 26 : 24). This pessimism of Koheleth's is exalted into a religion in the Buddhist longing for Nirvāna.

4-6. RIVALRY AND ENVY. If not robbed he is envied. Every right work. Better, "Every successful work," as R. V. Marg. (See 2 : 21 : 5 : 18.) Success evokes envy, and thus embitters success. Not, as R. V. Marg., that success is caused by rivalry. So Gin., Del., Ch. Envy leads to false accusations, trumped-up charges. Heb., "This is the envy of a man from his neighbor." 5. The fool. Heb., כְּסִיל, *k'sil*, one who lives a sluggish, animal life without any ambition or realization of the dignity of manhood (Prov. 1 : 22; 17 : 10, 24; 19 : 29; 26 : 1, 6). Eats his own flesh, wastes away, pines to death. Rather, as Gin., Pl., Cox+, "Eats his

6 Better is a handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother; yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saieth he*, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

9 Two are better than one; because they have a good reward for their labour;

10 For if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat; but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished.

14 For out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

meat." The lazy man who sits with folded arms poking fun at passers-by (Prov. 10 : 23 ; 15 : 2 ; 17 : 12) contrives to eat and live somehow, and is therefore to be congratulated rather than he who toils night and day to be rich and makes himself the victim of the tyrant's oppression or neighbor's envy. 6. **A handful**, a scanty meal is better than satiety with hard work and profitless effort. Pl. pictures a man of disappointed ambitions envying a half-naked Neapolitan relishing a watermelon.

7-12. MISERLY GREED AND ISOLATION. 8. The miser, without kith or kin, hoards his gold, gloating over every coin and yet has no one to leave it to (Ps. 39 : 6). **A second**. He has no partner or heir. At times he asks himself, For whom am I toiling and pinching myself thus? but he never relaxes his efforts. 9. **Two are better than one**. Koheleth now cites several cases in which 1 + 1 is more than 2. Two men working together can often *earn* more than the same two singly. Two men with a double saw can saw more timber than if each sawed singly. Hence the lonely miser is a short-sighted wretch. 10. Companionship gives mutual succor. A Jewish proverb says: "A man without a comrade is like the left hand without the right." Christ sent out his disciples two and two (Luke 10 : 1). 11. Companionship gives mutual warmth. Two separately are cold: two together are warm. 12. Mutual strength. In perils of robbers, two together are safer than two severally. Classical parallels are numerous. Euripides, *Herac.*, 274; Aristotle, *Polit.*, III., 7, 12. **A threefold cord**. If *two* are better than

6 his own flesh. Better is a handful with quietness, than two handfuls with labour and striving after wind.

7 Then I returned and saw vanity under the sun.

8 sun. There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labour, neither are his eyes satisfied with riches. For whom then, *saieth he*, do I labour, and deprive my soul of good? This also is vanity, yea, it is

9 a sore travail. Two are better than one: because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth,

11 and hath not another to lift him up. Again, if two lie together, then they have warmth; but

12 how can one be warm *alone*? And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor and wise youth than an old and foolish king, who knoweth not how to receive admonition any more. For out of prison he came forth to be king; yea, even in his

15 kingdom he was born poor. I saw all the living which walk under the sun, that they were with the youth, the second, that stood up in his stead.

16 There was no end of all the people, even of all them over whom he was: yet they that come after shall not rejoice in him. Surely this also is vanity and a striving after wind.

one, much more are *three*. Each strand might break, but together they may be unbreakable.

13-16. CAPRICES OF ROYALTY. Koheleth has evidently suffered much under the misrule of an aged, self-willed despot, who had ceased to profit from experience or listen to advice, and he pronounces that he would rather live under the rule of a poor, inexperienced youth, if only he were teachable. **Poor**, an Aram. word (only 9 : 5-16), **admonished** (12 : 12; Ps. 119 : 11; Ezek. 3 : 17 f.). 14. **Out of prison he** (the wise youth) **cometh to reign**. Heb., "From the house of prisoners he came," etc. An uncertain historic event, reminding one of Cyrus and Astyages, Herod., II., 112, or Onias under Ptolemy Euergetes, Jos., *Ant.* XIII., 4, or Napoleon III. under Louis Philippe. (Comp. Ps. 113 : 7 f.) 14b. Read (as R. V.), "Even in his (the dotard's) kingdom he (the aspirant) was born poor." Whereas Gin., with support of LXX., Targ., renders, "Whilst in his very kingdom (the king) may become poor"; but this gives to Heb., 771, *nôladh*, a meaning not found elsewhere. 15. Render, "I saw all the living who walk under the sun, with the young man who had been the second, and who stood up in his (the old king's) stead." The wise youth had become, like Joseph, "the second" in the kingdom. He then usurps the throne. Men recognize his ability—fawn around him in immense multitudes—worshiping the rising sun. Every one sides with the usurper *for a time*. 16. **Even of all them that have been before him**. Rather, "Even of all them before (*i. e.*, over) whom he was (ruler)." A king is said to be

CHAPTER V.

1 KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed.

5 Better *is it* that thou shouldst not vow, than that thou shouldst vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin;

1 KEEP thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they know not

2 that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be

3 few. For a dream cometh with a multitude of business; and a fool's voice with a multitude of

4 words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in

5 fools: pay that which thou vowest. Better is it that thou shouldst not vow, than that thou

6 shouldst vow and not pay. Suffer not thy

before his people (1 Sam. 18 : 16; 2 Chron. 1 : 10). **Shall not rejoice in him** (the once popular king). In time he too becomes autocratic, and the reign which opened so auspiciously ends as sadly as that of the aged monarch whom he displaced. It is quite uncritical to find here a reference to the "child" of Isa. 7 : 14, and in the three-fold cord to see an allusion to the Trinity.

5 : 1-7. KOHELETH CYNICALLY CORRECTS SOME INCONSISTENCIES IN POPULAR RELIGION.

Regarding God as the sole absolute Ruler, the embodiment of power and justice, he advises men to submit to the inevitable and to bow with becoming humility to the almighty autocrat. That the God of power is also a God of love lies quite outside his range of thought. His God is merely an omnipotent sultan, very ready to take offense, very sensitive as to his dignity—in fact, the Allah of Mohammed, or of Job's "friends" (Job 5 : 8 f. ; 8 : 5 f. ; 11 : 13 f. ; 22 : 22). **1.**

Keep thy foot. So Heb., Marg. Heb. text has "feet." Compare Ps. 119 : 101, "I have *re-frained* my feet." Here "Watch thy feet," lest they step off the path of reverence and caution. There is no direct reference to the practice of taking off the shoe (Exod. 3 : 5; Josh. 5 : 15). **Be**

more ready to hear. Rather, "To draw near to hear is better than when fools give sacrifice." Our pessimist is not an atheist. He is a cynic; and as such regards with contempt the behavior of those who consider sacrifice a mechanical means of absolution; like the harlot in Prov. 7 : 14, who makes the fact that she has just offered her peace offerings and paid her vows, a reason for fresh indulgence. He prefers to this that men should "come empty" (Exod. 23 : 15; 34 : 20), and simply draw near as sincere listeners. **They consider not.** The sage bestows a word of pity on the כְּסִיל, *k'sil* (stupid man, 4 : 5), who thinks he can cajole the Almighty to overlook his moral delinquen-

cies. **2. Be not rash.** Heb., "Be not hasty on thy mouth," as if the mouth or the tongue were a spirited horse which might dash off with its rider. His advice is: "Be self-possessed. Don't get excited. Keep your emotions well in hand, lest you promise and vow what you will regret in calmer moments." This is not the stuff that heroes and martyrs are made of. **For**

God is in heaven. Here we note the process, so marked in Hebraism, of developing the doctrine of divine aloofness, שִׁקְצָה, *kodhesh*, and of pushing God further away from his world till they eliminated all attributes but power and unemotional justice. **3. Business.**

I. e., "worry," "care." The mind that is bewildered by day remains the same by night. **A fool's voice (is known).** It is better to supply a verb from the parallel clause: "A fool's voice," *i. e.*, the tones of voice and the empty bombast which indicate the fool ("*comes*)

through multitude of words"; is produced by loquacity. The two clauses are co-ordinated, as in Prov. 25 : 25. **4.** A citation of Deut. 23 : 21. In 5 : 1 a warning is given against rash vows; but here he grimly enjoins that once made they must be promptly kept. He recognizes a stern moral government which would visit such neglect with infallible nemesis. Hasty vows were quite a feature of late Judaism. It needed a long treatise in the Talmud, נִדְחָרִים, *N'dharim*, to deal with all the possible evasions. On vows, see Mark 7 : 11 f. ; Acts 18 : 18; 21 : 23; read also, Lev. 27.

5. Vows are optional; but once made they must be respected. There is a blunt honesty in Koheleth which contrasts favorably with the casuistry of many rabbis in devising loopholes of escape from rash vows (Matt. 5 : 33; 23 : 16-22; comp. Prov. 20 : 25). **6. Do not suffer** (Gen.

20 : 6; Job 31 : 30) **thy mouth to cause thy flesh to sin** (Deut. 23 : 21). Flesh, as in 2 : 3; 11 : 10, seems to denote the lower, sensuous nature; not, as Wr., the entire personality. The

neither say thou before the angel, that it *was* an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there* are also *divers* vanities; but fear thou God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is* higher than the highest regardeth; and *there be* higher than they.

9 Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

11 When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding of *them* with their eyes?

reference is to vows of abstinence. The advice is: Do not lightly promise to abstain from food or physical pleasures when thy bodily nature is unequal to the strain, and thus cause thy bodily nature to sin and to receive in itself the penalty that is meet. **The angel.** Heb., מַלְאָכִי, *melekh*. May be (1) the recording angel (Tobit 12 : 12) —so Targ., Gin., Ch.+, (LXX., Syr., “before God”)—the angel who presides over the altar to which every *korban* is brought, and who must report and punish evasion; or (2) a rabbi, set apart to receive applications to be released from rash vows. So Heng., Del., Pl.+. In Hag. 1 : 13; Mal. 2 : 7, the prophet and priest are severally called the Lord’s *melekh*. In Rev. 1 : 20 we read of the “angels” of the churches. **An error**, something done unintentionally. The word is used, Lev. 4 : 2; Num. 15, of sins of ignorance, and in Num. 35; Josh. 20, of the man who slays another “at unawares.” Heb., “by error.” **Angry at thy voice.** He sternly believes in divine nemesis. Perjury spells ruin (Job 20 : 23; Zech. 5 : 4). He manifests no sympathy with God’s judicial and punitive visitations, but he believes they will occur with fatal certainty, and deems him a fool who would expose himself and his property to such a peril. Sin is, at any rate, a blunder. 7. The stories of the loquacious, bombastic man are as vain and devoid of reality as a dream. An enforcement of 5 : 2. **Fear thou God.** Koheleth enjoins reverence for God and awe of his vigilance as that which will restrain garrulity (Hab. 2 : 20; Eccl. 7 : 18; 8 : 12; 12 : 18).

8-10. **TYRANNY BY SATRAPs.** These disorders are mentioned, 3 : 16; 4 : 1. Unjust taxation and iniquitous legal decisions in order to enrich the official. **Marvel not.** May mean, (1) “Don’t let it surprise you”; or (2) “Don’t let it bewilder you and cause you to lose your faith in a moral governor.” If the former is meant, we have an expression like the

mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, 7 and destroy the work of thine hands? For *thus it cometh to pass* through the multitude of dreams and vanities and many words: but fear thou God.

8 If thou seest the oppression of the poor, and the violent taking away of judgement and justice in a province, marvel not at the matter: for one higher than the high regardeth; and there be 9 higher than they. Moreover the profit of the earth is for all: the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with 11 increase: this also is vanity. When goods increase, they are increased that eat them: and what advantage is there to the owner thereof, saving the beholding of *them* with his eyes?

μὴδὲν θαυμάζειν of Pythagoras, and the *nīl admirari* of Horace. **Province.** Heb., מְדִינָה, *m’dhinah*, a late word, found only in Esther, Ezra, Neh., Dan. **Matter.** This is the Mishnic meaning of מַצָּח, *hēphēts*. Render 8b, “For one more exalted than the exalted one is watching, and the most exalted is over them.” Apparently an allusion to the graduated subordination of official life in the Persian or Egyptian domination. The lower officials rob the people, and those higher in office watch for an opportunity to get up fictitious charges against their subordinates and fleece them by exorbitant fines. But who is the “most exalted”? The monarch (as Pl., Sgf., Reu., Kal.+); or God? (as Heng., Del.+). What we may adopt here must affect our meaning of “marvel.” I prefer the former. The king is despotic over the satraps and extorts fines from them by capricious charges. **And there be higher than they** is adopted by Gin., Wr., Ty., Pl.+. **9. For all.** Rather, “There is a profit from the land *in return* for all (toil).” So this Heb. prep. in 1 : 3; 3 : 9. We are reminded of Tennyson’s Northern Farmer, who says: “There’s nothing so kind as the lond.” Koheleth looks back longingly on the good old days when kings “loved husbandry,” as Uzziah (2 Chron. 26 : 10). **9b.** “And the king of an agricultural country is revered.” When the king rules over a well-tilled country and is not separated from his subjects by gradations of rapacious officials, he is revered. R. V. Marg., “The profit of a land every way is a king devoted to the field,” finds favor with Pl., Kal., V. & O. **10. Rapacity.** Sycophantic accusations cripple industry and kill the goose that laid the golden eggs. This is certainly “vanity.”

11-17. **THE UNSATISFACTORINESS OF WEALTH.** 11. The richer a man grows the larger does his domestic establishment become. He can only eat and drink a limited amount.

12 The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there* is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

18 Behold that which I have seen: *it* is good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for *it* is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this* is the gift of God.

Beyond that he merely increases his retinue and watches others spend or pilfer his money. The very same idea is elaborated in Xenophon, *Cyr.*, VIII., 3. **12. Sleep.** Koheleth congratulates the laborer than he can, at all events, close his eyes at night to the miseries of his lot; but the rich man lives in morbid fear of thieves, wakes at every noise, and since he does not demean himself to hard work, "cannot woo gentle sleep by any stealth." Compare Horace, *Odes*, III., 1: 21-24; *Satires*, I., 1, 66; Shakespeare, *Henry IV.*, Part II., Act III., Sc. 1. **13. Kept.** *I. e.*, hoarded up. **For the owners.** So *Gin.*, after 1 Sam. 9: 24, Rather, "*by the owner*," as R. V., Del., *Wr.+*. The Pl. in Heb. is that of majesty. **To his hurt.** Sleeplessness and anxiety injure his health; indulgence undermines his strength, and he dies prematurely old. **14. Perish by evil travail,** *i. e.*, by bad speculation; or, like Antonio, the wealth is in ships that go on rocks. **And he begetteth.** R. V., "and if he hath begotten." The crowning sorrow is, he must leave his son penniless after bringing him up with large expectations. **15.** The man dies as poor as he was born. **Naked shall he return.** The author seems to have known Job 1: 21: "Naked . . . shall I return *thither*." He omits the difficult word "*thither*." This word also perplexed Sirach, and he explains it thus: "Till the day they return to the mother of *all things*" (*Sir.* 40: 1). Pl. considers the earth, or the dust, to be "the mother," from which all emerge and to which they return, as Gen. 3: 19. Others think that since pre-existence is clearly taught in Wisdom 8: 19 f., and became a popular Jewish belief (*comp. John* 9: 2), that "the abode of souls" (called by the rabbis *Guph*), is here meant as the place

12 The sleep of a labouring man is sweet, whether he eat little or much: but the fulness of the rich will not suffer him to sleep.

13 There is a grievous evil *which* I have seen under the sun, *namely*, riches kept by the owner

14 thereof to his hurt: and those riches perish by evil adventure; and if he hath begotten a son,

15 there is nothing in his hand. As he came forth of his mother's womb, naked shall he go again as he came, and shall take nothing for his labour, which he may carry away in his hand.

16 And this also is a grievous evil, that in all points as he came, so shall he go: and what profit hath

17 he that he laboureth for the wind? All his days also he eateth in darkness, and he is sore vexed and hath sickness and wrath.

18 Behold, that which I have seen to be good and to be comely is for one to eat and to drink, and to enjoy good in all his labour, wherein he laboureth under the sun, all the days of his life which God hath given him: for this is his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this* is the gift of God.

from which the naked soul comes and to which it returns naked. **16. In all points as** (*1 Chron.* 24: 31; 26: 12) **he came, so shall he go.** Possibly this implies belief in pre-existence: the soul returns unclothed, just as it first came into its corporeal habitation. Or, better, we have an inexact popular expression, meant simply to emphasize that man cannot take his wealth away with him. **For the wind,** the emblem of emptiness, nothingness. (*See* 1: 14; *Prov.* 11: 29; *Job* 16: 3.) **17. He eateth in darkness,** *i. e.*, in gloom and misery. Eating, usually deemed so pleasurable, gives no relief to his settled melancholy. **And (he hath) much sorrow.** R. V., with most moderns, takes *כָּאֵשׁ*, *kā'ās*, as a verb: "and he is sore vexed." For Heb., *כָּאֵשׁ*, *kā'ās*, *Gin.* suggests *חֹלִי לֹ* (which is really needed to justify R. V.), "and hath sickness and sorrow."

5: 18 to 6: 9. THE CONDITIONS ON WHICH ALONE MONEY IS A BLESSING. Behold that which I have seen! This is loyal to Masoretic accents. But R. V., Del., *Wr.+* disregard the accents, and render: "Behold that which I have seen to be good, and (that which is) comely." This relieves the difficult word *אֲשֶׁר*, *ashēr*. There is so much rapacity in rulers, so little real enjoyment in great wealth, so little security that one can have a reasonable recompense for his toil, that it really does not pay to strive to get very rich. The value of money is just to enable a man to live frugally and to enjoy himself in a humble way. **19.** If a man can really *enjoy* what he has, be it little or much, he ought to regard it as a special providence. **It is the gift of God.** (*Comp.* 2: 24-26; 3: 13.) "Man needs but little here below, nor needs that little long." Happiness is best secured by

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

20 For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAPTER VI.

1 THERE is an evil which I have seen under the sun, and it is common among men :

2 A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.

3 If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth is better than he.

4 For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known *any thing*: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled.

1 THERE is an evil which I have seen under the sun, and it is heavy upon men: a man to whom

God giveth riches, wealth, and honour, so that he lacketh nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity,

3 and it is an evil disease. If a man beget an hundred children, and live many years, so that the days of his years be many, but his soul be not filled with good, and moreover he have no burial; I say, that an untimely birth is better

4 than he: for it cometh in vanity, and departeth in darkness, and the name thereof is covered

5 with darkness; moreover it hath not seen the sun nor known it: this hath rest rather than the

6 other: yea, though he live a thousand years twice told, and yet enjoy no good: do not all go

7 to one place? All the labour of man is for his

him who has fewest needs. **20.¹ He shall, rather, doth, not much remember.** The hardships of a frugal lot are not painfully remembered in after years. Sound health and sound sleep benumb the recollection of hard work. **God answereth (him) in the joy.** There are two verbs in Hebrew spelt alike, אָנֶה, 'āneh. (1) To respond, answer, sing. (2) To be afflicted, overworked. Thus we obtain (1) A. V., R. V., Pl., Wr., Ty., †, "God answereth him." (2) "God makes him sing." Köster. (3) "Makes him toil" (LXX., περιστά; Kal., "engages him") "with joy in his heart." Gin.

6 : 1 f. Almost the same wail as 4 : 7, 8. The new feature is: **God giveth him not power to eat thereof.** Dyspepsia robs him of his appetite. Ceaseless worry undermines his strength. He is in morbid terror of being robbed. He has made a fortune and cannot enjoy it. Money cannot buy "peace of mind"; and apart from that it is of little use. **3.** Even if instead of dying childless (6 : 1) he had a hundred children, and not dying prematurely he lives a long life, yet if he cannot *enjoy* it, of what use is it? **A hundred children (sons).** Rehoboam had eighty-eight children (2 Chron. 11 : 21). Ahab, at least seventy (2 Kings 10 : 1). Artaxerxes Memnon one hundred and fifteen; his successor, Ochus (362-339 B. C.) was murdered by Bagoas, and had no funeral, his body being thrown to the cats. Wright, 372. **No burial.** A great indignity! (2 Sam. 21 : 10; 1 Kings 13 : 22; 14 : 11; Jer. 7 : 33; 8 : 1; Ezek. 29 : 5.) The unburied dead were supposed

not only to inflict trouble on their family, but also to bring defilement and curse on the land.

(Comp. Deut. 21 : 22 f.; 2 Sam. 21 : 10 f.) Tobit's patriotism in burying Jews assassinated in Nineveh is described, Tob. 1 : 18; 2 : 8. Reuss connects the words "no burial" with what is said of the untimely birth. **4. He cometh. R. V., "it."**

The abortion is a mere nothing when it is born; and it is put away at once, without funeral, without name. **5. Seen the sun,** the equivalent for joyous existence. This the abortion never knows; but it has the priceless boon of rest. Rest from toil and suffering, as Job 3 : 16.

We have here almost the Buddhist's appreciation of Nirvāna. **6. Hath seen no good.** If Koheleth means by "good," worldly, sensuous enjoyment, this is rank hedonism. If "good" implies the perfection or development of the whole man, intellect, emotions, will-power, conscience, and spirit, then the Christian can endorse the sentence: "Better had he not been born." **To one, the same, place.** Ancient Israel believed that all men, good or bad, went to a drowsy existence in sheol; but in Israel, as in Greece, there came a distinct advance to a recognition of a partition in Sheol, Elysium or Paradise, and Tartarus or Gehenna. The antiquity of the book cannot be inferred from this, since even Sirach clings to the old creed. (Sir. 14 : 16; 17 : 23; 41 : 4; 46 : 19.)

7. Still hedonistic. The motive of all labor is the gratification of a man's appetite, and this is insatiable; and therefore "man never is, but always to be, blest." (Comp. Prov. 16 : 26.) **8.** Since most men, rich and poor, are never contented, how is one

¹ It will help the student in following the Hebrew to note that in that text this chapter has only nineteen verses.

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better *is* the sight of the eyes than the wandering of the desire: this *is* also vanity and vexation of spirit.

10 That which hath been is named already, and it is known that it *is* man; neither may he contend with him that is mightier than he.

11 Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

8 mouth, and yet the appetite is not filled. For what advantage hath the wise more than the fool? or what hath the poor man, that knoweth to walk before the living? Better is the sight of the eyes than the wandering of the desire: this also is vanity and a striving after wind.

10 Whatsoever hath been, the name thereof was given long ago, and it is known that it is man: neither can he contend with him that is mightier than he. Seeing there be many things that increase vanity, what is man the better? For who knoweth what is good for man in *his* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 A GOOD name *is* better than precious ointment; and the day of death than the day of one's birth.

2 *It is* better to go to the house of mourning, than to go to the house of feasting; for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow *is* better than laughter; for by the sadness of the countenance the heart is made better,

1 A GOOD name is better than precious ointment; and the day of death than the day of one's birth. It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter; for by the sadness of the countenance

superior to the other? Even Koheleth, in other moods, contradicts this (2: 13; 7: 11; 9: 16). **What hath the poor (man) who knoweth**, etc. (more than he who does not know). But Gin., Pl., "What advantage hath the poor man over him that knoweth," etc., *i. e.*, can cleverly live a public life. The reference seems to be to the "poor and wise youth" of 4: 13, who is ingenious and enterprising and knows the essentials of success or, who knows how to control his appetites (Sgf., Reu.), and Koheleth querulously asks: What better is he? 9. Better the little which one can see and enjoy, than the nebulous immensities of inordinate desire. To yearn for the unattainable is man's destiny (5: 11), but none the less is it "a pursuit of the wind."

10-12. DIVINE FOREORDINATION. 10. Render: "Whatever hath been, long ago was its name called; and it was known what man would be." As in chap. 3, Koheleth chafes against the divine predisposal of events. The *name* to the Hebrew mind indicates the character and qualities. When we are told in Judaistic theology that the name of Messiah existed from all eternity, the meaning is, that the character and work of Messiah were foreordained. So the world, its origin, its conformation, and its history are parts of a divine plan, which included man as the consummation of the whole. R. V., "it is known that it is man." **Neither may he contend.** Man's frailty, naturally and morally, is not an accident. It is no surprise to God. Man's sin is not the divine wish, but it is in the divine plan. Man's very creaturehood precludes him from taking his Creator to task (Job 9: 8, 32; Isa. 45: 9 f.; Rom. 9: 19 f.). 11. **Many things**, or perhaps, "many words"; for the

Heb. noun may mean either. If the latter is intended, the reference is to the disputations among the Jews on the subject of predestination.

12. A shadow. (Comp. Job 8: 9; 1 Chron. 29: 15.) A man's lifetime is a span between two eternities, both veiled from his vision. Koheleth complains that this ignorance prevents men from putting themselves into line with history; that man's life might be spent much more profitably, if he knew what to aim at, so as to conduce to the events which the future has in store. For the Christian, it is just this fixed belief in the ultimate triumph of eternal righteousness which elevates manhood and dignifies Christian life. The Christian feels that he *is* in line with the glorious future. He *can* tell what shall be after him.

7: 1-6. PRACTICAL MAXIMS IN VIEW OF THE UNCERTAINTY OF LIFE. A good name, שֵׁם, *shēm*, is better than ointment, מִשְׁחָה, *shemen*. Veiled as the future is, it is worth while so to live now as to be missed, so that one's memory may be cherished. To leave behind a revered name is to make the day of one's death far more memorable than the day of one's birth. 2. Koheleth here leaves the hedonistic position. Thoughtful sadness is better than thoughtless mirth. Man's "highest good" therefore is not pleasure, but a good character. The visit of condolence sobers men, checks ambition, fosters sympathy, and gives life its true perspective on the background of eternity. On Jewish "mourning" see Jer. 22: 18; Matt. 9: 23; Mark 5: 38; John 11: 31. 3. There was a Greek maxim, παθεῖν μάθειν, "to suffer is to learn." The *summum bonum* is distinctly ethical. The betterment is caused by thinking of

4 The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth.
5 *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity.

7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof: *and* the patient in spirit *is* better than the proud in spirit.

9 Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, What *is* the cause that the former days were better than these? for thou dost not enquire wisely concerning this.

11 Wisdom *is* good with an inheritance: *and by it* there *is* profit to them that see the sun.

12 For wisdom *is* a defence, and money *is* a defence: but the excellency of knowledge *is*, that wisdom giveth life to them that have it.

13 Consider the work of God: for who can make that straight, which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the

4 the heart is made glad. The heart of the wise *is* in the house of mourning; but the heart of *5* fools *is* in the house of mirth. It is better to hear the rebuke of the wise, than for a man to

6 hear the song of fools. For as the crackling of thorns under a pot, so *is* the laughter of the

7 fool: this also *is* vanity. Surely extortion maketh a wise man foolish; and a gift destroyeth

8 the understanding. Better *is* the end of a thing than the beginning thereof: *and* the patient in *9* spirit *is* better than the proud in spirit. Be not

hasty in thy spirit to be angry: for anger resteth *10* in the bosom of fools. Say not thou, What is

the cause that the former days were better than these? for thou dost not inquire wisely concern-

11 ing this. Wisdom is as good as an inheritance: yea, more excellent *is* it for them that see the

12 sun. For wisdom *is* a defence, even as money *is* a defence: but the excellency of knowledge *is*, that wisdom preserveth the life of him that

13 hath it. Consider the work of God: for who can make that straight, which he hath made

14 crooked? In the day of prosperity be joyful, and in the day of adversity consider: God hath even made the one side by side with the other,

the fleetness of life and the hollowness of mirth. Read Elihu's words in Job 33: 17-19. 4. The wise man prefers to ponder over the sad side of life. It tends to make the soul sensitive with active sympathy. He who studiously avoids meditating on the sorrows of others and dwells only on mirthful memories, is not wise. 5. Rebuke is painful, but develops man's higher self (Prov. 6: 23; 9: 8; 13: 16; 27: 6; Ps. 141: 5). The song of fools, however hilarious, is often obscene, and excites only the animal in man (Amos 6: 5). 6. There is an assonance in Heb., which Pl. imitates thus: "As crackling nettles under kettles" (Matt. 6: 30; Ps. 118: 12). The laughter of the fool (Prov. 29: 9) is boisterous, but little worth and soon over.

7-10. MAXIMS IN VIEW OF OPPRESSION.

7. It is very severe. Oppression, "the act of oppressing," as 7b shows. The oppressive exercise of power demoralizes even a wise man. It is perilous to be "decked in a little brief authority." Destroyeth the heart. Rather, "leads astray the understanding" (Job 12: 6; 21: 7, 24).

8. Better is the end. Not universally true. It is not true of the deteriorating influence of oppression and bribery on a ruler's character, but it *is* true of the one who patiently submits to oppression and rebuke. His end is better than his beginning (7: 1; Rom. 5: 3; James 5: 11), and therefore better is the patient than the proud. 9. Be not hasty (5: 1; James 1: 19). Anger resteth. Angry words are hard to forget and in a fool find a resting-place, so as to engender settled hatred (Prov. 26: 22).

10. Don't blame "the times," for this is to blame Providence. The former days were better. To some minds "distance lends enchantment." Youth, with fresh vigorous faculties, imparts a glamour to very dull

things. Age, with debilitated nerves, imparts dullness to very bright incidents. Every age has its light and shady sides, but God is on the throne, and therefore, ultimately, "Right the day must win."

11-14. MAXIMS IN VIEW OF CHANGEFUL

PROVIDENCES. Wisdom is good with an

inheritance. A sage's life is precarious, unless he has also inherited wealth. So R. V. M., LXX., Vulg., Targ. A saying of R. Gamaliel is preserved: "It is good to have a secular occupation along with Torah study." R. V., "is as good as," with Kn., Hi., Gin., Reu.-. See the sun. (Comp. 11: 7; Ps. 58: 8.) 12. A de-

fence. Heb., *tsel*, a shadow or shelter.

He who is wise and rich has two shelters. If one fails, he can run into the other. Riches can ransom a man's life (Prov. 13: 8) when wisdom could not, but wisdom may save a city when money is of no avail (9: 14 f.).

Excellency. The superiority, or net gain, of knowledge over money. (See 1: 3.)

Giveth life. LXX.,

ζωοποιήσσει, imparts a new and higher life (so Gin., Reu.-; comp. Deut. 30: 19 f.; Prov. 3: 18; 8: 35), preparing for the exalted conception of life in John 5: 21; 6: 63. R. V., "preserves the life," with Kal., V. & O., Sgf.; and Symmachus, *διασώσσει*.

13. The outward facts of life are to a large extent beyond our control. They thwart our purposes and plans. We must, however, accept things as they are, for what God has bent we cannot straighten (1: 15; Job 9: 12; 11: 10; 12: 14).

14. Do not mar the bright to-day with fears of a cloudy to-morrow, or with vexation about a stormy yesterday. When real trouble comes, consider. Heb., "look (at it)." See if it cannot be surmounted, or at all events endured, if not indeed made subservient to your welfare (Deut. 8: 3; Job 10: 2; Luke 15: 17 f.).

one over against the other, to the end that man should find nothing after him.

15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.

16 Be not righteous over much; neither make thyself over wise; why shouldst thou destroy thyself?

17 Be not over much wicked, neither be thou foolish; why shouldst thou die before thy time?

18 It is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand; for he that feareth God shall come forth of them all.

19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.

20 For there is not a just man upon earth, that doeth good, and sinneth not.

21 Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.

24 That which is far off, and exceeding deep, who can find it out?

to the end that man should not find out any thing that shall be after him.

15 All this have I seen in the days of my vanity: there is a righteous man that perisheth in his righteousness, and there is a wicked man that longeth his life in his evil-doing. Be not righteous over much; neither make thyself over

17 wise: why shouldst thou destroy thyself? Be not over much wicked, neither be thou foolish:

18 why shouldst thou die before thy time? It is good that thou shouldst take hold of this; yea, also from that withdraw not thine hand: for he that feareth God shall come forth of them all.

19 Wisdom is a strength to the wise man more than

20 ten rulers which are in a city. Surely there is not a righteous man upon earth, that doeth good,

21 and sinneth not. Also take not heed unto all words that are spoken; lest thou hear thy servant

22 curse thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast

23 cursed others.

24 All this have I proved in wisdom: I said, I will be wise; but it was far from me. That

which is far off, and exceeding deep; who

Be joyful. LXX. had הֵיחַ, *heyēh*, for הֵיחַ, *hēyēh*, "live in contentment" (3 : 22; 5 : 18).

That man should find nothing after him. R. V., "should not find out anything that shall be after him"; learn nothing of human history after his demise. So Heng., Hi., Del., Wr.+. A. V. is preferable. Human life is so varied, joy and sorrow are set over against one another in such diversity that man may be sure there is nothing else to expect. So Reuss, "have left nothing unaccomplished." Dln.

15-24. UNCERTAINTIES AS TO THE VALUE OF WISDOM AND GOODNESS. 15. Israel's ancient creed had been, The righteous have long life (Deut. 4 : 40; Exod. 20 : 12; Prov. 3 : 2, 16; 4 : 10). The wicked do not live out half their days (Ps. 37 : 10; 55 : 23; 58 : 9; 73 : 18 f.), but the disorders of war and captivity showed this creed to be untenable as a universal rule. This is one of Job's complaints (9 : 22 f.; 12 : 6; 21 : 7 f.). **In his righteousness,** his conspicuous integrity and perhaps reproof of evil making him offensive to wicked rulers. **16. Be not righteous over much.** A wordly-wise maxim. The world hates its best men, makes martyrs of them. This is true also of men wiser than their times. Science and philosophy have their martyrologies as well as religion. The cynical advice is, Lie low! Be content to be a unit in the mass, indistinguishable from other units—an insect, not with gaudy wings, but the same color as the leaves on which it feeds. **17. Be not over much wicked.** To be conspicuous for good or evil is to make one's self a target for the despotic ruler's deadly arrow. **Neither be foolish.** Live freely, but leave not the rein too loose, so as to cause disease or nervous

debility and so shorten life (Prov. 10 : 21, 27). This is exactly the advice Epicurus gave. **18. This . . . this.** R. V., "that." The righteousness and the wickedness of ver. 16, 17. Koheleth enforces 1 : 17: "Know wisdom," "know folly." Life is a road along which you drive with two horses. If you pull one rein too much, you run on the bank of envy and popular hatred. If you pull the other, you go over the precipice of worldly ruin. Steer the middle course; then, with a wholesome dread of offending God all the while, you will come forth

of all the perils of both courses. **19. Ten mighty men.** Better, R. V., "ten rulers."

A wise man gets more benefit from his own meditations than from the advice of others who, however powerful, are not sages (Sir. 37 : 14; Prov. 21 : 22; 24 : 5). **20.** Even the wisest need the strength which reverential awe of God imparts, for all men are liable to sin. **21.** Since you are liable to err, don't be eager to know what men are saying about you. Modernized, "Don't read reviews." **Thy servant curse thee.** "No man is a hero to his valet." The ancients dreaded the injury of the divine name in a malevolent wish. **22. Thou hast cursed others.** It would never do for all thy *sotto voce* utterances about thy friends to be public property. **23. Have I proved.** The advice I give has been tested. I give you the benefit of many a bitter experience. Not that I can always live up to it. Wisdom eludes me like the mirage. **By wisdom,** by wise methods, or, in the pursuit of wisdom. **24. That which is,** the world of nature and history, is far off and deep. (Comp. 1 : 9; 3 : 15; 6 : 10; Wisd. 7 : 17; Job 11 : 7 f.; Rom. 11 : 33; contrast Deut. 30 : 11 f.)

25 I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness :

26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands : whoso pleaseth God shall escape from her ; but the sinner shall be taken by her.

27 Behold, this have I found, saith the preacher, counting one by one, to find out the account :

28 Which yet my soul seeketh, but I find not : one man among a thousand have I found ; but a woman among all, those have I not found.

29 Lo, this only have I found, that God hath made man upright ; but they have sought out many inventions.

25 can find it out ? I turned about, and my heart was set to know and to search out, and to seek wisdom and the reason of things, and to know that wickedness is folly, and that foolishness is

26 madness : and I find a thing more bitter than death, even the woman whose heart is snares and nets, and her hands as bands : whoso pleaseth God shall escape from her ; but the sinner

27 shall be taken by her. Behold, this have I found, saith the Preacher, laying one thing to

28 another, to find out the account : which my soul still seeketh, but I have not found : one man among a thousand have I found ; but a woman

29 among all those have I not found. Behold, this only have I found, that God made man upright ; but they have sought out many inventions.

CHAPTER VIII.

1 WHO is as the wise man ? and who knoweth the interpretation of a thing ? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.

3 Be not hasty to go out of his sight : stand not in an evil thing ; for he doeth whatsoever pleaseth him.

1 WHO is as the wise man ? and who knoweth the interpretation of a thing ? A man's wisdom maketh his face to shine, and the hardness of

2 his face is changed. I counsel thee, Keep the king's command, and that in regard of the oath

3 of God. Be not hasty to go out of his presence ; persist not in an evil thing : for he doeth what-

25-29. KOHELETH'S ESTIMATE OF WOMANHOOD. 25. **I applied my heart to know.** Heb., "I turned, I and my heart, to know." Gin., "I and my heart turned to know," recalling Whittier's "My soul and I," but not elsewhere in the Bible. Rather, "I turned, even I, and my heart (was set) to know," "was bent on knowing." **To seek wisdom and (the) reason (of things).** Rather, "wisdom and speculation"; lit., "computation." Render last clause, "to know wickedness as folly and folly as madness." The Stoics very often call wicked men mad. 26. **Bitter** (Prov. 5 : 4 ; 9 : 18 ; 22 : 14). **The woman whose heart is snares and nets.** Heb., "who is nets (9 : 12 ; Job 19 : 6) and her heart snares" (Ezek. 26 : 5 ; Micah 7 : 2 ; Hab. 1 : 15). As to the harlot's craft and subtlety, read Prov. 5 : 3 ; 7 : 10-21 ; 23 : 28. **Bands.** Word is used elsewhere only of the bands wherewith Delilah bound Samson (Judg. 16 : 12). 27. **(Counting) one by one.** R. V., "(laying) one thing to another." Del., "adding." **The account.** Same Heb. noun as "reason" in ver. 25 and "inventions" in ver. 29. (Read Jer. 5 : 1-5.) Compare the story of Diogenes seeking with a lantern for an honest man. 28. **One man** (rather, "a man, one") **among a thousand.** In Job 33 : 23, "the angel, one of a thousand," is "the angel of superlative excellence." So here, "an ideal man," "a man who stands head and shoulders, morally, above a thousand." Such a man he had found, but a peerless woman, a woman of superlative excellence, he had not found. He had never found a woman to be "his only one." I fail to see in this verse such

a tirade against women as most find, as, *e. g.*, in Sir. 25 : 13 ; 42 : 14. Pl. collects Greek sayings depreciatory of women, and Wright lays the rabbis and Schopenhauer under tribute. 29. **Upright** (Gen. 1 : 27). **Many inventions,** speculations (ver. 25), false doctrines. Regarding civilization as a foe to virtue, he would certainly include polygamy and unnatural incentives to the lower passions, common in the harem, among man's depraved notions.

8 : 1-9. ADVICE TO MEN UNDER A DESPOTISM. 1. **Who is as the wise man ?** Koheleth does not now hesitate to eulogize wisdom. **Interpretation,** פֶּשֶׁר, *peshet*, is an Aramaean word (Dan. 4 : 5, 7). Here, perhaps, the solution of a difficulty—how to adapt one's self to a despot. **Boldness.** Same root occurs in Deut. 28 : 50 "fierce" ; Prov. 7 : 13 "impudent." Here R. V., "hardness" is changed. (So Dan. 8 : 19 ; 5 : 6 ; 7 : 28.) Here, "changed" for the better. Culture removes the stern, fierce lines ; gives self-control so as not to show anger, but with seeming cheerfulness to yield to the despot's whims. 2. **I (counsel thee).** No verb in the original. **King's command.** This is surely a courtier, not a monarch, who gives such advice. **In regard of the oath.** Rather, "because of" the oath of fealty to the king. So Rom. 13 : 5, "for the sake of conscience." Prophets condemned violation of oath to Oriental monarchs (Isa. 28 : 15 ; 30 : 1 ; Ezek. 17 : 15). 3. **Be not hasty to go out.** Be self-possessed under royal reproofs or insults. **Stand not in an evil thing.** May mean, "Take no part in a conspiracy." Kn., Del., V. & O.—,

4 Where the word of a king *is, there is power*: and who may say unto him, What doest thou?

5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him.

7 For he knoweth not that which shall be: for who can tell him when it shall be?

8 *There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.*

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is a time wherein one man ruleth over another to his own hurt.*

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: *this is also vanity.*

11 Because sentence against an evil work is not

4 soever pleaseth him. Because the king's word *hath* power; and who may say unto him, What doest thou? Whoso keepeth the commandment shall know no evil thing; and a wise man's

6 heart discerneth time and judgement: for to every purpose there is a time and judgement; because the misery of man is great upon him:

7 for he knoweth not that which shall be: for 8 who can tell him how it shall be? There is no man that hath power over the spirit to retain the spirit; neither hath he power over the day of death; and there is no discharge in that war: neither shall wickedness deliver him that is

9 given to it. All this have I seen, and applied my heart unto every work that is done under the sun: *there is a time wherein one man hath power over another to his hurt.*

10 And withal I saw the wicked buried, and they came to the grave; and they that had done right went away from the holy place, and were forgotten in the city: this also is vanity. Because sentence against an evil work is not executed

or, "Persist not in anything offensive to the king." 4. Render, "Inasmuch as (2 : 16; 7 : 2) the word of a king (hath) authority, who may," etc. **What doest thou?** This is used of God (Job 33 : 13; Isa. 45 : 9 f.), but here it is transferred to a human ruler. (Comp. Job 9 : 12; 34 : 18 f.; Dan. 4 : 32; Wisd. 12 : 12.) 5f. **The commandment.**

That of the king, not of God. Koheleth gives the same advice as Paul in Rom. 13. Both speak in general terms, and ignore exceptions like Dan. 3 : 6. Every stable government must put a premium on integrity. **Discerneth time and judgment.** Even under a despotism he does not advise extreme measures, but to wait patiently, assured that everything has its appointed time and that retribution comes apace.

6. **Because.** The misery of the downtrodden, and their pathetic wail, "O Lord, how long!" loudly claim redress and recompense. 7. The two **fors** are co-ordinate, and seem to attach to 6b. Man's misery is great because, though he believes in retribution, he does not know what form it will take, or when (R. V., "how") it will come. Del. links 7 to 5b. The wise man believes in retribution and will therefore keep quiet, because he (the despot) knows neither when nor how the stroke of vengeance will fall. So Wr., Pl., Gin. 8. When man's hour is come, man is powerless. **Power over the spirit.** R. V. Marg., "wind." Heb., רוּחַ, *ruach*, may mean either. Thus 8a may mean, "No one can retain his spirit, when the decree has gone forth for him to give it up to God" (so Heng., Gin.+); or, "As no one can restrain the *wind* so," etc. Thus Hi., Del., Gr., Wr., Sgf.—Del. says that suicide puts his "*spirit*" in a man's power, but "*wind*" is an emblem of unruliness. **There is no discharge,** "no exemption." Every man must face the dread last enemy (Ps. 37 : 13;

1 Sam. 26 : 10). The Mosaic code allowed of furlough (Deut. 20 : 5 f.; 1 Mac. 3 : 56), but Persian and Grecian law was more rigorous in war time.

Those that are given to it. Heb., "its devotee, בעל, *ba'al*, joined to abstract nouns, is used of a man who possesses the quality in a high degree, e. g., "anger" (Prov. 22 : 24); "wisdom" (Eccl. 7 : 2). **Wickedness.** Heb., עֲשֵׂה, *resha'*. Abn Ezra and Graetz, read עֲשֵׂה, *'osh'er*.

"Wealth shall not deliver." 9. **To his hurt.** Sometimes power injures others, exception to 5a.

A. V., "to his own hurt," "injuriously to the Ruler." So Sym., Vulg., Kal.+.

10-15. KOHELETH IS AGITATED BY THE HONOR TO WHICH WICKED MEN ATTAIN.

Where they had so done. "So" in Heb. is כֵּן, *ken*, but *ken* may also mean "uprightness" (2 Kings 7 : 9; Prov. 28 : 2; Jer. 48 : 30), and the clause may mean, "they that had done right."

So R. V., Del., Gin., Kal., Sgf.+.

Who had come. The scholars just named refer "come" to the wicked; thus, "and they entered (into their rest)"; or, "and they came (to the grave), but they that had done right went away," etc.

Buried with solemn ceremonial—a privilege much valued (2 Chron. 16 : 14; 28 : 27; Jer. 22 : 18 f.).

Were forgotten. By changing one letter, *k*, into *b*, we obtain "were praised." So LXX., Ag., Sym., and Jerome. I prefer this reading, and translate the verse as follows: "And thus I saw the wicked buried, and men came and went away from the sacred place (the cemetery) and they (the wicked) were extolled in the city where they had acted thus." R. V., "they that had done right went away from the holy place."

Two objections to this are: (1) The order of words in Heb. is unfavorable. (2) The *righteous* are thus supposed to be dead and being buried. 11. **Sentence** (Esther 1 : 20). The same

executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him :

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow ; because he feareth not before God.

14 There is a vanity which is done upon the earth ; that there be just *men*, unto whom it happeneth according to the work of the wicked ; again, there be wicked *men*, to whom it happeneth according to the work of the righteous : I said that this also is vanity.

15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry : for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth : (for also *there is* that neither day nor night seeth sleep with his eyes :)—

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun ; because though a man labour to seek it out, yet he shall not find it ; yea farther ; though a wise *man* think to know it *yet* shall he not be able to find it.

speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and prolong his *days*, yet surely I know that it shall be well with them that fear God, which fear before him : but it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow ; because he feareth not before God. There is a vanity which is done upon the earth ; that there be righteous men, unto whom it happeneth according to the work of the wicked ; again, there be wicked men, to whom it happeneth according to the work of the righteous : I said that this also is vanity. Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry : for that shall abide with him in his labour *all* the days of his life which God hath given him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth : (for also there is that neither day nor night seeth sleep with his eyes :) then I beheld all the work of God, that man cannot find out the work that is done under the sun ; because however much a man labour to seek it out, yet he shall not find it ; yea moreover, though a wise man think to know it, yet shall he not be able to find it.

CHAPTER IX.

1 FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God : no man

1 FOR all this I laid to my heart, even to explore all this ; that the righteous, and the wise, and their works, are in the hand of God :

truth is taught in Ps. 10 : 6 ; 50 : 21 ; 94 : 7 ; Isa. 26 : 10 ; 2 Peter 3 : 4. **Is fully set to do.** Heb., "is full to do." (So Esther 7 : 5.) R. V. Marg., "is emboldened." **12. Do evil a hundred times,** and escape the due penalty. Definite for indefinite as Prov. 17 : 10 ; Matt. 18 : 12. **Yet surely I know.** Heb., "I am knowing," or rather, "I am getting to know," "am ascertaining." The gloom of pessimism is dispersing. Granted a God of power and righteousness, it *must* be well with the righteous (Ps. 37 : 11 ; Isa. 3 : 10 f.). **Fear before him.** An expression prompted by reverence for the name. In the Targums man always fears, worships, not God, but *before* God. **13.** Koheleth is learning to trust his intuitions, but it is distressing work. Awakening faith assures him that God cannot favor the wicked. Experience shows him many instances of their apparent prosperity and longevity. "Though a sinner prolong his days," says observation 8 : 12 ; "he shall not prolong his days," says Koheleth's creed. Late Judaism and Christianity found the key of the mystery in the belief in retribution after death. This Koheleth does not seem at present to accept, and hence his agitation. Heb., "prolong his days as a shadow," referring to the inordinate length of shadows at sunset. A. V., R. V. unnecessarily insert "which are." **14.** Experience contradicts intuition. Righteous men are treated as you would expect the wicked to

be, and *vice versa*. Job made the leap ; God *must* vindicate the righteous, if not now, *hereafter* (19 : 25 f.). Koheleth is tossed to and fro by the anomalies of the present, as if this world were all. **15.** Faith is again eclipsed. **I commended mirth.** Refrain, as in 2 : 24 ; 3 : 12, 22 ; 5 : 18. Since a man gains no benefit from self-denial and self-control, is it worth while? Why not enjoy one's self? Koheleth again uses *benefit* in a hedonistic sense, of worldly sensuous advantage ; whereas in 7 : 2 f., he had grasped that man's real good consists not in what he *has*, but what he *is*.

16 to 9 : 6. ANOMALIES CONNECTED WITH DEATH. **16.** Repetition of 1 : 13 ; 3 : 11. **Seeth sleep.** Ros. quotes Terence, "This night I have not seen sleep with my eyes." (Comp. 2 : 23 ; 5 : 12.) **A man cannot find out the work that is done.** (Comp. 7 : 13 ; 11 : 5.) Koheleth, like Zophar (Job 11 : 6-9) realizes that the finite cannot grasp the infinite. In Job 28 we are taught that metaphysics is a hopeless study, but practical ethics is the proper study for mankind. **9 : 1.** There are on all hands apparent contradictories. **The righteous . . . are in the hand of God,** under his special providence (Deut. 33 : 3 ; Isa. 62 : 3). If one thing is more certain than another, it is that the righteous God loveth righteousness, and being wise wishes men to be wise. Yet judging from their outward lot, one could not tell whether God re-

knoweth either love or hatred *by all that is before them.*

2 *All things come alike to all : there is one event to the righteous, and to the wicked ; to the good and to the clean, and to the unclean ; to him that sacrificeth, and to him that sacrificeth not ; as is the good, so is the sinner ; and he that sweareth, as he that feareth an oath.*

3 *This is an evil among all things that are done under the sun, that there is one event unto all : yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.*

4 *For to him that is joined to all the living there is hope : for a living dog is better than a dead lion.*

5 *For the living know that they shall die : but the dead know not any thing, neither have they any more a reward ; for the memory of them is forgotten.*

6 *Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever in any thing that is done under the sun.*

7 *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart ; for God now accepteth thy works.*

whether it be love or hatred, man knoweth it not ; all is before them. All things come alike to all ; there is one event to the righteous and to the wicked ; to the good and to the clean and to the unclean ; to him that sacrificeth and to him that sacrificeth not : as is the good, so is the sinner ; and he that sweareth, as he that feareth an oath. This is an evil in all that is done under the sun, that there is one event unto all : yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined with all the living there is hope : for a living dog is better than a dead lion. For the living know that they shall die : but the dead know not any thing, neither have they any more a reward ; for the memory of them is forgotten. As well their love, as their hatred and their envy, is now perished ; neither have they any more a portion for ever in any thing that is done under the sun.

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart ; for God hath al-

garded them with love or hatred. **All is before them,** as R. V. The "all" of quality. All possible experiences may be theirs. Ew., Del., "Man knows not whether he will love or hate (others)." A man's affections are not under control. **2. All (things come) alike to all.** The same outward providences come to every man. The Christian admits this, assured that trial has an ethical end, and will work out a great weight of glory ; but it staggered Koheleth, to whom God was the embodiment of loveless justice, and the hereafter shrouded with uncertainty. **To the good.** LXX., Vulg., Syr. add "and to the evil." **Sacrificeth,** is punctilious in his religious observances. **Sweareth.** In the other cases the good quality is named first. If it is so here, "he that sweareth" is one who could substantiate his every utterance by an appeal to a righteous God (Deut. 6 : 13 ; Ps. 63 : 11 ; Isa. 65 : 16). **He that feareth an oath is,** in that case, one who dare not appeal to God. More probably we have here a *chiasm* ; and "the swearer" is, as in Zech. 5 : 3, conceived of as a loose person ; and the one "who fears an oath" is one who dreads to use the name of God, and deems his word his bond, as did the Essenes. Josephus, B. J., II., 8 : 6. (Comp. Matt. 5 : 34 ; James 5 : 12.) **3.** Koheleth dolefully repeats 2 : 14 ; 3 : 19 ; 5 : 15 ; 6 : 12. Most clearly does this verse show that Koheleth did not believe in gehenna, but that all men go to hades, and spend the time in silence or sleep (Job 30 : 23 ; Ps. 6 : 5 ; Isa. 14 : 9 f. ; 38 : 18 ; Ezek. 32 : 17 f.). Koheleth sees a gross anomaly in that wicked men should merely die as good men die, and go to eternal rest. The Lord Jesus depicted the lot of the luxurious Dives very dif-

ferently, and that was the current view in Christ's time. **4.** In Heb. there are two readings : (1) בִּהְיוֹת, *bahur*, and (2) בְּחִיבָה, *hubar*. (1) is in the text and may mean : "Who is he that is selected ?" or "exempted" from the common lot of death. So Ros., Gin., R. V. Marg. 1+ ; or b, "Who can choose" ? R. V. Marg. 2 (2) is the Heb. marginal reading, but is found in all versions : "Who is joined to all the living, to him there is hope." So Kal., Sgf., V. & O.+. **A living dog.** Gin. dwells on the contrast between us and the ancients in the estimate of the dog. (Comp. Exod. 22 : 31 ; 1 Kings 14 : 11 ; 2 Kings 9 : 36 ; Prov. 26 : 11 ; 2 Peter 2 : 22.) The lion was the symbol of might and majesty (Prov. 30 : 30). **5 f.** Sarcasm. The living have knowledge, not much it is true, but this much they do know, that they must die. **The dead know not anything.** This is ancient Heb. eschatology (Ps. 88 : 10 ; 115 : 17). **Reward.** No advantage from their labors when on earth ; while in their city they are soon forgotten ; their kind or unkind actions are soon lost sight of ; friend and foe lie peaceably together. (Comp. Isa. 38 : 9-20.)

7-10. ADVICE IN VIEW OF THE ABOVE. **7.** Since the outlook hereafter is so gloomy to Koheleth he advises men to enjoy life while they may, and not to be ascetic or morose. He holds that it does not mend matters to be gloomy here as well. **Wine** has not been named before. (Comp. Prov. 31 : 6 f. ; Ps. 104 : 15.) **God now accepteth thy works.** God can in this life give the tokens of his approval of our works by providing things needful for innocent enjoyment, and allowing us our share of them, but the future life was to Koheleth a never-ending sleep. How grateful we ought to be that Jesus Christ

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

8 ready accepted thy works. Let thy garments be always white; and let not thy head lack ointment. Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in life, and in thy labour wherein thou labour'st

10 under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth

12 to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them.

13 I have also seen wisdom under the sun on this

14 wise, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it,

15 and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remem-

16 bered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of the wise spoken in quiet are heard more than the cry of him that ruleth

18 among fools. Wisdom is better than weapons of war: but one sinner destroyeth much good.

has brought life and immortality to light! (2 Tim. 1: 10.) **8.** White garments symbolize pure enjoyment. Used of angels (Mark 16: 5; John 20: 12) and of saints in heaven (Rev. 3: 4 f.; 6: 11; 7: 9; 19: 8). **Ointment.** Another emblem of festivity (2 Sam. 12: 20; 14: 2; Luke 7: 46). **9.** Conjugal enjoyments and the comforts of home have divine sanction (Gen. 1: 28; 9: 1). **Days of thy vanity.** These may leave much to be desired, but don't refuse a little solid satisfaction because it is not more. Choose carefully a woman you can love and "faithfully keep thee to her alone, so long as ye both shall live." **10.** Koheleth uses the gloomy outlook hereafter to foster, not indolence, but zealous activity. Acquire all the skill and knowledge you can, and do all the good you can, for the night is coming. **Findeth**, "is able." So Vulg. **Grave.** Heb., "sheol," the abode of the spirits of the dead. (Read Job 10: 22; 26: 5; Ps. 63: 9; 86: 13; Ezek. 26: 20.)

11-16. DISPROPORTION IN HUMAN AWARDS. Reward is not according to merit. Deserving men are balked of their well-earned prize. The swiftest man does not always win the race, nor the strong the battle. Wise and clever men often fail to get on in life. **Chance.** Not the word found 3: 19 R. V., but occurring only 1 Kings 5: 4. **12.** There is nothing so certain as uncertainty. The best laid schemes are liable to be frustrated by some little

unforeseen circumstance. **Snare** of the fowler is used of sudden disaster, Prov. 1: 17; 6: 5; Ps. 91: 3; 124: 7; Hos. 7: 12. **Net.** Heb. word occurs Ezek. 12: 13; 32: 3. **13 f.** A veiled allusion to some historical event. A besieged city, delivered by the counsel of a poor wise man. Hitzig identifies it with Dora, a town unsuccessfully besieged by Antiochus. Jos., *Ant.*, XIII, 7: 2. To regard the city as Mansoul besieged by the hosts of Satan is allegory, not exegesis. **Bulwarks** (Ezek. 4: 2). The tower erected on the artificial mound (Jer. 6: 6), from which to view the town, or hurl missiles. **15. A poor wise man**, or, perhaps, "a wise beggar"; for the word denotes extreme poverty, and is used as a noun in the Pal.-Syr. Lectionary, of Lazarus (Luke 16: 20). Read 2 Sam. 20: 14-20, where a town was delivered by a wise woman. **16.** When the danger was past, instead of being raised to the eldership, he was allowed to remain a beggar still. The world is ungrateful to its deliverers.

17 to 10: 7. THE WORLD'S INGRATITUDE TO ITS WISE MEN. **17. In quiet**, wise men are heard; but in times of excitement, the pompous sophist, or the blustering demagogue, is the favorite. It gives us an unwelcome peep into early church history that Jerome applies this text to "popular preachers." *Gin.*, 421. **18.** A little skill saves a deal of strength, **but one sinner**: rather, "one blunderer" may

CHAPTER X.

1 DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth a little folly him that is in reputation for wisdom and honour.*

2 A wise man's heart is at his right hand; but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth *him*, and he saith to every one *that* he is a fool.

4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth from the ruler:

6 Folly is set in great dignity, and the rich sit in low place.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.

1 DEAD flies cause the ointment of the perfumer to send forth a stinking savour: *so doth a little*

2 *folly outstrip wisdom and honour. A wise man's heart is at his right hand; but a fool's*

3 *heart at his left. Yea also, when the fool walketh by the way, his understanding faileth him,*

4 *and he saith to every one that he is a fool. If the spirit of the ruler rise up against thee, leave*

5 *not thy place; for yielding allayeth great offences. There is an evil which I have seen*

6 *under the sun, as it were an error which proceedeth from the ruler: folly is set in great dig-*

7 *nity, and the rich sit in low place. I have seen servants upon horses, and princes walking as*

8 *servants upon the earth. He that diggeth a pit shall fall into it; and whoso breaketh through*

9 *a fence, a serpent shall bite him. Whoso heweth out stones shall be hurt therewith; and he*

10 *that cleaveth wood is endangered thereby. If the iron be blunt, and one do not whet the*

edge, then must he put to more strength: but

render much heroism of no avail. **10 : 1.** In some cases wise men have themselves to blame for popular disregard. Little sins often mar the nobleness of a great character. "Procrastination, talkativeness, indecision, over-sensitiveness to praise and blame, undue levity or undue despondency, want of self-control, give a somewhat ill savor to the fragrance of a good name." Pl. **Dead flies.** Heb., "flies of death." Which may mean "poisonous flies," as LXX., Targ., Del., Pl.+; but *any* fly, decomposing in ointment, would cause a bad smell. Render 1b thus: "More weighty than wisdom (and) than glory is a little folly": "weighty," *i. e.*, in the world's esteem. The world has a keen eye for inconsistencies, and a large memory for a wise man's little mistakes. Sgf. reads סכר, *mbhdh*, for סכר, *mbhdh*, "a little folly ruins the glory of wisdom." **2.** Wisdom gives a man a fund of immediate and effective resource; a fool's resources are far to seek and clumsy in execution. **3. A fool** exhibits his true character even on the highway. He charges every man he meets with being a fool. An early symptom of insanity is to think others insane. **4.** Whereas the fool abuses and quarrels with everybody, the wise man is advised to be submissive, even when provoked. **Yielding allayeth (pacieth).** Wise advice for the individual, but disastrous to the State. This timid, cringing submission to rulers makes all the difference between the East and West to-day. The East has given us assassinations enough, but few men actuated by great principles, like our Puritan fathers. **Leave not thy place.** Do not resign thy office. So Del., Gin., Pl. **Yielding allayeth (pacieth)** great offences.

Heb., "Healing (measures) leave great sins undone," prevent the ruler from committing deeds of tyranny. "Least said, soonest mended." **5 f.** Koheleth names a flaw in God's moral government which seems to resemble the blunders of worldly magnates. To exalt fools to posts of honor and to doom wealthy men, presumably of ancestral rank, to subordinate posts. Compare the favorites of Edward II. **7. Servants upon horses.** To ride a horse was a privilege in ancient States (Jer. 17 : 25 ; 2 Chron. 25 : 28 ; Esther 6 : 8). Justin says of the Parthians that only the slaves walk.

8-15. THE PERILS AWAITING THE WORLD'S REFORMERS. In gnomic phrase Koheleth seeks to dissuade those who plot to undermine governments. **8a** agrees verbatim with Targ. of Prov. 26 : 27. It recalls Ps. 7 : 15 ; 9 : 15 ; 57 : 6. **A hedge**, or "a garden wall," the crannies of which are the haunts of serpents (Amos 5 : 19). **Breaketh**, R. V., "breaketh through" (2 Chron. 25 : 23 ; 26 : 6 ; 32 : 5). **Bite him**, *i. e.*, sting him (Gen. 49 : 17). **9. Removeth stones**, probably landmarks (Deut. 19 : 14) ; metaphor for long established governments. R. V., "heweth out stones," on the doubtful authority of 1 Kings 5 : 17. **Cleaveth wood.** Rather, "cuts down trees" (Deut. 19 : 5). Trees were sacred and forbidden to be felled even in siege (Deut. 20 : 19 f.), and thus an emblem of established institutions. **10. If the iron be blunt.** Heb., קהה, *kehah*, elsewhere only of *setting teeth on edge* (Jer. 31 : 29 f. ; Ezek. 18 : 2). In Mishna this verb means to "slip off." (So LXX., ἐκπίση). Hence I would render: "If the axe-head (2 Kings 6 : 5) slip off." **And he do not whet the edge.** No instance can be

11 Surely the serpent will bite without enchantment; and a babbler is no better.

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness.

14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish weareth every one of them, because he knoweth not how to go to the city.

16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 A feast is made for laughter, and wine maketh merry: but money answereth all things.

20 Curse not the king, no not in thy thought;

11 wisdom is profitable to direct. If the serpent bite before it be charmed, then is there no advantage in the charmer. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also multiplieth words; yet man knoweth not what shall be; and that which shall be after him, who can tell him? The labour of fools weareth every one of them, for he knoweth not how to go to the city. Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Happy art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! By slothfulness the roof sinketh in; and through idleness of the hands the house leaketh. 19 A feast is made for laughter, and wine maketh glad the life: and money answereth all things. 20 Curse not the king, no, not in thy thought; and

given in which פָּנִים, *panim*, means "edge," or כִּלְכָּל, *kilkal*, means to "whet." The *prima facie* rendering is: "and this does not injure (his) face." On omission of "his," cf. Prov. 26:6. **Then must he put to more strength.** Lit., "must strengthen his resources." The passage is intentionally obscure; but I interpret thus: "When revolution is resolved on, sanguinary measures may miscarry, the axe-head may hit the rebel's own face; if he escape this, strength may avail, but that which gives the turn between success and failure is wisdom." Gin.: "If you will go to work with a blunt axe you may make the tyrant increase his forces." The literal rendering of the last clause is: "The plus-quantity of success (over failure) is wisdom," i. e., "The difference between failure and success is wisdom." 11. Render, "If the serpent bite in the absence of enchantment, then there is no advantage in (procuring) a charmer." The charmer is of no more use than any other man when the mischief is done. **Babbler.** Heb., "Master of the tongue," i. e., "master of magical incantations," "a charmer." 12. **Gracious**, winsome, evoking admiration, whereas a fool's talk is self-destructive. 13. At first a fool's words are merely inanity, but so irascible is he, that before long, he is violent and unsafe (Prov. 10:8; 15:2; 17:12; 18:7; 29:9). 14. May mean (1) "Fools talk most of what they know least, making bold affirmations as to the future in this life or the next," or, (2) "Fools talk so fast and so indiscreetly as to keep one in constant trepidation as to what they may say next; and what far-reaching consequences may ensue from their garrulity, no one can compute." They may undo the very wisest schemes. It is unsafe for

them to know anything (Prov. 10:23; 15:2; 23:9; 29:11). 15. The fool is bone-idle; cannot do the simplest thing. Send him on the broad highway to the nearest town, he sits down, forgets his errand, begins quarreling, or gets lost (Prov. 10:26; 26:6; Eccl. 4:5).

16-20. THE EVILS OF MISGOVERNMENT.

When thy king is a child. Heb., נָעַר, *na'ar*, is used vaguely: of a babe, Exod. 2:6; Judg. 13:5; a child, 1 Sam. 3:1; a youth, Jer. 1:6; 1 Kings 3:7. It is also used of a servant, 1 Sam. 2:13; 2 Sam. 19:17; 2 Kings 4:12; Job 1:15. **Thy princes**, who have the minor in their power. **Eat in the morning.** Spend in revelry the hours that should be devoted to the administration of justice. (Comp. Isa. 5:11; Acts 2:15.) 17. **A son of nobles.** R.V. Marg., "a free man." The name חֹרִים, *horim*, occurs of the "nobles" of Jezreel, 1 Kings 21:8, 11; and of Judah, Neh. 6:17; 13:17. 18. **Slothfulness:** a dual noun to denote intensity. The אִטְסֵל, *'atsel*, is the slug-gard of Prov. 6:6; 10:26; 20:4; 24:30; 26:13 f. **The building decayeth.** R.V., "The roof sinketh in." In Amos 9:11 the State is compared to a dilapidated house. **Droppeth through**, leaks, lets in the rain (Prov. 19:13). 19. The profligate regency prepares meals for revelry, but (rather, "and") money answereth all things. Answers every demand. They have wealth in abundance, and can gratify every wish. Satirists in every age have spoken of the power of the purse. LXX., Syr., add "oil" after "wine." 20. Koheleth ironically advises obsequiousness. Espionage was carried to absurd lengths in Oriental monarchies. **The rich** denotes, as in ver. 6, the oligarchy. **In thy thought.** Heb., מַדְבָּר, *madda'*, a late word

and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

1 CAST thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child: even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years, *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

1 CAST thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, yea, even unto eight; for thou knowest not

3 what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth: and if a tree fall toward the south, or toward the north, in the place where the tree

4 falleth, there shall it be. He that observeth the wind shall not sow; and he that regardeth the

5 clouds shall not reap. As thou knowest not what is the way of the wind, *nor* how the bones

6 doeth all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou

knowest not which shall prosper, whether this or that, or whether they both shall be alike

7 good. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea,

8 if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that

cometh is vanity.

(2 Chron. 1:10; Dan. 1:4, 17). LXX., "Among thy familiar friends," reading מֹדָה, *mōdhā*. **Bedchamber**, the innermost room (2 Kings 6:12). **A bird** (*birds*) of the air. Grotius sees an allusion to the cranes of Ibycus (Wr., 223); and Kitto to carrier pigeons. Probably a mere proverb, like "hedges have ears."

11: 1-6. KOHELETH COUNSELS BENEVOLENCE. 1. **Cast thy bread upon the waters.** (1) Lowth, Sgf., V. & O.+ see here an allusion to the practice of sowing rice before the inundation of the Nile had quite subsided. **Bread**, Heb. דָּגָן, *lēhēm*, grains of corn (Isa. 28:23; Ps. 104:14). (2) Gin., "Cast thy cake on the water, and some day thou mayest find it when thou art hungry." (3) R. V. Marg., *Send forth* thy corn in maritime commerce. So Del., Ch. (4) Targ., "Give thy bread to those who go in ships on the waters." Whatever be the figure, the lesson seems to be: practise liberality, without thought of immediate recompense, but with a deep conviction that God is "mindful of his own," and will reward you in ways you least expect. 2. **Give a portion to seven.** Be profusely liberal, for some of those whom you relieve in prosperity may relieve you when evil days befall you. Del., Sgf., Ch., "Don't send all your merchandise in one ship." "Ships are but boards, sailors but men." Divide your capital into many investments. 3. The mere mention of evil makes Koheleth pensive. "Thou knowest not" of ver. 2 is the ground tone of 3-6. Man's ignorance has often chafed

him before. Life has so many perils unforeseen, beyond control. Just as the rain descends when the clouds are full, and the tree falls in the direction the wind blows, so the events in your life are outside of your power. 4. Though man cannot control wind or rain, that does not put a stop to agriculture. Man is bound to act *as if* all were under his control. Too minute observation of winds and clouds may, like ambition, "overleap itself" (saddle). If you never sow nor reap till you have an ideal day and perfect prospects, alas for the harvest. 5. **The way of the spirit**, animating the fetus in the womb. So Vulg., Targ., Ges.+ But R. V., "The way of the wind," connecting it with 11:4 and John 3:8. So Del., Gin., Sgf., Kal.+ **The bones.** The growth of the osseous structure causes wonder (Job 10:11; Ps. 139:13-17). These are but samples of the inscrutability of all God's works. 6. Connect with 11:4. Sow in all weathers, early and late, and leave the future with God. Man's expectations are often disappointed, for better or worse.

7 to 12: 8. KOHELETH'S ADVICE TO YOUNG MEN. **Light is sweet.** The pessimist is mellowing. Life and light are sweet after all. Youth has many bright, sunny days. 8. **Live many years.** Trouble comes to all sooner or later. After the sunshine will come many dark days. The advice is: "Do not be unduly elated by prosperity. Spend youth wisely, and do not by excess impair the faculties for the placid endurance of adversity and old age." Herodotus tells that the figure of a corpse was carried

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity.

CHAPTER XII.

1 REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when

1 REMEMBER also thy Creator in the days of thy youth, or ever the evil days come, and the years draw nigh, when thou shalt say, I have no

2 pleasure in them; or ever the sun, and the light, and the moon, and the stars, be darkened, and

3 the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be dark-

4 ened, and the doors shall be shut in the street;

about at Egyptian banquets. **9. Rejoice in thy youth.** This is not Epicurean advice—to crowd every day with merriment, or to thrill every nerve fibre with ever new excitement till like the strings of a wornout harp, they respond to the touch no longer. Koheleth now realizes that there are joys in life worth having. He would not have young people live a mournful, ascetic life. He would have them enjoy life while they may; only they must keep the fact ever in view that they are responsible to God for the use or abuse of their mercies. **Judgment** may come in this life; nervous debility, remorse, emaciated body; but if not now, hereafter. If God is in all our thoughts, this will regulate our conduct and restrain our enjoyments. **10. Remove sorrow.** R. V. Marg., “vexation,” rather, “discontent,” “moroseness.” The physician is healing himself. Our book has abounded with this querulousness which Koheleth now asks us to lay aside. **Evil from thy flesh.** That which causes evil: debilitates, enervates thy body. **Childhood and youth.** R. V., “Youth and the prime of life.” Targ., “Youth and the days of black hair.” Gr., Del., “The dawn of life.” Sgf., Ty., “Youth, like the morning dawn, is vanity.” Kal. **12 : 1. Remember thy Creator.** Cheyne, quite unjustifiably, would alter the word “Creator” to “cistern,” a synonym for “wife” (so Bi., Gr.). This is done on purely a *priori* grounds, viz, that Koheleth does not seem to him to have emerged sufficiently from the nightmare of doubt, to give such religious advice. “Creator” is pl. in form, implying majesty. So “the Holy One” is pl., Prov. 9 : 10; 30 : 3; Hos. 12 : 1 (E. V. 11 : 12). Three things young men are to keep ever in mind: the days of darkness (11 : 8), the judgment (11 : 9), and their ob-

ligation to God as Creator. As our Creator, God has a right to our best, our all (Ps. 100 : 3; Prov. 8 : 17; 22 : 6; Jer. 3 : 4; Lam. 3 : 27). **The evil days.** Koheleth conceives that when a man's mind is soured by disappointment, and his conscience seared by neglect, and the body shattered by indulgence, that it is very unlikely he will turn to the Lord then. In pictorial phrase, these evil days are now described to us, (1) in ver. 2, under the figure of a stormy day in a Palestinian winter; when the luminaries are obscured (Acts 27 : 20) and after a heavy rain, **עָשָׁה**, *gēshēm* (Gen. 7 : 12; 8 : 2; 1 Kings 18 : 45; Ps. 68 : 9; Song 2 : 11, and others), instead of the azure vault becoming visible, fresh clouds gather. **3 f.** Old age is now described (2) under the figure of a *sirocco*. (Read Thomson, Land and Book, Chap. 35.) This is the dry “heat with the shadow of a cloud” (Isa. 25 : 5) which terrifies men and beasts and produces an awful stillness. The sentinels tremble, and the men of valor writhe, and the grinding women cease from their toil (Exod. 11 : 5; Job 31 : 10; Matt. 24 : 41), and the women and children whose chief occupation is to look out of the window (Judg. 5 : 28; 2 Sam. 6 : 16; 2 Kings 9 : 30) are in darkness. **Cease.** An Aram. word, here only in Bible, to “keep a holiday,” “be at leisure,” “be inactive.” **Because they are few.** Grinding was done daily in the evening, and the noise of many mills at once was a familiar sound indicative of happiness and peace. Some women are too scared to come to the mill and those who are there are too much awed by the absence of the sound of other mills to dare to work. **Grinders** is fem. in Heb.: “grinding women.” **Are darkened.** The verb is not causative. Rather, “are in darkness,” (Job 3 : 9; 18 : 6). **4.** The street door is closed, as if it were night. All is

the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low ;

5 Also *when* they shall be afraid of *that which is high*, and *fears shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets :

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

8 Vanity of vanities, saith the preacher ; all is vanity.

so deathly still that the twitter of a bird makes one start, the sound of the mill is hushed, and all the songsters of the wood are in hiding-places—fear to fly aloft. This seems to me quite straightforward, but most commentators, from the rabbis downward, take the passage *allegorically*. The “sun” (12 : 2) is the spirit ; the “moon,” the reason ; the “stars,” the senses. The “keepers” (12 : 8) are the loins (Talm.), or the knees (Targ.), or the arms (Del.). The “mighty men” are the arms (Targ.) or the legs (Del.). The “grinders” are the teeth, and the “women in the window,” the eyes. The “door” (12 : 4) is the mouth. The “startling at the noise of a bird,” sleeplessness ; and the “daughters of music,” the vocal organs. 5. The figure drops. (3) Old age is described, in the main, literally. The aged are afraid of what is high, deem a hillock a mountain ; as Midrash says, are ever asking, “How many steps are there ?” **Fears are in the way.** Most true to life ! The aged grow very timid. **The almond tree.** Emblem of snowy hair. Almond blossom is pink first, but turns snowy white (Del., 413). **Shall flourish**, or, “blossom,” as R. V. But Ges., Gin., “shall be despised,” evokes no admiration, though so exquisitely beautiful. **And the grasshopper**, or, “the locust.” So LXX., Vulg. + ; Lev. 11 : 22 ; Num. 13 : 33 ; Isa. 40 : 22+. **Shall be a burden.** Hyperbole for extreme weakness. But Del., Wr. +, “crawls along.” LXX., Vulg., Syr., “becomes fat.” Gin., “shall be loathed.” **Desire.** So Jewish lexicographers, but LXX., Syr., Vulg., “the caper berry,” and so R. V. and most moderns. The caper has long been used as an appetizer, but here, in old age it **fails**, is ineffective to rouse the flagging appetite. But Ew., Ros., Sgf. +, “the caper *bursts*,” figurative of the soul bursting the capsule of the body. **His long home.** Heb., “his eternal home,” sheol. (So Tob. 3 : 6 ; Luke 16 : 9.) **Mourners** (2 Sam. 3 : 31 ; Jer. 22 : 10, 18 ; Mark 5 : 38). **Go round.** Targ., of the *voceratrici*, or elegiac

when the sound of the grinding is low, and one shall rise up at the voice of the bird, and all the daughters of music shall be brought low ; yea, they shall be afraid of *that which is high*, and terrors *shall be* in the way ; and the almond tree shall blossom, and the grasshopper shall be a burden, and the caper-berry shall fail : because man goeth to his long home, and the mourners go about the streets ; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern ; and the dust return to the earth as it was, and the spirit return unto God who gave it. Vanity of vanities, saith the Preacher ; all is vanity.

poets, who go about gathering information about the dying man. 6. SYMBOLS OF DEATH.

(1) A BROKEN LAMP. Life is like a lamp of gold or gilded glass, suspended by a cord of silver strands, shedding a welcome and cheerful light. **Loosed.** Lit., “come apart,” “snap asunder.” Heb. Marg. has רתק, *r th k*, רחק, *r h k*, to be “struck,” or “knocked” (Matt. 7 : 7, Pal. Lect.). **Bowl.** Used Zech. 4 : 3 of the bowl from which the golden oil flowed into the lamp ; though here, probably of the bowl containing the oil. The strands of the silver cord will come apart some day and the gilded bowl be dashed to the ground. (2) A RUINED WINDLASS. Water is drawn from the fountain by a pitcher, with a rope wound round a wheel. A shattered pitcher, and a time-worn wheel, fallen from its rotten supports is Koheleth’s figure of death. The “anatomists” are here divided as to whether the “silver cord” is the spinal marrow, or the tongue, or the soul, and the “fountain,” the lungs, or the heart.

7. Koheleth comes out into the sunshine at last. He was acquainted with the doctrine of immortality in 3 : 21, but he treated it agnostically, as devoid of sufficient evidence ; as a matter of faith or conjecture, whereas he insisted on definite *knowledge*. Who *knows* whether it is so ? he asked ; but now faith conquers. **Return to God.** Tyler sees here nothing more than the Stoic doctrine of the absorption of human souls in the great world-soul. **Who gave it.** This implies more than the pantheistic world-soul. It implies a personal God and a personal immortality.

12 : 8-12. EPILOGUE, DESCRIBING KOHELETH’S CHARACTER AND WORK. 8. **Vanity of vanities.** Either Koheleth did not fully understand the doctrine of ver. 7, or he did not write these words. One who realizes all that is implied by saying that death is the entrance to spiritual life with God, could not say **all is vanity**. It seems probable that ver. 9-12, in which Koheleth is spoken of—whereas in the rest

9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and set in order many proverbs.*

10 The preacher sought to find out acceptable words: *and that which was written was upright, even words of truth.*

11 The words of the wise *are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.*

12 And further, by these, my son, be admonished: of making many books *there is no end; and much study is a weariness of the flesh.*

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: *for this is the whole duty of man.*

14 For God shall bring every work into judgment, with every secret thing, *whether it be good, or whether it be evil.*

9 And further, because the Preacher was wise, he still taught the people knowledge; yea, he pondered, and sought out, *and set in order many proverbs.* The Preacher sought to find out acceptable words, and that which was written uprightly, *even words of truth.*

11 The words of the wise are as goads, and as nails well fastened are the words of the masters of assemblies, *which are given from one shepherd.* And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 *This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man.* For God shall bring every work into judgement, with every hidden thing, *whether it be good or whether it be evil.*

of the work he is the speaker—are an insertion by a later sage, giving a commendatory attestation to Koheleth and his work. The words **saith the Preacher** point to the same conclusion.

9. This self-praise also seems unlike Koheleth's own utterance. **And moreover.** This seems to connect ver. 9 with ver. 8, as from the same pen. Render 9:10: "He listened to and searched for (and) arranged proverbs in abundance."

10. **Acceptable words.** R. V. Marg., "words of delight." Gin., "words of comfort." This gives to **אֲדָרָה**, *hiphets*, its meaning in biblical Hebrew; but in our book, *hiphets*, a "matter," a "fact" (3:1; 5:8; 8:6). Hence probably here, "words of fact." The sage strove to strip his mind of cant, and to gaze at bald, literal facts. **Written.** The versions supplied different vowels to the Hebrew consonants giving "and he wrote." **Uprightly.** Gin., "frankly."

11. **As goads.** Painful at present, but impelling men to vigorous thought and action (**Acts** 9:5; 26:14). The figure is that of a herd of cattle being driven by a number of men (wise Jewish teachers) all employed by one herdman (God), and therefore having unity of aim—men who are *skilled in collecting* those that are scattered, first by means of *goads*, to rouse and impel, and then by *stakes* to restrain, or rather, to guide them into the one fold, or pasture-ground (of truth). This rendering causes the figures of the verse to hang consistently together. **Nails**, better "stakes," as Gin., Cox. **Fastened.** Heb., "planted"; "driven home" into the ground: to restrain within limits those who are restive under the goads, and to guide them into the well-fenced fold of the congregation of the wise. (See Introduction, §§ 1-5.) **Masters of assemblies.** Lit., "those skilled in collecting," i. e., able to draw and hold an audience. **Given from one shepherd**, i. e., God, "who alone imparts these different lessons of heavenly wisdom to his inspired servants." Gin. This verse seems to be a claim by the redactor for the

inspiration and canonicity of our book. Though the words of Koheleth differ so much from other Old Testament books, they are in reality "goads" and "stakes" given by the same divine Shepherd as the other books. 12. **And further.** Better: "And as for all beyond them." So Ch., Gin.—. As for the books which are *not* divinely inspired, **be warned.** **My son**, only here in Ecclesiastes. (See Prov. 1:1; 2:1; 10:1, 6—.) **Much study is a weariness.** There is probably here a veiled comparison between the oral instruction of Jewish Teachers (ver. 11), and the reading of Greek philosophy. The former is profitable. Wise Jews receive their goading words and their guiding words all from one Source. The writings of Greeks are misleading. There is no unity in them. They distract the mind, causing sleepless anxiety and lassitude.

13f. **KOHELETH'S SUMMING-UP.** Link this to ver. 7. **Let us hear the conclusion of the whole matter.** Rather, as R. V., "(This is) the end of the matter. All hath been heard." The anomalies of Providence, the many genuine causes for dejection and misery have all been frankly faced and stated. In face of all this, what is best for man to do? The answer is, **Fear God and keep his commandments.** There is no certitude in the speculations of philosophy, or satisfaction in the undue indulgence of sense or appetite. Religion alone gives rest and security. **This is the whole (duty) of man.** Man's moral nature is higher than intellect and sensation. Its culture is therefore most obligatory on us. No desire for sensuous enjoyment or for secular learning must cause us to neglect the culture of the soul. Whether prosperity or adversity be our lot, this does not affect our duty to "trust in God and do the right." 14. **God will bring every work into judgment.** Del. calls this "the Ariadne thread by which at last Koheleth brings himself out of the labyrinth of speculation." He names it as an intuition of his heart in 3:17, though at that

time he is too miserable and perverse to draw comfort from it; but in 11 : 9, as here, he states it as a deliberate conviction, that God holds every man responsible for the use he makes of his life. Every work of ours done openly or secretly God will judge, and "whatsoever a man

soweth that shall he also reap." Read Salmond's Christian Doctrine of Immortality, Chap. 5. For other interpretations of this Epilogue read Cheyne, Job and Solomon, 229 f.; Wright, 439 f.

THE SONG OF SONGS

BY

GEORGE E. MERRILL, D. D.

President Colgate University

Copyright 1905 by the
AMERICAN BAPTIST PUBLICATION SOCIETY

Published April, 1905

From the Society's own Press

INTRODUCTION

THE book which bears the title "The Song of Songs which is unto Solomon," stands first in the group of Hebrew writings called the Megilloth, or Rolls, the group containing the Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther. This group is included in the third great division of the Old Testament, the Hagiographa, or The Writings. The Song of Songs also falls within the class of the Chokma, or Wisdom Literature, that form of writing in which the Hebrews sought the solution of moral and ethical problems. Of these it is the most poetic and the most dramatic in form. The Proverbs excelled all other books of the Wisdom Literature in the wide range of their moral vision and in their epigrammatic treatment of the issues considered. Job excelled in the statement of a difficulty experienced by all mankind, and in the sustained vindication of the Deity in his ways with men. Some of the Psalms excelled in their quick flights toward the source of light, and in their inspired faith and religious feeling. The Song of Songs excelled in its selection of a common human theme, lying close to every human heart, and in the lyric and dramatic force draped in the fairest imagery, with which it reaches its ethical goal. The whole group of the Chokma is peculiar in not dealing with events or laws or customs as such. It is given to matters of character, either of the individual or society. Its purpose is instruction and inspiration, the production of right thought and life. The Song of Songs, rightly considered, is of this character, though it often has been so greatly misjudged as to seem immoral and degrading. It will be found to teach a lesson that may well commend it to every devout mind.

AUTHOR, TITLE, AND DATE.

The title, like most of those of the psalms and many of the books of the Old Testament, is open to question. In this case a singular verbal peculiarity at once attracts the attention. "The Song of Songs which is unto Solomon," is the exact English transcript of the Hebrew words. The pronoun "which" is written in full in this title; but in the book itself it nowhere appears in its full form, but is always indicated only by the initial letter of the Hebrew word. Would the author of the book have departed from his usual custom if he had written the title to the Song?

Moreover, the contents of the book make it extremely improbable that a royal lover like Solomon would thus record his unsuccessful wooing, and, more than that, depict scenes and lay down principles distinctly hostile to his own manner of life and to the customs of the day sanctioned by royal regulations. Unless the general scope of the book is misconceived by the large majority of interpreters such would be the case if Solomon wrote it. Only one view of the contents could justify a Solomonic authorship—that by which Solomon and the lover to whom the heroine remains true are one and the same person, the king masquerading from time to time as a shepherd; for the work might then be regarded as a clever romance in

which the lover gains his purpose, and, if he were the author, would not hesitate to set forth his success in the most alluring manner, that success being due to his personal attractions rather than to his royal station. But such an interpretation justly seems to most scholars to be violent; and if the author had any ethical aim at all, this interpretation would frustrate all such aim, for it would present Solomon as seeking only to add one more wife to his harem with no opposition on the part of the maiden, and it would record his success. That would be the limit of meaning to be ascribed to the book, a limit that can hardly be imagined.

But if we suppose that some poet, quite in accord with literary custom, seized upon the person and history of Solomon as giving special force and point to his poem, introducing him as a character, while he shows the peculiar evils of his reign and lifts into the pure air and sunlight a virtue that had become hidden and fouled beneath the institutions to which royalty had given its sanction and example, we find a natural explanation of the book. And then, if at a later time some editor wrote at the beginning of it a title, ascribing it to the monarch whose name appears in it so frequently, a monarch who had been famed for his literary skill and the multitude of his productions, we have only to assume that the editor was no worse than a multitude of learned interpreters have been, in failing to grasp the real force of the poem, which is against the ascription to Solomon.

As for the meaning of the Hebrew title itself we see no reason for giving it an intention not forced upon other titles of the same verbal structure. We need not see in it a "Song of Songs ascribed to Solomon," or "pertaining to Solomon," with no reference to authorship. It is the usual form for ascription of authorship: The Song of Songs composed by Solomon. The difficulties and the probabilities are equally met if we assign its writing to a later hand. But while we do this the appropriateness of the title itself, the Song of Songs, cannot be questioned. For length, for artistic structure, for beauty of diction, for loftiness of purpose, few songs of the Hebrew literature could surpass it, and in some of these respects none equaled it. It is not merely *one* of the many songs of Solomon, as some interpreters would assert. Not even the unknown and somewhat obtuse writer of the title would descend to such weakness as that. It is *the song* of songs, the pre-eminent song, the most beautiful and excellent of all songs.

If Solomon did not compose the poem, who did? It is a question that can be answered only with conjecture. Many indications would show that it was probably written by some poet who lived in the time of Solomon, or, far more likely, a little later. There is a reference to Tirzah as a beautiful and well-known place; but Tirzah had no particular prominence during Solomon's reign nor at a very long time after it closed. The first monarch of the northern kingdom made it a place of residence, and practically it was the capital of the kingdom under the monarchs who followed Jeroboam. It probably retained some of its prestige after the court was removed from it to the city of Samaria. In northern Israel it was famed for its beautiful situation, but a writer much later than its time of importance would hardly be likely to couple its name with that of Jerusalem when speaking of places famed for beauty or strength. Whoever wrote the poem was closely familiar with Solomon's kingdom and with the details of scenery and customs in Palestine. An author of late date and foreign origin, as some commentators suppose, would hardly

have been so familiar with the scenes and objects of the period of Solomon as this writer was. Nor do the foreign words and the names of productions from foreign lands, like myrrh and incense, indicate that the author lived at a time when Aramaic and Greek and Persian influence had corrupted the language, introduced foreign luxury, and debased the customs. Such foreign productions were exceedingly common in Palestine in the early monarchy, as we know from the story of the commerce of the land, the most distant countries sending their riches by sea, or by the ships of the desert, to enhance the glory of the kingdom. And while Graetz makes a strong argument for the late date of the Song from the Aramaisms and from a few words apparently of Persian and Greek origin, Driver affirms that these peculiarities are no more than were to be expected upon the northern frontiers and in provinces having constant dealings with foreign peoples. It was the beginning of the "Galilean dialect," that became so marked a feature of the north at a later time. Graetz's long argument from the Greek luxury evidently contributing to the circumstantial richness of the poem may be dismissed as of little weight, since "marble pillars" and "tapestries" for the throne and palanquin are as purely Oriental as Occidental in their origin and use, and at the time of Solomon they were common accessories of his royal state. We see no reason for the narrow limits of possibility assigned by Graetz for the composition of the poem, B. C. 230-218. With quite as much probability its author may have lived in the early years of the northern kingdom, a time, as Ewald points out, especially inviting for the criticism of Solomon and the ethics of his court by a poet who wrote for Israel while the hostilities of the disruption were fresh. It may be concluded that while no certain date and no definite author can be named, the poem had its origin in the imagination of some poet of northern Israel at a time not long subsequent to the division of the kingdom.

THE PURPOSE AND CANONICITY OF THE POEM.

Two points of view are to be considered: First, what was the purpose of the author in composing the Song? Second, a question quite as important for the determination of its character as sacred Scripture, What was considered its aim and scope at the time of its admission to the canon?

It is with reference to these questions that Mr. Adeney, in the Expositor's Bible, says: "The Song of Solomon is a puzzle to the commentator." Delitzsch begins by the assertion, "The Song is the most obscure book of the Old Testament." Another writer declares it to be "The enigma of the Old Testament." Farrar shows the difficulty by giving a hasty glance at some of the explanations that have been offered: "It represents the love of God for the congregation of Israel; it relates the history of the Jews from the Exodus to the Messiah; it is a consolation to afflicted Israel; it is an occult history; it represents the union of the divine soul with the earthly body, or of the material with the active intellect; it is the conversation of Solomon and Wisdom; it describes the love of Christ for his church; it is historico-prophetic; it is Solomon's thanksgiving for a happy reign; it is a love song unworthy a place in the canon; it treats of man's reconciliation to God; it is a prophecy of the church from the crucifixion till after the Reformation; it is the seven days' epithalamium on the marriage of Solomon with

the daughter of Pharaoh ; it is a magazine for direction and consolation under every condition ; it treats in hieroglyphic of the sepulchre of the Saviour, his death, and the Old Testament saints ; it refers to Hezekiah and the Ten Tribes ; it is written in glorification of the Virgin Mary."

1. It must be said that the Song itself contains no hint of any particular religious tendency. There are no references to worship. There are no teachings of a particularly spiritual character. On the surface the poem appears to be merely a poem of human love, pure and unconquerable. The author certainly betrayed no conscious effort to depict by allegory or type any truth whatever. It was only for a much later time and for men already strongly prejudiced toward such methods of interpretation to see such hidden meanings in the text. The slight hints of an allegorical sense found in the translation of certain words by the Septuagint cannot be urged to prove that two centuries before Christ the book was regarded as allegorical. The author wrote a poem depicting the beauty of a pure and steadfast human love. But the author, as clearly, intended to teach with emphasis the great wrong of all illicit love, and the danger of attempting to force the natural affections prematurely. The single refrain of the Song in its three-fold repetition is like the moral of a fable. Our Authorized version gives no idea of its force, making it a simple, somewhat inane, request that the lover shall not be aroused from sleep until he is ready ! But the true translation, the spirit of which is accurately caught by the Revised version, makes the refrain of strong and beautiful import :

I adjure you, O daughters of Jerusalem,
By the roes and by the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

Such love as this is the theme of the Song, a love as natural in its spontaneity and as true in its expression as that which the wild creatures of the forests and mountains show, subject to none of the artificialities of human conventions, free from the excesses and intrigues of courts, simple and true as God meant it to be ;

strong as death,
Many waters cannot quench love,
Neither can the floods drown it :
If a man would give all the substance of his house for love,
He would utterly be contemned.

This is the author's theme. He sets it forth with wonderful skill. He depicts the faithfulness of a pledged love amid all the blandishments of Solomon's harem. With a boldness unexampled he imagines a village maiden of marvelous beauty who dares to repulse the king. The monarch who has sought through all his realms and at foreign courts for beauties to fill his palace, the monarch whose mere desire was law, whose smile was a command, whose favor was an honor supreme, is withstood by this faithful girl, who has pledged her heart to a shepherd ! Apparently Solomon accepts the gage of battle, amused at its novelty, allowing himself even to fail in the end, as the tearful beauty of this girl, the only one who had ever shrunk from the royal alliance, wrought upon his pity and aroused somewhat of the wisdom that was always a mark of his character and of which he had written

so much. It is a bold conception of the poet ; none bolder ever won the effort of a writer or charmed the reader by its suspense. But the extremity, the very extravagance of the case, set forth most perfectly the ethical lesson, and as never before, perhaps never since, the value and the moral height of a steadfast love and of sexual purity were displayed. For our times this lesson justifies the book as of high ethical, if not religious, value. Christ taught that personal and social purity are essential fruits of his Spirit and word. Nor are our times so different from those of the poem that its lesson is not needed. The vices of Paris and London and New York are similar to those of Jerusalem and Samaria in the times of Solomon or Ahab. And even in the common walks of life and in social spheres that are free from the temptations of luxury and effeminacy, how large a proportion of the misery would disappear if the love between men and women were as pure and faithful as that between the Shulamite and her shepherd !

2. But the Jews were not content with this purpose of the author, and they did not cease to question the right of the book to a place in their list of sacred books until an allegorical drapery was put over its meaning, to clothe the otherwise offensive sensualism of the text. Even then the rabbis advised that it should not be read by persons under the age of thirty. Nor can we wonder greatly at their hesitation. No such book to-day would win a vote in any ecclesiastical assembly unless it were plainly indicated that a divine inspiration lay at its source. And so it was believed to cover a reference to the religious history of the nation. The maiden was made to signify the chosen Israel ; God was her espoused ; Solomon and his wicked court were the blandishments of the world, the temptations whereby Israel so often was tempted, and in actual experience had fallen. But the ideal Israel was the faithful Israel, beloved and chaste. Occasionally the thought wavered, as in the Peshitto the title is translated to mean the Wisdom of Wisdoms, and in the Septuagint Wisdom is the heroine of the poem. Instantly from these interpretations difficulties arise that seem insurmountable, and in the allegorical method the student was thrown back upon the application to Israel, though this really was absurdly inadequate. At last the strife over the right of the book to a place in the canon was settled somewhat summarily in A. D. 90. In this year, at Jamnia, the claims of the two books, Ecclesiastes and the Song of Songs, were formally discussed, and the last stage in controversies over the Jewish canon was reached. The school of Hillel, which sought to find a text of Scripture for every tradition, and, with more liberality than was shown by the school of Shammai, judged leniently departures from the Law, and desired to extend as much as possible the scope and volume of the sacred writings. Rabbi Akiba of this school was particularly earnest to secure the establishment of these two books as authoritative. He had himself declared, for he was "of very rigid mind," that "those who read the outside books have no part in the life to come." Such books by a special rule were without the protection of sanctity. The manuscripts that were too holy to be used for common purposes were said "to defile the hands" of those who used them—a strange contradiction, but not alone in rabbinical tradition. Did the Song of Songs defile the hands? One passage (Jadajim 3 : 5) says : "All holy scriptures, even the Song of Solomon and Ecclesiastes, defile the hands." Rabbi Judah says : "The Song of Solomon defiles the hands, but Ecclesiastes is

doubtful." Rabbi Joses says: "Ecclesiastes does not defile the hands, but the Song of Solomon is doubtful." Rabbi Simon says: "Ecclesiastes is among the points on which the school of Shammai decides in a manner to aggravate difficulty." Rabbi Simon ben Asai says: "I have received it as the tradition of the seventy-two elders that on the day that Rabbi Eleazar ben Azariah was named president, it was decided that the Song of Solomon and Ecclesiastes defile the hands." In general the school of Shammai said: "Ecclesiastes does not defile the hands," while the school of Hillel held to the sacredness of that book. Rabbi Akiba silenced debate with the words: "No one in Israel has ever doubted that the Song of Songs defiles the hands. For no day in the history of the world is worth the day when the Song of Songs was given to Israel. For all the Hagiographa are holy, but the Song of Solomon is a holy of the holies. If there has been any dispute it referred only to Ecclesiastes." Akiba was a violent partisan, and it has been well suggested that partisans are likely to speak loudest where their positions are weakest. In this case every one knew that the doubt had been great and the dispute long over this book, but Akiba was of great authority and thus the debate was closed. It only remains to be said that the early Christian interpreters had no hesitation in following the leading of the Jewish interpreters, with such differences as the case demanded. Origen adapted the Song to Christian allegory. The long succession of interpreters cannot be traced fully in this place, but the titles and synopses of our Authorized version sufficiently indicate the results of their work in fixing the allegorical references for the English reader. If we are to choose the true way we must go back to the author's thought and the simple meaning of the poem, as we have indicated.

But before leaving this portion of our subject, it will be well to take up one or two of the more important allegorical references of the poem, that we may see somewhat in detail what they involve, and how impossible it is to hold to them in any reasonable interpretation. Suppose that Solomon in the poem is understood to be the type of Christ and the beautiful Shulamite the type of the church, for this is the conception with which the mystics are best satisfied. Now, whatever Solomon may have been as the type of Christ from his being the son of David and the ruler of Israel, his relations to his harem and to the lascivious customs that his introduction of idolatry brought into his court are far away from anything that could be found in the nature of Christianity. In his youth Solomon was an ideal monarch. But in his age he was one of the greatest of voluptuaries. And his success in winning this maiden of the poem, which this interpretation requires, is only the addition of one more favorite to the number of those already within his palace. Where is the spiritual or moral lesson in this, and where can any parallelism be found between it and the relations of Christ and his bride as they are portrayed in the New Testament? How can it be that a poem that introduces a royal voluptuary as its hero, that makes the addition of another wife to the seven hundred or more already in his harem the main theme, that paints the excesses of his court, the intrigues and jealousies of his palace, and sets forth graphically the feelings of the lovers toward each other in such surroundings—how can it be that such a poem portrays the relations of Christ to his church, or of Christ to the individual soul? It is not adequate to answer that Solomon is represented as

loving the Shulamite more than any other, and that she is the one pearl, the lily among thorns, chosen above all the women of Jerusalem as his bride, for the church has no rivals, however inferior, in the affections of her Lord. Nor can we resort to the explanation that Solomon was converted from his evil ways by the pure love of the peasant maiden, for this only complicates the reference and the comparison with Christian conditions becomes unthinkable. On the other hand, if Solomon be regarded not as the hero of the poem, and the shepherd lover represent the Bridegroom either of the ancient Israel or the Christian church, and if Solomon and the blandishments of his court represent the snares of the world, from which the chaste soul flees, then it is difficult to see how the Shulamite, given over to the power of the monarch and court that are typical of the world, can represent the church or the Christian, for she is wholly beyond the aid of her lover whom she sees only in her dreams, and he never comes to her for her comfort or release; her final escape is only by the good grace of Solomon himself, a case hardly comparable with the deliverance of the Christian from the snares of the world through the power of his Lord. One must strain the poem a great deal to make it fit such a theory.

Moreover, by any such allegorical or typical theory, how strange becomes the fact that the writers of the New Testament make no use of this book in teaching spiritual truth. Not a word is to be found in the New Testament applying this Song or any part of it to the relations between Christ and his church, although similar figures are used. If Origen was right in the ten volumes that he devoted to an allegorical interpretation of the Song; if Bernard of Clairvaux was right in pouring out the rapture of his soul upon the eighty-six homilies of spiritual exposition, which after all brought him at the time of his death only to the end of the second chapter of the poem; what an inexplicable omission it was on the part of Paul and John not to make use of such a mine of wealth for the explanation of the relations of the believer with the Lover of his soul. It is surely the greatest of the wonders of the Bible, that a book so marked in its religious force, so apt in the parallelism of its language with the natural expressions of ecstatic devotion, should have remained without a word of quotation or appeal from the great teachers of Christian thought and experience. While such a negative argument would prove nothing if the *prima facie* evidence of the poem itself were in favor of a mystical interpretation, it proves much in view of the admitted fact that the literal reading is entirely without hint of mystical force. The burden of proof lies with him who asserts the spiritual interpretation.

But it may be asked whether the rejection of the allegorical and typical methods of interpretation involves the entire disuse of the Song for spiritual purposes. Must it be regarded simply as a pleasant bit of literature, with a high moral import, and may it never be used, as so many devout souls have loved to use it, to indicate their relations with Jesus and their aspirations for eternal and perfect happiness with him? The answer is to be found in the actual use of such relations as those depicted in the poem by the writers of the Bible, and by many who have seen in it *illustrations* of spiritual relations just as they have also drawn such illustrations from historic events, like the crossing of Jordan, the gift of manna, the smitten rock, etc. Turn to the many biblical passages wherein the

true or false love of man and woman is used, not allegorically, not typically, but by way of illustrating the relations between the soul and its God. Then we shall see how, even though the writer of the Song had no such thought as his prime motive, the figures of the poem may suggest to the discerning mind spiritual comparisons. See how Israel is warned against forsaking for apparent gain the everlasting love of Jehovah (Exod. 34 : 15 ; Deut. 31 : 16 ; Jer. 3 : 9, etc.). Note how God calls Israel by the tenderest names, bride and wife (Isa. 54 : 5 ; 62 : 4, 5 ; Hos. 2 : 14-23). Recall the New Testament figures, the church as the bride of Christ in a "mystical union" (Eph. 5 : 24-32 ; Rev. 21 : 2, 9 ; 22 : 17). We shall hardly be in error, then, if we allow such a passage in the Song as, "My beloved is the chief among ten thousand," to suggest to us the parallel that Christ, the beloved of the soul, is beyond compare, "altogether lovely." Or if we read : "His banner over me is love," the words may indeed illustrate to us the ruling and protecting power of the Lord, whose love ever surrounds the people of his choice. We may see in her, who "looks forth as the morning, fair as the moon, bright as the sun, terrible as an army with banners," an illustration of the invincible church, whom the Lord loves with his whole heart. But all this is the farthest from viewing the poem as intending to teach such thoughts, hiding them under the form of allegory, or suggesting them by types. And it must not be forgotten that the mood of the poem is not of this sort, and that we generally shall do better to win from its words only the natural, simple, and healthful lesson of the beauty, the rightfulness of a pure human affection, a love that was as truly instituted by God as any law of our being, and that is as sacred as any religious emotion.

THE POETIC FORM.

The attempts to place the Song in one or another class of poetic composition according to modern terminology have been many and varied. Pure drama, with definite divisions into acts and scenes, even with probable presentation upon the stage, has been one claim. Other scholars have seen only a collection of love songs strung together upon the slenderest dramatic thread and having no real connection with each other. Herder, De Wette, Magnus, Bleek, and latest of all, Conder, take this view. Conder finds a remarkable similarity between the different parts of the poem and Arab love songs of the present time. Some see history depicted, and to some it is clearly an epic. Delitzsch regards it as a drama in very exact form, with six acts and two scenes to each act. Ewald holds the same opinion as to its form with difference as to the divisions and speakers. Renan makes the dramatic form emphatic. Graetz goes so far as to ridicule the dramatic hypothesis, and declares that there is only one speaker, Shulamith, with possibly the exception of a few lines uttered by a chorus, an opinion, it seems to us, impossible to hold. W. R. Griffis, whose excellent book "The Lily Among Thorns," is within the reach of all English readers, pronounces the dramatic structure to be very evident, and he commits what seems to us to be the common fault of making the analysis too elaborate, sometimes disregarding entirely the natural force of the Hebrew parallelism. Moulton calls the work a "lyric idyl," a suite of seven idyls. So the opinions vary. Nor is it strange that attempts to classify an ancient production, an outgrowth of times whose literary forms were wholly different from

those now prevailing, should find no single term under which the book can be placed without hesitation. The difficulty is enhanced by the entire absence of any directions or rubrics in the work itself. Ecclesiastes declares itself to be the utterance of one man. The book of Job has its own clearly marked dialogue. The Song leaves all divisions to be seen only from changes of number, gender, or the variation of figures and the tenor of the speech. Thus indefinite, the matter is left to the insight and acumen of each reader, and variety of opinion is inevitable. To us, while the lyrical character of much of the poem is evident, its dramatic structure is no less plain. According to the strict definitions of drama as "pure presentation," having a certain mechanical structure, with designated places for the scenes, with entrances and exits defined, with characters never confused with one another and dialogue always proceeding toward one anticipated end, definitions of which some might well be questioned, the poem is not a pure drama. But it is dramatic. At least three different characters speak with each other. The theme is one, and the action proceeds with no retrogressions, if rightly considered. The action is lively, the interest is sustained through all variety of scene and every form of speech. Yet we feel that the poem never could be acted in its present form, and we know that at any time, early or late, in Jewish history the genius of the people was averse to any such productions as those that delighted Greece and amused Rome. Can more be said than that the Song of Songs is dramatic—that it has many features of the drama without its full and perfect form?

THE CONTENTS AND OUTLINE.

We discern three characters who take part in the speech of the poem. The heroine is a maiden called by the name of her native town, Shulamith, or, more exactly, *the Shulamith*, from Shulem or Shunem, the village upon the slope of the "Little Hermon," opposite Jezreel toward the north. Here (2 Kings 4 : 8) was the dwelling-place of the "great woman" who rendered to Elisha her hospitality with such exceeding reward, and here Abishag, fairest of her time, was born. From the slopes above the town through an opening in the hills Nazareth glinted like a star of promise. Below lay the historic plain of Esdraelon. On the western horizon Carmel raised its brow to the sky and bathed its feet in the sea, while in the east Mount Tabor beckoned the way toward the Jordan. The mountains of Gilboa rose toward the south. Luxuriant gardens and groves of fruit and olive trees lay around. Abundant waters crossed the plain, like the brook Kishon, and fell away westward to the Great Sea and eastward to the Jordan, beyond which loomed the purple hills across the Ghor. What girl born here could ever forget her early home, however the luxurious surroundings of a court might afterward pamper her life? And if she left here a lover to whom she was already pledged, how could she fail to be homesick and despairing even with a monarch at her side? This is the conception of the poet. His heroine is a Shulamite. Her heart is in this sweet homeland. Her ear is deaf to the king's appeals.

Solomon is also a character in the poem. He has found this girl in the north, or she has been brought to him as Abishag, another Shulamite of great beauty, was brought to David by the minions of the palace, who were always on the search for the supply of the harem. But something about this girl has awakened in the

king's breast a sentiment of pity. She is no simpering fool, glad to be set among the scenes of luxury, honored by sharing with hundreds of others the king's desires. Nor is she the shrinking, trembling slave who cowers at the feet of her master, too ready to do his will. She brings a surprise into the harem as fresh and breezy as her northern hills. It is a new experience for Solomon. She retains the free spirit of her life as a shepherdess. She defends her cause as a keeper of a vineyard would fight back marauders. Her virtue is like a vineyard tower, and her love is like "a wall with turrets of defense upon it." Mere force is not for this girl. She must be won, and the royal suitor, tired out by meaner loves, sets himself to the task. Everything seems to be in his favor. She is already in his palace; his magnificence is all around her; she seems beyond the reach of help; but the royal voluptuary finds that he cannot easily succeed; his interest grows with her opposition; at last he realizes that there will be but one greater thing than to possess such a woman as this; that will be to give her up, to let himself rise to the royal gift that such a woman deserves, and to bestow it on her—an unheard-of thing—with his own free hand. It is a splendid contest waged by these two; the poet could see no end but victory for the maiden and her love.

Certain women are addressed as "the daughters of Jerusalem." They are the older inhabitants of the harem. They have been accustomed to all the blandishments of art and all the fluctuations of desire and hatred that make up life in the Oriental harem. They find great sport from this rustic Shulamite. She is beautiful, but they admit it at first only with mockeries. They shower their scorn upon the warmth of this girl's heart. "What is her lover better than any lover?" They draw from her for their amusement a description of the shepherd. But with all their cruel sport they cannot fail to see the maiden's real beauty, both physical and moral, and gradually it works some change in their feelings. But they never yield her the sincere admiration that many interpreters find in their words. Here the poet is very skillful, too subtle, it would seem, for many scholars. The women praise Shulamith, but we note that it is only when Solomon is present. They are too crafty not to humor the king's moods. When he is present his favorite is treated in a fashion quite different from that which gives her pain in his absence. The king himself is deceived, for he says: "Why, even the women praise her!" a thing most remarkable amid the jealousies and hatreds of the harem. Often there is a double meaning in the words of the women, innuendo, that the enamored king does not see. They declare that a king may well be ensnared by such beauty. They ask her to sing for them, and as she turns quickly away, they cry out: "Return, return," or, possibly, "Turn again, turn again," and they are ready to take up the suggestion afforded by one of her own innocent sayings, and to call upon her to dance for them the celebrated dance of Mahanaim, and with every indecent reference they sing her bodily charms, like those of a common public dancer, from her browned feet, "beautiful when in shoes," to her wavy locks in which the monarch is ensnared. It is not necessary to suppose that Shulamith actually danced before them; such a dance would have been entirely contrary to her character as depicted in the poem. This is the climax of the poem. When their extravagant descriptions of her physical beauty have inflamed the king to the utmost, as they were intended to do, so that this superior being might be reduced to the level of

the women around her, then the king breaks out with his passionate declaration : "I will climb up into this palm tree, I will take possession of its fruit!" They have had their last word, and Shulamith will listen no more. We may everywhere see the same light-minded, intrigue-loving, jealous, and fickle character in the lines spoken by the women of the harem, the "daughters of Jerusalem." And it is with special point and in marked contrast with their own foolish thoughts that the Shulamite in each case turned upon them with the words :

I adjure you, O daughters of Jerusalem,
That ye stir not up nor awaken love
Until it please.

We find no other characters speaking in the poem. The lover, to whom the maiden clings, appears only in her visions of him, or is heard only as she quotes his well-remembered words. The one law of simplicity demands that the action and the persons of the poem shall be free from unnecessary complications. The explanation of the song is not possible without the maiden, the king, and the "daughters of Jerusalem," but with these we have enough to make clear all the variations in the text.

How is it known when each of these characters takes up the speech? In the total absence of all marginal directions a degree of uncertainty must remain in a few cases. But in most cases the matter is plain enough. The masculine or feminine termination of a pronoun will sometimes determine the person addressed, and thus show also who it is who is speaking. The almost invariable use of certain words by particular characters aids in the determination. For example, the word by which Shulamith speaks of her lover is invariably the Hebrew דוד, *dodh*, and it should be translated with uniformity, as by the word "beloved." Solomon, in addressing Shulamith, uses another word, which may be translated "love," or "my love," the Hebrew רַעַה, *rayah*, a word less ardent, less sacred than *dodh*, and used twice by Shulamith herself (2 : 10, 13 ; 5 : 2), when she is modestly referring to herself as beloved. In these cases she naturally takes the less ardent word as signifying the greater modesty upon her part. By such means as these divisions become apparent of which the Authorized version gives no hint.

A common error is made in the disregard of the Hebrew parallelism by many interpreters, who seek to explain difficult phrases or to add to the vivacity of the dialogue by breaking up the members of the parallelism into disjointed sentences assigned to different characters. Even Doctor Griffiths, in his "Lily Among Thorns," which, on the whole, is the best book in English upon the Song, falls into this mistake. Such arbitrary and violent division is not necessary to the intelligent explanation of the dialogue and should be avoided. Nor should the comparative simplicity of an Oriental poem be marred by breaks in the discourse other than those that the author has indicated. The effort should be to exclude speakers or changes of speakers, rather than to transgress the natural limitations of an Oriental drama of very early times. For the same reason the action of the poem should be as limited as possible. It is no more in accord with undeveloped forms of art to multiply scenes than to introduce many persons. But nearly all the interpreters who believe in the dramatic form of the Song are betrayed into arrangements of acts and

scenes as definite and as many as a modern playwright would use. Delitzsch makes six acts of two scenes each. Zöckler has five acts. Oettli has fifteen sections, with many speakers. Renan introduces eleven different characters with stage directions corresponding. Ewald divides the poem into five acts, with many scenes. K. F. Keil marks two great divisions, each with three parts. Four American writers recently have contributed valuable works upon the subject : R. G. Moulton, dividing the poem into seven idyls, with several scenes not clearly distinguished ; W. C. Daland, making five acts, each with several scenes, some of which he marks "ideal" ; W. E. Griffis, who divides it into five acts, each with two or more scenes ; and S. I. Curtiss dividing it into twelve scenes. In many cases long explanations are necessary to justify these divisions to the reader, and it is with some difficulty that the interpreter carries out his thought with consistency. We believe that such elaboration is not necessary, and that it is wholly contrary to the spirit of Hebrew poetry. Probably it can be shown that a simpler structure is entirely intelligible, and that to a surprising degree the meaning of the poem will become clear by the addition of exceedingly few words here and there by way of marginal directions. The scene does not change at all, save in the imagination of the speakers. From first to last it is laid in the palace in Jerusalem, whither the maiden has been carried against her will by the officers of the court, perhaps by Solomon's commissary, Ahinadab of Mahanaim, of whom we read in 1 Kings 4 : 14 (see note on 6 : 13). The first line of the Song is a sigh of the maiden for her absent lover ; the last line is a joyous cry of anticipation while she still remains in the palace at Jerusalem. In accordance with this conception of the poem and its simplicity, it is better to avoid the terms "acts" and "scenes." The divisions are only those of time, clearly marked by breaks in the discourse, and the division into days is sufficient.

In arriving at the conception of the poem set forth in the preceding introduction and in the notes that are to follow, reliance has first been placed upon a careful and prolonged study of the Song in the Hebrew. But in addition to the study of the text the writer has sought the aid of all commentaries and monographs that he could obtain, and their helpfulness should be fully acknowledged even when a desire not to break the text has made local reference to them inexpedient. Among the books of value that have given aid, and that may be found useful by the student or reader, are the following : In English : S. R. Driver, "Introduction to the Literature of the Old Testament," C. Scribner's Sons, New York, 1891 ; R. G. Moulton, "Literary Study of the Bible," D. C. Heath & Co., Boston, 1895 ; Wm. E. Griffis, "The Lily Among Thorns," Houghton, Mifflin & Co., Boston, 1890 ; W. T. Davison, "Books for Bible Students," C. H. Kelly, London, 1894 ; Washington Gladden, "Seven Puzzling Books," Houghton, Mifflin & Co, Boston, 1897 ; Milton S. Terry, "The Song of Songs," Cranston & Curts, Cincinnati, and Hunt & Eaton, New York, 1894 ; S. I. Curtiss, in "Bibliotheca Sacra," for January, 1898 ; Strack, "Old Testament Prophecy," T. & T. Clark, Edinburgh, 1885 ; F. Delitzsch, "Commentary on the Song of Songs," T. & T. Clark, Edinburgh, 1893 ; Karl Budde, in "The New World," for March, 1894, answered by Russell Martineau in "American Journal of Philology," Vol. XVI. (No. 4), pp. 435-443 ; also article by Martineau in "American Journal of Philology," Vol. XIII., pp. 307-328 ;

W. C. Daland, "The Song of Songs," Leonardsville, N. Y., 1888; articles in Schaff-Herzog "Encyclopædia of Religious Knowledge," "The Encyclopædia Britannica," etc. In German: H. Graetz, "*Schir Ha-Schirim*," Wilh. Jacobson & Co., Breslau, 1885; D. F. Hitzig, "*Das Hohe-Lied*," S. Hirzel, Leipzig, 1885; D. Otto Thenius, 1855; in "*Die Klaglieder*," S. Hirzel, Leipzig, 1855; E. W. Hengstenberg, "*Das Hohelied Salomonis*," L. Oehmigte, Berlin, 1853; S. Oettli, in "*Die poetischen Hagiographen*," in the "*Kurzgefasster Kommentar*," edited by H. Strack and O. Zoeckler; C. H. Beck'schen, Nordlingen, 1889, and many others.

In the notes that follow, the text of the Revised version has been used, since the Authorized version is so hopelessly at variance with the conception of the poem herein entertained that it could hardly be employed for the purpose. For a better view of the dramatic structure of the Song a few explanatory words indicating persons and scenes have been introduced.

NOTE.—Among the large number of interpretations of the Song of Songs one view may deserve more attention than has hitherto been given to it. Dr. J. G. Wetzstein was the first to suggest it, and his notes were first published in connection with the Song in an appendix to the commentary by Delitzsch in 1875 (pp. 162 f.). The most important development of Wetzstein's investigations appears in an article by Karl Budde in "The New World," for March, 1894. According to this view the Song is a collection of songs based upon the festivities of the first seven days after marriage in Syria, in which "the young husband and the young wife play king and queen, and are treated and served as such by their village and the neighboring communities that have been invited." Many songs are sung in praise of the bride and bridegroom. First, on the day of the wedding, the sword dance, with its chant in praise of the bride (7 : 1-7) is celebrated. Then on the next day the more restrained praise of the bride from the mouth of the husband is uttered (4 : 1-6). The praise of the husband by the bride follows (5 : 2-16). Going back from chap. 4 the section 3 : 6-11 is explained by the custom of erecting a throne on the morning after the wedding, made from the threshing board, upon which the wedded pair are solemnly enthroned. The "friends of the bridegroom" are the young men of the village and the maidens are the attendants of the bride, represented in the poem by the armed attendants of Solomon and by the daughters of Jerusalem. Indeed, all through the poem the references to Solomon and to Shulamith are not to be taken as actually introducing those persons, but as the great king and as the most celebrated beauty of the kingdom (1 Kings 1 : 3, 4, 15; 2 : 13-23), they are dramatically used to represent the husband and the wife, and the whole celebration is called the King's Week.

The chief objections to the view lie in the fact that it requires a dissection of the Song into many separate fragments, making it quite another work from the poem as it appears in the accepted form; that it presupposes a collector of these poems, with redactors, of whom we otherwise have not the slightest hint; and worse than all, that these literary workmen were so bungling, although they must have been perfectly conversant with the customs which our modern critics confessedly know only in part, that they arranged the songs entirely without reference to the order of the King's Week, and gave us the work in the utmost confusion.

THE SONG OF SONGS

Dramatically Arranged and Explained
Revised Version

SCENE : The royal palace in Jerusalem, without change.

PERSONS :

SHULAMITH, a rustic maiden, who has been taken from her home and lover in northern Israel, and brought to the king in Jerusalem.

“DAUGHTERS OF JERUSALEM,” women of the royal harem.

SOLOMON, the king.

THE TITLE.

CHAPTER I.

1 The Song of Songs, which is Solomon's.

FIRST DAY. SHULAMITH AND THE “DAUGHTERS OF JERUSALEM.”

SHULAMITH (*in soliloquy addressing her absent lover*).

2 Let him kiss me with the kisses of his mouth :
For thy love is better than wine.

3 Thine ointments have a goodly fragrance ;
Thy name is as ointment poured forth ;
Therefore do the virgins love thee.

4 Draw me ; we will run after thee :
The king hath brought me into his chambers :
We will be glad and rejoice in thee,
We will make mention of thy love more than wine :
Rightly do they love thee.

(*Addressing the women, whom she perceives to be mocking her.*)

5 I am black, but comely,
O ye daughters of Jerusalem,
As the tents of Kedar,
As the curtains of Solomon.

6 Look not upon me because I am swarthy,
Because the sun hath scorched me.
My mother's sons were incensed against me,
They made me keeper of the vineyards ;
But mine own vineyard have I not kept.

(*Forgetting the women and again turning to her lover.*)

7 Tell me, O thou whom my soul loveth,
Where thou feedest thy flock, where thou makest it rest at noon :

For why should I be as one that is veiled
Beside the flocks of thy companions?

THE "DAUGHTERS OF JERUSALEM" (*contemptuously*).

- 8 If thou knowest not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.

SOLOMON (*enters and addresses Shulamith apart*).

- 9 I have compared thee, O my love,
To a steed in Pharaoh's chariots.
10 Thy cheeks are comely with plaits of hair,
Thy neck with strings of jewels.
11 We will make thee plaits of gold
With studs of silver.

SHULAMITH (*answers that her love for the absent one is unshaken*).

- 12 While the king sat at his table,
My spikenard sent forth its fragrance.
13 My beloved is unto me as a bundle of myrrh,
That lieth between my breasts.
14 My beloved is unto me as a cluster of henna-flowers
In the vineyards of Engedi.

SOLOMON.

- 15 Behold, thou art fair, my love, behold, thou art fair;
Thine eyes are as doves.

SHULAMITH (*taking up the words of the king, but applying them to her lover*).

- 16 Behold, thou art fair, my beloved, yea, pleasant;
Also our couch is green.

SOLOMON.

- 17 The beams of our house are cedars,
And our rafters are firs.

SHULAMITH.

CHAPTER II.

- 1 I am a rose of Sharon,
A lily of the valleys.

SOLOMON.

- 2 As a lily among thorns,
So is my love among the daughters.

SHULAMITH.

- 3 As the apple trees among the trees of the wood,
So is my beloved among the sons.
I sat down under his shadow with great delight,

- And his fruit was sweet to my taste.
 4 He brought me to the banqueting house,
 And his banner over me was love.
 5 Stay ye me with raisins, comfort me with apples :
 For I am sick of love.
 6 His left hand is under my head,
 And his right hand doth embrace me.
 7 I adjure you, O ye daughters of Jerusalem,
 By the roes, and by the hinds of the field,
 That ye stir not up, nor awaken love,
 Until it please.

SECOND DAY. SHULAMITH AND THE "DAUGHTERS OF JERUSALEM."

SHULAMITH (*in rapt soliloquy ; the women listening.*)

- 8 The voice of my beloved ! behold, he cometh,
 Leaping upon the mountains, skipping upon the hills.
 9 My beloved is like a roe or a young hart,
 Behold, he standeth behind our wall,
 He looketh in at the windows,
 He showeth himself through the lattice.
 10 My beloved spake, and said unto me,
 Rise up, my love, my fair one, and come away.
 11 For, lo, the winter is past,
 The rain is over and gone ;
 12 The flowers appear on the earth ;
 The time of the singing of birds is come,
 And the voice of the turtle is heard in the land.
 13 The fig tree ripeneth her green figs,
 And the vines are in blossom,
 They give forth their fragrance.
 Arise, my love, my fair one, and come away.
 14 O my dove, that art in the clefts of the rock, in the covert of the steep place,
 Let me see thy countenance, let me hear thy voice ;
 For sweet is thy voice, and thy countenance is comely.

(*She sings a snatch of song.*)

- 15 Take us the foxes, the little foxes, that spoil the vineyards ;
 For our vineyards are in blossom.
 16 My beloved is mine, and I am his :
 He feedeth his flock among the lilies.
 17 Until the day be cool, and the shadows flee away,
 Turn, my beloved, and be thou like a roe or a young hart
 Upon the mountains of Bethel.

(*Relating a dream.*)

CHAPTER III.

- 1 By night on my bed I sought him whom my soul loveth .
 I sought him, but I found him not.

- 2 I said, I will rise now, and go about the city,
 In the streets and in the broad ways,
 I will seek him whom my soul loveth :
 I sought him, but I found him not.
- 3 The watchmen that go about the city found me :
 To whom I said, Saw ye him whom my soul loveth ?
- 4 It was but a little that I passed from them,
 When I found him whom my soul loveth :
 I held him, and would not let him go,
 Until I brought him into my mother's house,
 And into the chamber of her that conceived me.
- 5 I adjure you, O daughters of Jerusalem,
 By the roes, and by the hinds of the field,
 That ye stir not up, nor awaken love,
 Until it please.

THIRD DAY. SOLOMON ; THE " DAUGHTERS OF JERUSALEM " ; SHULAMITH.

THE WOMEN (*greeting the king as he enters*).

- 6 Who is this that cometh up out of the wilderness like pillars of smoke,
 Perfumed with myrrh and frankincense,
 With all powders of the merchant ?
- 7 Behold, it is the litter of Solomon ;
 Three score mighty men are about it,
 Of the mighty men of Israel.
- 8 They all handle the sword, and are expert in war :
 Every man hath his sword upon his thigh,
 Because of fear in the night.
- 9 King Solomon made himself a palanquin
 Of the wood of Lebanon.
- 10 He made the pillars thereof of silver,
 The bottom thereof of gold, the seat of it of purple,
 The midst thereof being paved with love,
 From the daughters of Jerusalem.
- 11 Go forth, O ye daughters of Zion, and behold King Solomon,
 With the crown wherewith his mother hath crowned him in the day of his
 espousals,
 And in the day of the gladness of his heart.

SOLOMON (*addressing Shulamith*).

CHAPTER IV.

- 1 Behold, thou art fair, my love ; behold, thou art fair ;
 Thine eyes are as doves behind thy veil :
 Thy hair is as a flock of goats,
 That lie along the side of Mount Gilead.
- 2 Thy teeth are like a flock of ewes that are newly shorn,
 Which are come up from the washing ;
 Whereof every one hath twins,

- And none is bereaved among them.
- 3 Thy lips are like a thread of scarlet,
And thy mouth is comely.
Thy temples are like a piece of pomegranate
Behind thy veil.
- 4 Thy neck is like the tower of David builded for an armory,
Whereon there hang a thousand bucklers,
All the shields of the mighty men.
- 5 Thy two breasts are like two fawns that are twins of a roe, which feed among
the lilies.
- 6 Until the day be cool, and the shadows flee away,
I will get me to the mountain of myrrh,
And to the hill of frankincense.
- 7 Thou art all fair, my love ;
And there is no spot in thee.
- 8 Come with me from Lebanon, my bride,
With me from Lebanon :
Look from the top of Amana,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.
- 9 Thou hast ravished my heart, my sister, my bride ;
Thou hast ravished my heart with one of thine eyes,
With one chain of thy neck.
- 10 How fair is thy love, my sister, my bride !
How much better is thy love than wine !
And the smell of thine ointments than all manner of spices !
- 11 Thy lips, O my bride, drop as the honeycomb :
Honey and milk are under thy tongue ;
And the smell of thy garments is like the smell of Lebanon.
- 12 A garden shut up is my sister, my bride ;
A spring shut up, a fountain sealed.
- 13 Thy shoots are an orchard of pomegranates, with precious fruits ;
Henna with spikenard plants,
- 14 Spikenard and saffron,
Calamus and cinnamon, with all trees of frankincense ;
Myrrh and aloes, with all chief spices.
- 15 Thou art a fountain of gardens,
A well of living waters,
And flowing streams from Lebanon.

SHULAMITH (*turning wearily from the king*).

- 16 Awake, O north wind ; and come, thou south ;
Blow upon my garden, that the spices thereof may flow out.
Let my beloved come into his garden,
And eat his precious fruits.

SOLOMON (*appropriating to himself what Shulamith has said of her lover*).

CHAPTER V.

- 1 I am come into my garden, my sister, my bride :
 I have gathered my myrrh with my spice ;
 I have eaten my honeycomb with my honey ;
 I have drunk my wine with my milk.
 Eat, O friends ;
 Drink, yea, drink abundantly, O beloved.

(*Shulamith withdraws, incensed at the king's profane use of her sacred word, Beloved, as he uses it of all lovers : " Drink abundantly, O ye beloved ones."*)

FOURTH DAY. SHULAMITH ; THE " DAUGHTERS OF JERUSALEM."

SHULAMITH (*relating a dream of the past night*.)

- 2 I was asleep, but my heart waked :
 It is the voice of my beloved that knocketh, saying,
 Open to me, my sister, my love, my dove, my undefiled :
 For my head is filled with dew,
 My locks with the drops of the night.
 (I answered)
 3 I have put off my coat ; how shall I put it on ?
 I have washed my feet ; how shall I defile them ?
 4 My beloved put in his hand by the hole of the door,
 And my heart was moved for him.
 5 I rose up to open to my beloved ;
 And my hands dropped with myrrh,
 And my fingers with liquid myrrh,
 Upon the handle of the bolt.
 6 I opened to my beloved ;
 But my beloved had withdrawn himself and was gone.
 My soul had failed me when he spake :
 I sought him, but I could not find him ;
 I called him, but he gave me no answer.
 7 The watchmen that go about the city found me,
 They smote me, they wounded me ;
 The keepers of the wall took away my mantle from me.
 8 I adjure you, O ye daughters of Jerusalem, if ye find my beloved,
 That ye tell him, that I am sick of love.

THE WOMEN (*speaking contemptuously*).

- 9 What is thy beloved more than another beloved,
 O thou fairest among women ?
 What is thy beloved more than another beloved,
 That thou dost so adjure us ?

SHULAMITH.

- 10 My beloved is white and ruddy,
The chiefest among ten thousand.
- 11 His head is as the most fine gold,
His locks are bushy, and black as a raven.
- 12 His eyes are like doves beside the water brooks ;
Washed with milk and fitly set.
- 13 His cheeks are as a bed of spices, as banks of sweet herbs :
His lips are as lilies, dropping liquid myrrh.
- 14 His hands are as rings of gold set with beryl ;
His body is as ivory work overlaid with sapphires.
- 15 His legs are as pillars of marble, set upon sockets of fine gold :
His aspect is like Lebanon, excellent as the cedars.
- 16 His mouth is most sweet ; yea, he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Jerusalem.

THE WOMEN (*still speaking contemptuously*).

CHAPTER VI.

- 1 Whither is thy beloved gone,
O thou fairest among women ?
Whither hath thy beloved turned him,
That we may seek him with thee ?

SHULAMITH.

- 2 My beloved is gone down to his garden, to the beds of spices,
To feed in the gardens, and to gather lilies.
- 3 I am my beloved's, and my beloved is mine
He feedeth his flock among the lilies.

FIFTH DAY. SOLOMON ; SHULAMITH ; THE " DAUGHTERS OF JERUSALEM."'

SOLOMON.

- 4 Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem,
Terrible as an army with banners.
- 5 Turn away thine eyes from me,
For they have overcome me.
Thy hair is as a flock of goats,
That lie along the side of Gilead.
- 6 Thy teeth are like a flock of ewes,
Which are come up from the washing ;
Whereof every one hath twins,
And none is bereaved among them.
- 7 Thy temples are like a piece of a pomegranate
Behind thy veil.

- 8 There are three score queens, and four score concubines,
And virgins without number.
- 9 My dove, my undefiled, is but one ;
She is the only one of her mother ;
She is the choice one of her that bare her.
The daughters saw her, and called her blessed ;
Yea, the queens and the concubines, and they praised her.
- 10 Who is she that looketh forth as the morning,
Fair as the moon,
Clear as the sun,
Terrible as an army with banners?

SHULAMITH.

- 11 I went down into the garden of nuts,
To see the green plants of the valley,
To see whether the vine budded,
And the pomegranates were in flower.
- 12 Or ever I was aware, my soul set me
Among the chariots of my princely people.

SOLOMON AND THE WOMEN (*as Shulamith withdraws*).

- 13 Return, return, O Shulamite,
Return, return, that we may look upon thee.

SHULAMITH.

Why will ye look upon the Sulamite?

THE WOMEN (*while the king listens*).

As upon the dance of Mahanaim.

CHAPTER VII.

- 1 How beautiful are thy feet in sandals, O prince's daughter !
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
- 2 Thy navel is like a round goblet,
Wherein no mingled wine is wanting :
Thy belly is like an heap of wheat
Set about with lilies.
- 3 Thy two breasts are like two fawns
That are twins of a roe.
- 4 Thy neck is like a tower of ivory ;
Thine eyes as the pools in Heshbon, by the gate of Bath-Rabbim.
Thy nose is like the tower of Lebanon
Which looketh toward Damascus.
- 5 Thine head upon thee is like Carmel,
And the hair of thine head like purple.
The king is held captive in the tresses thereof.

SOLOMON.

- 6 How fair and how pleasant art thou,
O love, for delights !
- 7 This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
- 8 I said, I will climb up into the palm tree,
I will take hold of the branches thereof :
Let thy breasts be as clusters of the vine,
And the smell of thy breath like apples ;
- 9 And thy mouth like the best wine.

SHULAMITH (*interrupting*).

- That goeth down smoothly for my beloved,
Gliding through the lips of those that are asleep.
- 10 I am my beloved's,
And his desire is toward me.
- 11 Come, my beloved, let us go forth into the field ;
Let us lodge in the villages.
- 12 Let us get up early to the vineyards ;
Let us see whether the vine hath budded, and its blossom be open,
And the pomegranates be in flower :
There will I give thee my love.
- 13 The mandrakes give forth fragrance,
And at our doors are all manner of precious fruits, new and old,
Which I have laid up for thee, O my beloved.

CHAPTER VIII.

- 1 Oh, that thou wert as my brother,
That sucked the breasts of my mother !
When I should find thee without, I would kiss thee ;
Yea, and none would despise me.
- 2 I would lead thee, and bring thee into my mother's house,
Who would instruct me ;
I would cause thee to drink of spiced wine,
Of the juice of my pomegranate.
- 3 His left hand should be under my head,
And his right hand should embrace me.
- 4 I adjure you, O daughters of Jerusalem,
That ye stir not up, nor awaken love,
Until it please.

SIXTH DAY. SHULAMITH (*alone, having received the royal promise for her release, and anticipating her meeting with her lover*).

- 5 Who is this that cometh up from the wilderness,
Leaning upon her beloved ?
Under the apple tree I awaked thee :

- There thy mother was in travail with thee,
 There was she in travail that brought thee forth.
 6 Set me as a seal upon thine heart, as a seal upon thine arm :
 For love is strong as death ;
 Jealousy is cruel as the grave :
 The flashes thereof are flashes of fire,
 A very flame of the Lord.
 7 Many waters cannot quench love,
 Neither can the floods drown it :
 If a man would give all the substance of his house for love,
 He would utterly be contemned.

(She sings a folk song in praise of purity.)

- 8 We have a little sister,
 And she hath no breasts :
 What shall we do for our sister
 In the day when she shall be spoken for ?
 9 If she be a wall,
 We will build upon her a turret of silver :
 If she be a door,
 We will inclose her with boards of cedar.
 10 I am a wall, and my breasts like the towers thereof :
 Then was I in his eyes as one that found peace.
 11 Solomon had a vineyard at Baal-hamon ;
 He let out the vineyard unto keepers ;
 Every one for the fruit thereof was to bring a thousand pieces of silver.
 12 My vineyard, which is mine, is before me :
 Thou, O Solomon, shalt have the thousand,
 And those that keep the fruit thereof two hundred.

(She cries with longing for her beloved to come.)

- 13 Thou that dwellest in the gardens,
 The companions hearken for thy voice ;
 Cause me to hear it.
 14 Make haste, my beloved,
 And be thou like to a roe or to a young hart
 Upon the mountains of spices.

THE SONG OF SONGS

CHAPTER I.

1 THE song of songs, which *is* Solomon's.
2 Let him kiss me with the kisses of his mouth :
for thy love *is* better than wine.
3 Because of the savour of thy good ointments
thy name *is* as ointment poured forth, therefore do
the virgins love thee.
4 Draw me, we will run after thee : the king hath
brought me into his chambers : we will be glad
and rejoice in thee, we will remember thy love more
than wine : the upright love thee.
5 I *am* black, but comely, O ye daughters of Jeru-
salem, as the tents of Kedar, as the curtains of
Solomon.
6 Look not upon me, because I *am* black, because
the sun hath looked upon me : my mother's chil-
dren were angry with me ; they made me the keeper
of the vineyards ; *but* mine own vineyard have I
not kept.
7 Tell me, O thou whom my soul loveth, where
thou feedest, where thou makest *thy flock* to rest at
noon : for why should I be as one that turneth
aside by the flocks of thy companions ?
8 If thou know not, O thou fairest among women,
go thy way forth by the footsteps of the flock, and
feed thy kids beside the shepherds' tents.

1 THE Song of songs, which is Solomon's.
2 Let him kiss me with the kisses of his mouth :
For thy love is better than wine.
3 Thine ointments have a goodly fragrance ;
Thy name is as ointment poured forth ;
Therefore do the virgins love thee.
4 Draw me ; we will run after thee,
The king hath brought me into his chambers :
We will be glad and rejoice in thee,
We will make mention of thy love more than of
wine :
Rightly do they love thee.
5 I am black, but comely,
O ye daughters of Jerusalem,
As the tents of Kedar,
As the curtains of Solomon.
6 Look not upon me, because I am swarthy,
Because the sun hath scorched me.
My mother's sons were incensed against me,
They made me keeper of the vineyards ;
But mine own vineyard have I not kept.
7 Tell me, O thou whom my soul loveth,
Where thou feedest *thy flock*, where thou makest
it to rest at noon :
For why should I be as one that is veiled
Beside the flocks of thy companions ?
8 If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.

Chap. 1. THE TITLE. 1. The Song of songs. The best of all songs. The word used generally signifies a song in honor of some one, or in celebration of his excellencies. **Which is Solomon's.** Apparently an ascription of authorship not consistent with the contents of the Song itself. The verse is a title prefixed by some other hand than that of the author. See Introduction.

FIRST DAY, 1:2 to 2:7. 2. Let him kiss me . . . For thy love, etc. The speaker, a maiden taken from her home in northern Israel by the servants of King Solomon for his harem, longs for her absent lover, beginning in soliloquy and instantly passing to the more vivid form of address, as if her lover were actually present. **3. Ointments.** Ointments and perfumes are constantly used in the poem to indicate either the personal excellencies of the characters, or, more directly, the means of adornment. At the supposed time of the poem Palestine was a garden filled with fruit and gum-bearing trees, many of them importations from other lands and highly valued. **Thy name.** The mere

mention of the lover's name as, in Hebrew custom, significant of all his qualities, affected the mind as the senses would be by fragrance, attracting not only Shulamith, but all the virgins her companions. **4. Draw me ; we will run.** As if yet in the freedom of her native surroundings she imagines herself and companions at play with her lover. But then the sad reality recurs to her : **The king,** etc. But even the royal palace is comparatively without attractions. **5. I am black,** etc. The jealous women have mocked her sun-browned face. She explains that while forced to keep the vineyards of others her own beauty, her vineyard, had been neglected. Yet it is beauty honored by her lover, recognized by Solomon. Divide the speech thus in meaning : "I am black as the tents of Kedar, but comely as the curtains of Solomon." **7. As one that is veiled.** A woman among strangers wearing the veil. Why should she be dwelling among strangers when all her longings were for her lover's presence ?

8. If thou know not. The women now speak for the first time. With sarcasm they

9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 We will make thee borders of gold with studs of silver.

12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

9 I have compared thee, O my love, To a steed in Pharaoh's chariots.

10 Thy cheeks are comely with plaits of hair, Thy neck with strings of jewels.

11 We will make thee plaits of gold With studs of silver.

12 While the king sat at his table, My spikenard sent forth its fragrance.

13 My beloved is unto me as a bundle of myrrh, That lieth betwixt my breasts.

14 My beloved is unto me as a cluster of henna-flowers In the vineyards of Engedi.

15 Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves.

16 Behold, thou art fair, my beloved, yea, pleasant: Also our couch is green.

17 The beams of our house are cedars, And our rafters are firs.

advise her to search, as a shepherdess or an immodest woman looking for a lover.

9. Solomon enters and seeks to win her love.

A steed. A favorite horse was the most precious possession, and especially at this time when the introduction of horses and chariots into Palestine was recent. Although the use of horses had been forbidden at an early time (Deut. 17 : 16), David had established a force of cavalry and chariots in his army (2 Sam. 8 : 4), and Solomon increased the force to an immense number (1 Kings 4 : 26). This was brought about by Solomon's connection with Egypt, and the reference to the chariots of Pharaoh is thus to be explained. Possibly the name "Pharaoh-chariot" was applied to the chariots in Solomon's kingdom as having been introduced from Egypt. The word for "horse" is literally "mare" in this passage. The comparison is not only of pride and gracefulness, but of overcoming strength, as in 4 : 4 and 6 : 4. **10. Checks are comely with plaits.** Either plaits of hair or chains of coins gathered in loops like the copper or silver pieces seen to-day in Syria upon the girls and young women. Instead of these the king will give her rich ornaments worthy of his state. Perhaps there is still a reference to the barbaric way in which favorite steeds were caparisoned.

12. While the king sat, etc. Shulamith answers that her happiness is not in these things, nor even in the king's presence, for while he was feasting with his lords her thoughts were with her absent lover. **My spikenard.** The attractions of her lover were always present to her, like the penetrating odor of nard. The king could forget her for the hour when he was feasting; she could not for a moment forget her beloved. **13. Bundle of myrrh.** A little bag containing gum, or more probably a vial of

semi-fluid ointment, which was very precious, and was worn about the person all the time. Isa. 3 : 20, A. V., "tablets," Marg., "houses of the soul"; R. V., "perfume boxes." These "soul houses" were the symbols of love, the precious ointment lying next the heart even at night, signifying that the spirit of the beloved one was imprisoned there like the ointment in the vial. Compare the simile in Tennyson's song in "The Miller's Daughter." **14. Henna-flowers.** A species of cypress indigenous to India, perhaps imported for the royal gardens. Engedi was an oasis of great natural luxuriance near the terrible desert of the Dead Sea, and at the entrance of a desolate pass across the hill-country of the desert of Judea. It was one of the most beautiful spots in Palestine, and was renowned throughout the land.

15. Solomon speaks, but his words seem only to incite the maiden to further expressions of love for her own, and his words only suggest the application of them by her to the only one for whom she cherishes such sentiments of affection. **Thine eyes are as doves.** Gentleness and sweetness, trustfulness yet timidity, are indicated as the expression of the maiden's eyes.

16. Thou art fair, my beloved. Shulamith takes the very words of the king, only changing them to insert her own peculiar appellation for her lover, which throughout marks her speech of him, and which we translate by the word "beloved." **Our couch is green.** It is the remembrance of the grassy banks in her own country on which she and her lover had met.

17. The beams, etc. The king contrasts the rustic ideals of the maiden with the splendor of his palace in which he would have her make her home. The cedars of Lebanon, most costly of all wood, had been used in its building (2 Sam. 5 : 11), and its rafters were the strong

CHAPTER II.

1 I AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banquetting house, and his banner over me was love.

5 Stay me with figs, comfort me with apples: for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roses, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth

1 I AM a rose of Sharon,
A lily of the valleys.

2 As a lily among thorns,

So is my love among the daughters.

3 As the apple tree among the trees of the wood,
So is my beloved among the sons.

I sat down under his shadow with great delight,
And his fruit was sweet to my taste.

4 He brought me to the banquetting house,
And his banner over me was love.

5 Stay ye me with raisins, comfort me with apples:
For I am sick of love.

6 His left hand is under my head,
And his right hand doth embrace me.

7 I adjure you, O daughters of Jerusalem,
By the roses, and by the hinds of the field,
That ye stir not up, nor awaken love,
Until it please.

8 The voice of my beloved! behold, he cometh,
Leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart:
Behold, he standeth behind our wall,

firs capable of upholding the wide expanse of roof, made of stone, placed upon them.

Chap. 2. 1. In contrast with the king's tempting splendor, Shulamith declares herself unsuited to the life in such a palace; she is, rather, a natural flower, the rose of Sharon, the wide plain that extends along the coast, greeting the traveler to-day with its luxuriant growth of sward and flowers and abundant grain. **Lily.** Perhaps the scarlet anemone of Palestine.

2. With a deft turn of Shulamith's word, Solomon declares her peerless even as a lily, all other women being only as thorns in comparison.

3. **Apple tree.** Shulamith, deaf to the skillful flattery of the king, turns her thought again to her beloved. He is like an apple tree, so much more beautiful and delight-giving than the wild trees of the forest. The apple, fragrant and sweet, yet indigenous and not depending upon cultivation, offered one of the most palatable fruits of Palestine. **I sat down**, etc. Protection and delight are mingled in the figure.

4. **His banner over me was love.** No silken canopy, no royal standard, was needed, for her lover was enough, and his love would give all protection and glory. The **banquetting house** is a sign of the complete satisfaction of her lot. She needs no palatial hall and many companions, if only she can have her beloved. 5. **Stay ye me with raisins**, etc. Literally, raisin cakes, or cakes of pressed grapes. Raisins and apples, refreshing fruits, with a reference to what she has said about her lover—so strong is her love that she almost faints beneath it, and the strength and stimu-

lating power of her beloved, so like apples and the pressed vine-fruit, alone can comfort her.

6. **His left hand**, etc. R. V., "Let his left hand be under my head," or, as Professor Curtiss suggests (citing Driver, "A Treatise on the Use of the Hebrew Tenses," London, 1892, pp. 13, 14), "His left hand would be under my head," if he were to be brought to comfort her. There is no mystic significance, as some would suggest, in the reference to the left and right hand. 7. **I adjure you.** Shulamith turns to the women of the harem, to whom the purity and faithfulness of her own love are strange, and beseeches them to regard love as sacred, not the creation of artificial circumstances or forced desire. **By the roses**, etc. By all the natural and simple laws of the wild and spontaneous life around them. **Stir not up, nor awaken love, Until it please.** The A. V. here is wholly unintelligible. A mere adjuration not to awaken a lover until he is ready to be awakened is feeble, the end to be gained too feeble for the adjuration. The R. V. gives the verse the proper dignity.

SECOND DAY, 2:8 to 3:5. 8. **The voice of my beloved!** Shulamith and the daughters of Jerusalem are alone in the women's apartments of the palace. The maiden speaks in soliloquy, apparently not regarding the presence of her companions, who, however, are watching her in ill-natured amusement. Shulamith is recalling vividly her lover's voice, appearance, actions, words, as an absent girl might do. **Leaping upon the mountains**, etc. With the agility of a shepherd and the eagerness of a lover to reach his loved one. 9. **Our**

at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

He looketh in at the windows,
He sheweth himself through the lattice.

10 My beloved spake, and said unto me,
Rise up, my love, my fair one, and come away

11 For, lo, the winter is past,
The rain is over and gone;

12 The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;

13 The fig tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance.

Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the covert of the steep place,

Let me see thy countenance, let me hear thy voice;

For sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vineyards;

For our vineyards are in blossom.

16 My beloved is mine, and I am his:

He feedeth his flock among the lilies.

17 Until the day be cool, and the shadows flee away,
Turn, my beloved, and be thou like a roe or a young hart

Upon the mountains of Bether.

CHAPTER III.

1 BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

1 BY night on my bed I sought him whom my soul loveth:

I sought him, but I found him not.

2 I said, I will rise now, and go about the city,
In the streets and in the broad ways,

I will seek him whom my soul loveth:

I sought him, but I found him not.

3 The watchmen that go about the city found me:
To whom I said, Saw ye him whom my soul loveth?

wall. The wall of the house, behind which he playfully hides and then suddenly shows himself at the latticed windows. **11. Winter . . . rain.** The winter rains in Palestine make out-of-door life impossible. But the first spring is the most delightful season of the year. Already trees are budding, grass springing, and the fountains and water courses are full. The freshness of nature in this paragraph is in distinct contrast with the dull, monotonous, artificial life of the city and palace. **12. The turtle.** A species of dove that migrates to Egypt in the colder seasons and returns in the spring. **13. The fig tree ripeneth her green figs.** The fruit of the fig is put forth very early in March, and before the leaves have come to maturity. Compare the curse upon the fig tree in the Gospel, as related by Mark (11: 12-14), showing that leaves and fruit were naturally together upon the tree, while if the leaves only were there it was an unnatural case, and the tree with its foliage of profession might well be made the accursed type of the pharisaic spirit, full of fair promise but barren in deed. **14. Clefts of the rock.** Timid and gentle, the dove builds her nest in places inaccessible.

15. Take us the foxes. It is best to suppose that the maiden here sings a snatch of song,

such as the vinedressers often would sing. Her imagination has heard her lover calling her voice sweet; therefore she sings as he had often heard her. Foxes are fond of grapes, as in Æsop's fable. The young foxes were especially the enemies of the vineyards, as they nibbled the tender shoots. **16.** This verse is a return to her own speech. **17. Until the day be cool, and the shadows flee away.** That is, during the heated hours, when men usually remained quiet, her lover should hasten to her side, that they might enjoy the cool evening together. **Mountains of Bether.** Or, mountains of separation, the mountains that divided the lovers, from the Hebrew *bathar*, to cut up. Perhaps we should read "the craggy mountains," difficult to pass.

Chap. 3. 1. By night, etc. Shulamith now relates a dream to the women. She seemed to search through the mazes of a city, its streets and squares (broad ways). The watchmen found her, and in her rustic innocence she supposed that they must know her lover; but she could learn nothing from them. At last, suddenly, she met her lover and took him to her mother's home, that place in all the world where a maiden and her lover may most safely and

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roses, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which *is* Solomon's; threescore valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

4 It was but a little that I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

5 I adjure you, O daughters of Jerusalem, By the roses, and by the hinds of the field, That ye stir not up, nor awaken love, Until it please.

6 Who is this that cometh up out of the wilderness like pillars of smoke, Perfumed with myrrh and frankincense, With all powders of the merchant?

7 Behold, it is the litter of Solomon; Threescore mighty men *are* about it, Of the mighty men of Israel.

8 They all handle the sword, *and* *are* expert in war: Every man *hath* his sword upon his thigh, Because of fear in the night.

9 King Solomon made himself a palanquin Of the wood of Lebanon.

10 He made the pillars thereof of silver, The bottom thereof of gold, the seat of it of purple, The midst thereof being paved with love, From the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and behold king Solomon, With the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

CHAPTER IV.

1 BEHOLD, thou *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that appear from Mount Gilead.

2 Thy teeth *are* like a flock of sheep that *are* even shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

1 BEHOLD, thou art fair, my love; behold, thou art fair;

Thine eyes *are* as doves behind thy veil: Thy hair *is* as a flock of goats, That lie along the side of mount Gilead.

2 Thy teeth *are* like a flock of ewes that *are* newly shorn, Which *are* come up from the washing; Whereof every one hath twins, And none *is* bereaved among them.

3 Thy lips *are* like a thread of scarlet, And thy mouth *is* comely: Thy temples *are* like a piece of pomegranate Behind thy veil.

4 Thy neck *is* like the tower of David builded for an armoury, Whereon there hang a thousand bucklers, All the shields of the mighty men.

happily be. 5. The first recurrence of the refrain in which the moral purpose of the Song is declared. It is the *motif* of the symphony.

THIRD DAY, 3: 6 to 5: 1. 6. Who is this, etc. The women of the palace, with Shulamith, looking from the lattices see the royal litter approaching the harem, and they break forth into a chant of greeting to the monarch. 9. A palanquin. In the East, and particularly in Palestine, the ways are often inaccessible to wheeled vehicles, and at all times the palanquin, borne by men or mules, was more luxurious for riding than the chariot without springs. The luxury of the royal equipage as here depicted is in accord with all that we know about Solomon's court. 10. Paved with love. The interior was overlaid with some rich work made by the women of the palace. 11. Go forth, etc. The women go to the entrance of the women's apart-

ments to meet the king. With the crown. Perhaps Solomon had decked himself with unusual magnificence to win the Shulamite. He may have put on the crown that his mother had placed on his head, in accordance with Oriental custom, many years before, when he had espoused the daughter of Pharaoh; or perhaps he intended now to raise this peasant girl to an equality with his queen; or the language may serve only in an imaginative way to suggest that Solomon comes with the purpose of a bridegroom in his heart.

Chap. 4. 1. Behold, thou art fair. Solomon addresses Shulamith and by varied comparisons praises her beauty. 2. None is bereaved. The whole comparison is to show the whiteness and perfection of the teeth. 4. Tower of David. Symmetry and strength

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 A garden inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

5 Thy two breasts *are* like two fawns that are twins of a roe,

Which feed among the lilies.

6 Until the day be cool, and the shadows flee away, I will get me to the mountain of myrrh, And to the hill of frankincense.

7 Thou art all fair, my love; And there is no spot in thee.

8 Come with me from Lebanon, *my* bride, With me from Lebanon:

Look from the top of Amana, From the top of Senir and Hermon, From the lions' dens, From the mountains of the leopards.

9 Thou hast ravished my heart, my sister, *my* bride; Thou hast ravished my heart with one of thine eyes,

With one chain of thy neck.

10 How fair is thy love, my sister, *my* bride! How much better is thy love than wine! And the smell of thine ointments than all manner of spices!

11 Thy lips, O *my* bride, drop as the honeycomb: Honey and milk are under thy tongue; And the smell of thy garments is like the smell of Lebanon.

12 A garden shut up is my sister, *my* bride; A spring shut up, a fountain sealed.

13 Thy shoots are an orchard of pomegranates, with precious fruits;

Henna with spikenard plants,

14 Spikenard and saffron, Calamus and cinnamon, with all trees of frankincense;

Myrrh and aloes, with all the chief spices.

15 Thou art a fountain of gardens, A well of living waters,

And flowing streams from Lebanon.

16 Awake, O north wind; and come, thou south; Blow upon my garden, that the spices thereof may flow out.

Let my beloved come into his garden, And eat his precious fruits.

are signified. **A thousand bucklers.** The hanging of shields in an armory showed the power of the king, and often these warlike ornaments were the pride of monarchs. Solomon had hung in his palace two hundred targets of beaten gold and three hundred shields of beaten gold (1 Kings 10 : 16, 17). **6. Mountain of myrrh.** All through the heated day the king would betake himself to the cool and odorous delights of his refuge with his love, like a mountain covered with spicy woods. **8. Come with me from Lebanon.** The king now seeks to entice the maiden by reminding her of the extent of his kingdom. **Amana . . . Senir . . . Hermon.** Amana was that part of the anti-Lebanon range from which flowed the river of the same name, giving life to the oasis and city of Damascus. Hermon is the great peak now known by that name, and Senir a part of the anti-Lebanon sometimes confounded with Hermon (Deut. 3 : 9; 1 Chron. 5 : 23). From these loftiest peaks they could look even to the boundaries of the kingdom. **Lions' dens.** These words have occasioned needless perplexity, many interpreters resorting to a reference to the throne

of Solomon surrounded by carved lions (1 Kings 10 : 18-20), and making the "mountains of the leopards" refer to the palaces of the courtiers! The reference is simple. These outlying mountains were infested with wild beasts, but even these savage places were within the limit of the broad domain which Solomon would share with his queen. **12. A garden shut up.** Kept solely for its owner's enjoyment. **A fountain sealed.** A spring near Solomon's Pools, a few miles south of Bethlehem, is to-day inclosed and called the Sealed Fountain. In a land where water is always so precious, a fountain might well be secured against all contamination. **13. Henna.** See note on 1 : 14. **15. Fountain of gardens.** Like the Abana and Pharpar, producing fertile plains, the oasis of gardens and orchards in which Damascus stands.

16. Awake, O north wind, etc. Shulamith, taking up the figure suggested by the king in the word gardens, refers to herself as belonging to her lover, not to the king, and desiring that she may be made most satisfying to him.

CHAPTER V.

1 I AM come into my garden, my sister, *my spouse*:
I have gathered my myrrh with my spice; I have
eaten my honeycomb with my honey; I have
drunk my wine with my milk: eat, O friends;
drink, yea, drink abundantly, O beloved.

2 I sleep, but my heart waketh: *it is the voice of*
my beloved that knocketh, saying, Open to me, my
sister, my love, my dove, my undefiled: for my
head is filled with dew, and my locks with the
drops of the night.

3 I have put off my coat; how shall I put it on?
I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the
door, and my bowels were moved for him.

5 I rose up to open to my beloved; and my hands
dropped with myrrh, and my fingers with sweet
smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had
withdrawn himself, and was gone: my soul failed
when he spake: I sought him, but I could not find
him; I called him, but he gave me no answer.

7 The watchmen that went about the city found
me, they smote me, they wounded me; the keepers
of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye
find my beloved, that ye tell him, that I am sick of
love.

1 I AM come into my garden, my sister, *my bride*:
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
Eat, O friends;
Drink, yea, drink abundantly, O beloved.

2 I was asleep, but my heart waked:
It is the voice of my beloved that knocketh,
saying,

Open to me, my sister, my love, my dove, my
undefiled:

For my head is filled with dew,
My locks with the drops of the night.

3 I have put off my coat; how shall I put it on?
I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the
door,

And my heart was moved for him.

5 I rose up to open to my beloved;
And my hands dropped with myrrh,

And my fingers with liquid myrrh,
Upon the handles of the bolt.

6 I opened to my beloved;
But my beloved had withdrawn himself, and
was gone.

My soul had failed me when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.

7 The watchmen that go about the city found me,
They smote me, they wounded me;
The keepers of the walls took away my mantle
from me.

8 I adjure you, O daughters of Jerusalem, if ye
find my beloved,
That ye tell him, that I am sick of love.

Chap. 5. 1. Solomon goes on with his speech, ignoring the maiden's reference to her lover as her rightful possessor. Solomon calls her his own garden, applying to her the terms "sister" and "bride," often used interchangeably with reference to the wife of a monarch.

This whole section of the third day well indicates how difficult, if not impossible, it is to give the language any mystical or secondary reference to Christ, as typified by Solomon, and the church under the guise of the Shulamith. We read with wonder the explanatory headings of the fourth and fifth chapters in the A. V.: "Christ setteth forth the graces of his church. He showeth his love to her. The church prayeth to be made fit for his presence. Christ awaketh the church with his calling. The church having a taste of Christ's love, is sick of love. A description of Christ by his graces." If this were true, this writer, confessedly of a very early age, would have had a prevision of the spiritual things of Christianity immeasurably in advance of any other writer of the Old Testament, and he produced in such a passage as this descriptions that could not have failed to be used by the inspired men of the New Testament. But apart from such considerations, what is there in the language itself to suggest any such comparison unless by way of remote and fragmentary illustration? How can such details of

description be forced into signifying the excellencies of Christ? Any attempt to apply details to the particular "graces" of Christ and the church would result as truly in grotesqueness, as the common gross and absurd applications of the twelfth chapter of Ecclesiastes to the decay of the human body are grotesque. The passage of the poem that follows in the Fifth day, 7: 1-5 is equally impossible if it is "a further description of the church's graces"!

FOURTH DAY, 5: 2 to 6: 3. 2. I was asleep, but my heart waked. Again the maiden describes a dream. She has seemed to hear her lover seeking admission to her house; but in her modesty she has delayed to admit him and he has disappeared. The insertion of two words, "I answered," between verses 2 and 3 will show the thought more clearly. **4. The hole of the door.** By which the latch or bar might be removed. **5. Upon the handles.** Her hand dropping liquid myrrh upon the bolt is the symbol of the love, eager and longing, with which she would have welcomed him. **6. My soul had failed me.** With a momentary lack of courage she had delayed and the lover had departed. **8. I adjure you,** etc. This is said not with any real expectation that these women would find her lover, but rather as a simple and earnest confession of her love before those who were most ready to heap scorn upon it.

9 What is thy beloved more than *another* beloved, O thou fairest among women? what is thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved is white and ruddy, the chiefest among ten thousand.

11 His head is as the most fine gold, his locks are bushy, and black as a raven.

12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

14 His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

9 What is thy beloved more than *another* beloved, O thou fairest among women? What is thy beloved more than *another* beloved, That thou dost so adjure us?

10 My beloved is white and ruddy, The chiefest among ten thousand.

11 His head is as the most fine gold,

His locks are bushy, and black as a raven.

12 His eyes are like doves beside the water brooks; Washed with milk, and fitly set.

13 His cheeks are as a bed of spices, as banks of sweet herbs:

His lips are as lilies, dropping liquid myrrh.

14 His hands are as rings of gold set with beryl:

His body is as ivory work overlaid with sapphires.

15 His legs are as pillars of marble, set upon sockets of fine gold:

His aspect is like Lebanon, excellent as the cedars.

16 His mouth is most sweet: yea, he is altogether lovely.

This is my beloved, and this is my friend, O daughters of Jerusalem.

CHAPTER VI.

1 WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning,

1 WHITHER is thy beloved gone, O thou fairest among women? Whither hath thy beloved turned him, That we may seek him with thee?

2 My beloved is gone down to his garden, to the beds of spices, To feed in the gardens, and to gather lilies.

3 I am my beloved's, and my beloved is mine: He feedeth his flock among the lilies.

4 Thou art beautiful, O my love, as Tirzah, Comely as Jerusalem,

Terrible as an army with banners.

5 Turn away thine eyes from me, For they have overcome me.

Thy hair is as a flock of goats, That lie along the side of Gilead.

6 Thy teeth are like a flock of ewes, Which are come up from the washing;

Whereof every one hath twins, And none is bereaved among them.

7 Thy temples are like a piece of a pomegranate Behind thy veil.

8 There are threescore queens, and fourscore concubines,

And virgins without number.

9 My dove, my undefiled, is but one;

She is the only one of her mother;

She is the choice one of her that bare her.

The daughters saw her, and called her blessed; Yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, Fair as the moon,

Chap. 6. FIFTH DAY, 6:4 to 8:4. 4. Tirzah. The first royal city of the northern kingdom of Israel until the time of Omri, who founded Samaria and made that city the capital of his kingdom. The name means "pleasantness" or "sweetness," and the place was renowned for its beauty. In connection with the mention of Jerusalem in the next verse, the two capitals of the Hebrew people are brought together as the cities around which all the loyalty, reverence, and admiration of the people were centered. **Terrible as an army with banners.** This does not seem a natural simile for a lover to apply to his mistress, but all of Solomon's com-

parisons are such as a king might make. Here he means that her beauty is absolutely irresistible. **8. Threescore queens, etc.** From 1 Kings 11:3 we know that this statement, poetic and rhythmic, was far exceeded by the facts. In contrast Shulamith stands alone, as declared in ver. 9. **9. My dove, my undefiled, is but one.** Even the queens themselves **praised her**, as indeed they did when in the presence of Solomon but at no other time, for the sake of flattering the king and winning his favor. **10.** If we supply the word "saying" before this verse, it is made the speech of the women as quoted by Solomon.

fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 Or ever I was aware, my soul made me like the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

Clear as the sun,
Terrible as an army with banners?

- 11 I went down into the garden of nuts,
To see the green plants of the valley,
To see whether the vine budded,
And the pomegranates were in flower.
12 Or ever I was aware, my soul set me
Among the chariots of my princely people.
13 Return, return, O Shulamite;
Return, return, that we may look upon thee.

Why will ye look upon the Shulamite,
As upon the dance of Mahanaim?

11. I went down, etc. It is not necessary to suppose, with some, that the king's gardens in the valleys below Jerusalem are intended. Nearly every town in the East is upon a hill-top, and the gardens lie beneath the walls upon the slopes and in the valleys. Thus these were the gardens just outside the walls of her native place, Shulem. **12. Or ever I was aware.** She recalls the scene in her northern home at the time of her capture, and tells of the surprise and fright with which she found herself surrounded by the king's servants and their chariots. **My soul.** My desire, my wish to go forth from the safe precincts of home and town. **Chariots of my princely people.** R. V. Margin, reads, "Or, made me like the chariots of Amminadib," as in the A. V., a reading that seems to be entirely void of meaning. The passage is confessedly the most difficult one in the poem. The Hebrew word is Amminadib. If the term is not a proper name, and if the direction of the Masora is correct, to read it as two words, it means "my princely, or willing people." The Septuagint reads Aminadab, a proper name. The Vulgate reads as two words: "my willing people." Luther keeps the Hebrew form of the words but evidently as a proper name. If we note that the Septuagint spells the term with one m and gives the final syllable a for i, Aminadab; and if we combine with this peculiarity the fact that a reference to Mahanaim immediately follows (ver. 13), may we not find the clue to the difficulty? A very slight change in one letter will make the reading Ahinadab, and Ahinadab was Solomon's chief officer, the purveyor for the palace, stationed at Mahanaim (1 Kings 4 : 7, 14, 27). To such officers must have fallen the duty of providing inmates for the king's palace, and it may easily be understood that Ahinadab, upon some excursion to the vicinity of Shulem, came upon this girl in the gardens by the wayside and carried her away to Jerusalem. Thus she remembers how her unguarded desire to wander in the gardens resulted in her surprise there by the king's officer, Ahinadab, the source of all her woes. The mention

of Ahinadab suggests the thought of Mahanaim to the women, who immediately proceed to urge Shulamith to dance, as the well-known dance of Mahanaim would fully display her charms.

13. Return, return. The usual meaning of this Hebrew word is "return," as here translated, and if we so read it, we must suppose Shulamith withdrawing, when her companions call out to her to come back. But in many instances the Hebrew word is used to mean simply a turning, either of body or mind, without reference to the former position (Judg. 3 : 19 ; 1 Kings 13 : 33 ; 2 Kings 9 : 18 ; 23 : 25, 26 ; Isa. 5 : 26 ; 9 : 12, 13 ; 10 : 4, etc.) and some interpreters see in it a call to the maiden to turn, or whirl in the dance. Thus it is translated "Turn, turn," by Daland; "Turn about, turn about," by Curtiss, Oettli, Graetz, and others. The more usual Hebrew word for this would be חָזַק, *chuli*, instead of שׁוּב, *shubi*. The R. V. reads "Return," and accordingly our text assumes that Shulamith is withdrawing. But the following words of the women, "that we may look upon thee," and their immediate demand for "the dance of Mahanaim," give much force to the other view. **Why will ye look, etc.** Terry translates: "What will ye gaze at in the Shulamite?" and R. V. "Why will ye look upon the Shulamite as upon the dance of Mahanaim?" Graetz, "What would ye gaze at in the Shulamite as in a dancer of the doubleband dance?" We prefer to regard the suggestion of the dance as coming from the women, and as distasteful to the modest Shulamite. The women say, "We would look upon thee in the dance of Mahanaim." What this dance was can perhaps be best gathered from the description that follows, showing that the person of the dancer was freely exposed. Possibly there is a reference to the event recorded in Gen. 32 : 1-3, Mahanaim meaning, "two hosts, or camps," from which some semi-religious custom may have grown up in Mahanaim, well known as the dance of that place. Many commentators believe that the Shulamite actually danced, and that the description following is a description of her charms, as actually

CHAPTER VII.

1 HOW beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine

1 HOW beautiful are thy feet in sandals, O prince's daughter!

The joints of thy thighs are like jewels, The work of the hands of a cunning workman.

2 Thy navel is like a round goblet, Wherein no mingled wine is wanting: Thy belly is like an heap of wheat Set about with lilies.

3 Thy two breasts are like two fawns That are twins of a roe.

4 Thy neck is like the tower of ivory; Thine eyes as the pools in Heshbon, by the gate of Bathrabbim;

Thy nose is like the tower of Lebanon Which looketh toward Damascus.

5 Thine head upon thee is like Carmel, And the hair of thine head like purple; The king is held captive in the tresses thereof.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, And thy breasts to clusters of grapes.

8 I said, I will climb up into the palm tree, I will take hold of the branches thereof: Let thy breasts be as clusters of the vine, And the smell of thy breath like apples;

9 And thy mouth like the best wine,

displayed. With more refinement Griffis says: "The courtiers of Solomon, looking upon this living tableau of maidenly loveliness, declare that the young girl's airy, fairy motions remind them of Jacob's celestial visitants. The sight of her is that of angelic beauty and heavenly winsomeness, recalling the ascending and descending of the angels upon the ladder or stairs from earth to heaven." But the description that follows, which evidently is that of a person in the dance, whether the Shulamite danced or not, hardly accords with angelic comparisons. Better is it simply to understand that there was some dance connected with the place Mahanaim, as often with particular localities. Elisha was born at a place called "the meadow of dancing" (1 Kings 19 : 16), and Shiloh had a festival with dancing (Judg. 21 : 21). The mention of Ahinadab suggested Mahanaim and its dance. Eagerly the women urge Shulamith thus to display her charms. But it is inconceivable that the modest maiden did so. The description of her charms that follows is in the hope of inciting her to display them for their entertainment and in order that the king may be wrought up to the highest pitch of desire, and the tender Shulamith, whom the women hate as so superior to themselves, be subdued and degraded from her pinnacle of virtue, and brought to their own level.

As upon the dance, etc. The speech of the women, in answer to Shulamith's question.

Chap. 7. 1. Thy feet in sandals. Always in dancing the feet were bare. There is a keen mockery in the words, the brown feet of the

maiden, little like those of a prince's daughter, being beautiful only when half hidden in sandals! The king, like any other daft lover, hears the praise and misses the scorn. 2. Navel. The word thus translated occurs in this form, an active participle, only in this place. Wherever it is used for navel it is in another form. Daland reads, "Thy turnings are circular movements," and Griffis, "Thy round dances are perfect circles," the word translated "goblet" in A. V. and R. V., meaning properly a trough for washing by treading with the feet, and so any round vessel. But this would make a break in the poetic description of bodily beauty, the only exception of the whole passage. We may translate as follows: "Thy curves are like a perfect cup, wherein no mingled wine is wanting"; that is, a cup filled with rosy mixture, the whole signifying the rosy roundness of the youthful figure. 4. Pools in Heshbon, etc. Heshbon, formerly belonging to the Amorites, was a city of Solomon's kingdom, situated about five hours to the east of the northern end of the Dead Sea. Outside its gate still remain the ruins of a large reservoir, doubtless famous in its time. The gate Bath-rabbim means the gate of the daughter of multitudes, that is, of the populous city. 5. The king is held captive. With these words the women excite the king to the utmost. He interrupts their speech (ver. 6), and declares his purpose to take possession of this beautiful "palm tree." As he approaches her, saying, 9. Thy mouth like the best wine, ruddy, fragrant, satisfying, intoxicating, Shulamith glides quickly from him, and interrupts.

for my beloved, that goeth *down* sweetly, causing the lips of those that are asleep to speak.

10 *I am my beloved's, and his desire is toward me.*

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth; there will I give thee my loves.

13 The mandrakes give a smell, and at our gates are all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

That goeth down smoothly for my beloved,
Gliding through the lips of those that are asleep.

10 I am my beloved's,

And his desire is toward me.

11 Come, my beloved, let us go forth into the field;
Let us lodge in the villages.

12 Let us get up early to the vineyards;
Let us see whether the vine hath budded, *and*
its blossom be open,

And the pomegranates be in flower:
There will I give thee my love.

13 The mandrakes give forth fragrance,
And at our doors are all manner of precious
fruits, new and old,
Which I have laid up for thee, O my beloved.

CHAPTER VIII.

1 O THAT thou wert as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand *should be* under my head, and his right hand *should embrace* me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake *my* love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned.

8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a pal-

1 OH that thou wert as my brother,

That sucked the breasts of my mother!

When I should find thee without, I would kiss thee;

Yea, and none would despise me.

2 I would lead thee, *and* bring thee into my mother's house,

Who would instruct me;

I would cause thee to drink of spiced wine,
Of the juice of my pomegranate.

3 His left hand *should be* under my head,
And his right hand *should embrace* me.

4 I adjure you, O daughters of Jerusalem,
That ye stir not up, nor awaken love,
Until it please.

5 Who is this that cometh up from the wilderness,
Leaning upon her beloved?

Under the apple tree I awakened thee:
There thy mother was in travail with thee,
There was she in travail that brought thee forth.

6 Set me as a seal upon thine heart, as a seal upon thine arm:

For love is strong as death;

Jealousy is cruel as the grave:

The flashes thereof are flashes of fire,

A very flame of the Lord.

7 Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
He would utterly be condemned.

8 We have a little sister,
And she hath no breasts:

What shall we do for our sister

In the day when she shall be spoken for?

9 If she be a wall,
We will build upon her a turret of silver:

For my beloved. All the satisfaction was for her lover, to whom she would yet be modestly true. **Gliding**, etc. Delitzsch translates: "Which makes the lips of sleepers move," as in delightful dreams. **10. I am my beloved's.** Thus she finally dismisses the appeals of the king and in the following lines once more turns in tender appeal to her absent lover.

Chap. 8. 1. As my brother. If he were her own brother her caresses, that she longs to bestow, would not be considered immodest. **4. I adjure you.** The final repetition of the refrain, expressing the lesson of the poem. Love must be natural and true, the holiest of human emotions.

SIXTH DAY, 8 : 5-14. 5. Who is this, etc. The king has left her, and she imagines herself set free, returned by the king's command to her home, and met by her lover outside of the village. To the end of ver. 7 the words are an amplification of the refrain, ver. 6 and 7 being an especially beautiful tribute to the strength and value of an undying affection. **8. We have a little sister.** Apparently Shulamith breaks out into a snatch of folk song, which celebrates the feeling of brothers with respect to the disposition in marriage of their sister, 'as yet a mere girl, of unmarriedable age. **9. If she be a wall, etc.** If she shows herself modest and repelling all advances,

ace of silver : and if she be a door, we will inclose her with boards of cedar.

10 *I am a wall, and my breasts like towers : then was I in his eyes as one that found favour.*

11 Solomon had a vineyard at Baalhamon ; he let out the vineyard unto keepers ; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me : thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice : cause me to hear *it*.

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

And if she be a door,

We will enclose her with boards of cedar.

10 I am a wall, and my breasts like the towers *thereof* :

Then was I in his eyes as one that found peace.

11 Solomon had a vineyard at Baalhamon ;

He let out the vineyard unto keepers ;

Every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, *is* before me ;

Thou, O Solomon, shalt have the thousand,

And those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens,

The companions hearken for thy voice :

Cause me to hear *it*.

14 Make haste, my beloved,

And be thou like to a roe or to a young hart

Upon the mountains of spices.

protecting herself from rude approach, then they would add to her defenses the honor and adornments of their brotherly care and affection. **If she be a door**, easily admitting those who seek her, immodest and yielding, then they will build cedar boards around her, to imprison and keep her pure by force. **10. I am a wall.** She has grown to a splendid maturity and been put to the severest test. And she proudly declares herself like the wall, unyielding, unbroken. Her maidenly charms stand untouched by any assault, and proud in the consciousness of virtue, though she had been tempted with the greatest offers that even a king could make. **In his eyes as one that found peace.** Perhaps in the eyes of her lover, who could find no fault in her (*Esther 2 : 17*) ; more likely, in the eyes of Solomon, who was at last overcome by her splendid virtue, and had relinquished her,

bestowing upon her thus a rarer gift than a participation in his throne, and giving to himself the unwonted sensation of self-control and reverence for such noble womanhood.

11. A vineyard at Baalhamon. A place near Dothan and not far from Shulem. Solomon gave his vineyard over to keepers, taking from them a rental ; but the maiden has kept her vineyard, her person and love, in her own possession, tempted by no offers of gain.

13. Thou that dwellest in the gardens. Her lover, upon whom she calls in delighted anticipation, knowing that although she yet lingers in the palace she shall soon see him, and hear his voice to which others, more happy than she, already listen. **14. Upon the mountains of spices.** No longer the mountains of Bethel, or separation, difficulty, but mountains of secluded and unalloyed delights.

THE BOOK OF THE PROPHET JEREMIAH

BY

PROF. CHARLES RUFUS BROWN, D. D.

The Newton Theological Institution

TO
My Wife
IN MEMORY OF THE DAYS IN
WHICH WE TOILED TOGETHER

Copyright 1907 by the
AMERICAN BAPTIST PUBLICATION SOCIETY

Published May, 1907

From the Society's own Press

INTRODUCTION

I. THE HISTORICAL BACKGROUND OF JEREMIAH'S MINISTRY.

THE general situation in Western Asia has changed since Isaiah lived and preached, and soon after Jeremiah's call Babylonia took the place of Assyria as the great world-empire. Among the nations whose general history is important and interesting from the point of view of Jeremiah and his times three stand out in boldest relief: Egypt, Babylonia, and Assyria; and the mutual relations of these three we must hold in mind. Babylonia we must call the oldest country, Egypt next, and Assyria the youngest. The two great world-powers in ancient times were Babylonia and Egypt, and the rule of Assyria for seven centuries, powerful as it was, and terrible as were her rulers, was hardly more than an episode from the point of view of all the centuries. During the Babylonian-Egyptian wars, at the time when Egypt had reached the height of her glory, say 1500 B. C., Assyria was colonized from Babylonia and about 1300 B. C. won its independence and captured Babylon itself. In or about 606 Nineveh, the Assyrian capital, was captured by the hordes of the Manda, the Scythian allies of the Babylonians, and the empire fell never to rise again.

As far back as we can trace the history there was intermittent war between the East and the West, between Egypt and Babylonia up to 1300 and after 600, between Egypt and Assyria in the seven intervening centuries. In Egypt civil wars were frequent and struggle was constant with Ethiopia and with the maritime countries of the Mediterranean, but in the intervals the arms of Egypt were pushed into the far East with varying fortunes until the fall of the empire before the Persians in 525 B. C.

The nations of Palestine and its vicinity, lying as they did in the thoroughfare between the two great powers, were sure to be engaged on the one side or the other; and hence it was that different political parties arose more than once in Israel and Judah, urging an alliance with the one country or the other. The Northern kingdom fell before the Assyrian arms a century before Jeremiah's ministry, but during his life Judah was often involved in war and subjected to conquest; and beginning with the storm that broke upon the country soon after the accession of King Jehoiakim, the political atmosphere was continually charged with one danger or another. It will be seen in the sequel that Jeremiah took an active part in politics, as good ministers frequently do, and that he was in fact, so far as we know, the truest patriot and most keen-sighted statesman of his age.

The following chronological tables, covering the time from the call of Jeremiah to the Roman conquest of Syria and Egypt, may aid students seeking to obtain and retain dates for the various portions of Jeremiah. Here the author, contrary to his method of procedure in general (see especially a later section, VI.), has thought it better to adopt dates from other writers of good standing. *E. g.*, the

dates assigned to pieces of Israelitish literature in the second column have been copied from Kautzsch's *The Literature of the Old Testament*, with any such changes of a year or so in the dates as are needed to bring them into consistency with the chronology adopted in the first column. The dates of the Jewish high priests between 520 and 195 B. C. are only approximately correct and several other dates are inexact, notably in the Egyptian column. In the following table c, a, and b stand for about, after, and before respectively.

| JUDAH AND THE JEWS. | ISRAELITISH LITER- ATURE EXCLUSIVE OF JEREMIAH. | BABYLONIA. | EGYPT. |
|---|--|--|--|
| Years B. C. | Years B. C. | Years B. C. | Years B. C. |
| 638-608. <i>Josiah</i> . | c. 630. <i>Zephaniah 1</i> . | | 663-611. <i>Psamtik I</i> . |
| 626. The Scythians near Palestine. | | | |
| 626. The call of Jere- miah. | b. 621. Deuteronomy in an early form. | 625-604. <i>Nabopolas- sar</i> . | 625. Independent of Assyria. |
| 621. The Great Ref- ormation. | | | 610-595. <i>Neco II</i> . |
| 608. Josiah's Defeat and Death. | c. 615. <i>Habakkuk</i> , <i>Zeph. 2: 1 to 3: 13</i> . | | |
| 608. <i>Jehoahaz</i> . | | 606. Destruction of Nineveh. | 608. Jehoahaz of Ju- dah taken Captive. |
| 607-597. <i>Jehoiakim</i> . | | 604. Victory over Egypt at Car- chemish. | 604. Defeat at Car- chemish. |
| | | 603-562. <i>Nebuchad- rezzar III</i> . | |
| 601. Submission to Nebuchadrezzar. | c. 600. Deut. redac- tion of books of Kings. | | |
| 598. The King's Re- bellion. | | | |
| 597. <i>Jehoiachin</i> . | | | |
| 597. Deportation of King and First Captives to Baby- lon. | | | |
| 596-586. <i>Zedekiah</i> . | | | 594-589. <i>Psamtik II</i> . |
| 593. Ambassadors Received from Surrounding Coun- tries. | | | |
| 592-570. <i>Ezekiel</i> among the Cap- tives. | 592-570. <i>Ezekiel's</i> Prophecies. | | 588-570. <i>Pharaoh</i> <i>Hophra</i> . |
| 586. Fall of Jerusa- lem and Second Deportation to Babylon. | | 582-569. Siege of Tyre. | 587. Relief army un- able to support <i>Zedekiah</i> . |
| 581. Third Deport- ation; Departure of Mizpah Colony to Egypt. | 570-500. <i>Lamenta- tions</i> . | 568. Invasion of Egypt. | 569-526. <i>Amasis II</i> . |
| | c. 560. Deut. 32; Deut. completed and ad- ded to the earlier | 561-560. <i>Evil-Mero- dach</i> . | |
| | | 559-556. <i>Nerighissar</i> . | |

- history now contained in the Pentateuch and Joshua. Deut. redaction of Judges, Samuel, and Kings. Nucleus of Lev. 17-26.
- 538-330. *Persian Rule in the East.*
536. Return to Palestine under Zerubabel and Joshua.
- 520-500. *Joshua*, High Priest.
- 520-516. Temple Rebuilt.
- 500-463. *Joiakim*, High Priest.
- 463-430. *Eliashib*, High Priest.
- 458 (or 398). *Ezra* the Scribe.
- 445, 432. Visits by *Nehemiah*.
- 444 (or 398). Introduction of the Written Priestly Law.
- 430-400. *Joiada*, High Priest.
556. *Labashi-Marduk.*
- 555-538. *Nabonidus.*
- PERSIA.
- 558-530. *Cyrus II.*, of Elam.
549. Conquest of Media.
548. Amalgamation with Persia.
538. Conquest of Babylon.
- 529-522. *Cambyzes II.*
525. *Psamtik III.* End of twenty-sixth Dynasty.
- 525-332. *Persian Rule in Egypt.*
- 525-411. Twenty-seventh (Persian) Dynasty.
522. *Pseudo-Bardes*, or *Smerdis* (Gomates).
- 521-486. *Darius I.*, *Hystaspis.*
520. *Haggai.*
- 520-518. *Zech.* 1-8.
- c. 500. Priests' Code of Law now found in Pentateuch and Joshua.
- a. 500. Is. 56-66.
- b. 458. *Malachi.*
458. Aramaic Source of *Ezra* 4-6.
- a. 458. *Ruth.*
- 485-465. *Zerxes I.*
- 465-464. *Artabanus.*
- 463-425. *Artaxerxes I.*, *Longimanus.*
425. *Zerxes II.*
- 425, 424. *Sogdianos.*
- 423-405. *Darius II.*, *Nothus.*
- 410-405. Twenty-eighth (Saite) Dynasty.

400. Samaritan Temple Built on Gerizim.
- 400-350. *Johanan*, High Priest.
- 350-333. *Jaddua*, High Priest.
344. Temple Polluted and Jews Enslaved by Persians.
332. Destruction of Tyre by *Alexander* and submission of Palestine.
331. Settlement of Jews at Alexandria.
- 330-323. *Rule of Alexander the Great*.
- 323-276. Wars of the Diadochi.
- 323-320, 314-301, Judæa ruled for the most part by Antigonous.
- 320-314, 301-294, 280-202, Palestine an Egyptian Province.
- 294-280, 202-167, Palestine under the Seleucids.
- 264-248, 224-198, Sharp Contests between Syria and Egypt.
- 321-301. *Onias I.*, High Priest.
- 300-285. *Simon I.*, High Priest.
- 284-265. *Eleazar*, High Priest.
- 264-240. *Manasseh*, High Priest.
- 239-225. *Onias II.*, High Priest.
- 224-195. *Simon II.*, *The Just*, High Priest.
- c. 400. Completion of Pentateuch and formation of Gen. 1 to 2 Kings 25.
- c. 350. Completion of Proverbs; Joel; Jonah.
- c. 340. Collection of Ps. 42-89; Job.
- c. 332. The Song of Songs; Isa. 24-27; Additions to the older Prophets.
- c. 311. Psalms of the Greek period.
- c. 300. Ezra-Nehemiah; Chronicles; Zech. 9-14.
- c. 250. Ecclesiastes, Alexandrian trans. of Pentateuch, the beginning of LXX.
- 404-359. *Artaxerxes II.*, *Mnemon*. Judæans comparatively undisturbed.
- 358-338. *Artaxerxes III.*, *Ochus*.
344. Sidon Destroyed.
- 337-336. *Arses*.
- 335-330. *Darius III.*, *Codomannus*.
333. 331. Victories of Alexander.
332. Conquest by Alexander.
- 323-285. *Ptolemy I.*, *Lagi*, *Soter*.
320. Syria and Palestine taken.
- 284-247. *Ptolemy II.*, *Philadelphus*.
- 280-261. *Antiochus I.*, *Soter*.
- 260-246. *Antiochus II.*, *Theos*.
- 245-226. *Seleucus II.*, *Callinicus*.
- 225-224. *Seleucus III.*, *Keraunos*.
- 223-187. *Antiochus III.*, *The Great*.
- 404-382. Twenty-ninth (Mendessian) Dynasty.
- 381-343. Thirtieth (Sebennite) Dynasty.
- 342-332. Thirty-first (Persian) Dynasty.
- SYRIA.
- 312-281. *Seleucus I.*, *Nicator*.
- 246-222. *Ptolemy III.*, *Euergetes*.
- 221-205. *Ptolemy IV.*, *Philopator*.

- 194-175. *Onias III.*, High Priest.
- c. 180. General acceptance of the Hist. and Prop. Books and of a Psalm Book.
176. Heliodorus attempts plunder of the Temple for the Syrians.
- 174-171. *Jason*, High Priest.
- 170-162. *Menelaus*, High Priest.
170. Jerusalem Plundered by Syria.
168. Daily Sacrifice suspended by Antiochus.
167. Hasmonean Uprising.
166. Victory of Judas Maccabeus over Syria.
165. Temple Rededicated.
- 161-159. *Alcimus*, High Priest.
161. Death of Judas.
- 153-143. *Jonathan Apphus*, High Priest and Prince.
- 142-136. *Simon*, Hereditary High Priest and Governor.
141. Citadel and Syrian Garrison Captured; Beginning of Hasmonean Dynasty.
- c. 180. The Wisdom of Jesus Sirach.
190. Defeated by the Romans.
- 186-175. *Seleucus IV.*, *Philopator*.
- 204-182. *Ptolemy V.*, *Epiphanes*.
198. Final loss of Palestine.
182. *Ptolemy VI.*, *Eupator*.
- 181-146. *Ptolemy VII.*, *Philomator*.
- 174-164. *Antiochus IV.*, *Epiphanes*.
174. Attempt to Hellenize.
170. Victory in Egypt.
- 163-162. *Antiochus V.*, *Eupator*.
- 161-150. *Demetrius I.*, *Soter*.
- 152-146. *Alexander Balas*.
- 145-138. *Demetrius II.*, *Nicator*.
- 145-138. *Antiochus VI.*, and *Trypho*, Rival Kings.
142. Independence of Judæa acknowledged.
146. *Ptolemy VIII.*, *Eupator II.*, New *Philopator*.
- 145-117. *Ptolemy IX.*, *Euergetes II.*, *Physcon*.
- a. 150. Esther; the Five Books of Jason on the Maccabean Wars. This the source of 2 Maccabees.
142. Collection of Ps. 90-150 and close of Psalter.
- c. 138. Judith.

- 135-105. *John Hyrcanus*, High Priest.
 134. Walls of Jerusalem Razed by Antiochus VII.
 130. First use of term "The Law and the Prophets."
 130. Samaritan Temple Destroyed.
 129. Conquest of Edom.
108. Destruction of Samaria.
 105, 104. *Aristobulus I.*, High Priest and King.
 103-78. *Alexander Jannæus*, High Priest and King.
 97. Capture of Gaza.
94. Conquest of Moab and Ammon.
82. Triumphs of Alexander Celebrated in Jerusalem.
 77-69. *Alexandra*, Queen.
 77-69. *Hyrcanus II.*, High Priest and King.
 68-63. *Aristobulus II.*, High Priest and King.
 63. Jerusalem taken by Pompey; Judæa a Roman Province.
- c. 130. Proverbs of Jesus Sirach trans. into Greek.
- c. 90. 1 Maccabees.
- a. 50. The Wisdom of Solomon.
- 137-128. *Antiochus VII.*, *Sidetes*, *Euergetes*.
- 127-125. *Demetrius II.*
 125. *Seleucus V.*
 124-96. *Antiochus VIII.*, *Grypos*.
 113-95. *Antiochus IX.*, *Kyzicenos*.
- 96-95. *Seleucus VI.*, *Epiphanes*, *Nicator*, son of *Ant. VIII.*
 95. *Antiochus X.*, *Eusebes*, son of *Ant. IX.*
 94-83. Contests for the throne among *Sel. VI.*, *Ant. XI.*, *Philip*, *Dem. III.*, and *Ant. XII.*, sons of *Ant. VIII.*
 82-69. *Tigranes* of Armenia rules Syria.
- 68-65. *Antiochus XIII.*, *Asiaticus*.
 65. Syria a Roman Province.
- 116-106, 88-81. *Ptolemy X.*, *Soter II.*, *Lathyrus*.
 105-89. *Ptolemy XI.*, *Alexander I.*, *Philomator*.
- 81-80. *Ptolemy XII.*, *Alexander II.*
 79-51. *Ptolemy XIII.*, *Philopator*, *Philadelphus*, New *Dionysos Auletes*.
- 50-47. *Cleopatra VII.* and *Ptolemy XIV.*
 46-45. *Cleopatra VII.* and *Ptolemy XV.*
 44-30. *Cleopatra VII.* and *Ptolemy XVI.*, *Cæsarion*.
 30. Egypt a Roman Province.

In outlining the ministry of Jeremiah we shall have to do with the period between 626 B. C., about twenty years before the fall of Nineveh, and 575 (?) B. C. Since Assurbanipal of Assyria, the Sardanapalus of the Greeks, lived, however, only till 626 B. C., and the Assyrian empire was in a state of decay from the time of his death, we may say that the thirteenth year of Josiah (626 B. C.), the year when Jeremiah was called, was synchronous with the downfall of Assyria and the rise of the second Babylonian empire.

It is claimed with some degree of plausibility that the immediate occasion of Jeremiah's call was the Scythian invasion of Western Asia, which probably took place during this decade, and occasioned great commotion to the coast lands, and even to Egypt.

There are other historical epochs that are certain. In 608 B. C., Neco II., son of Psamtik I., or Psammetichus I., of the twenty-sixth dynasty, on his way to the Euphrates for conquest of Assyrian dependencies, was met at Megiddo by Josiah of Judah and the latter was slain, the Egyptian king pushing on to Carchemish, on the Euphrates. At this time Assyria had practically fallen, as we have seen, and Babylonia was not yet established on a firm basis; but the Egyptians seem never to have possessed the power to maintain their acquisitions, and a few years afterward, in 604 B. C., after Nineveh had fallen, the Babylonian king, Nabopolassar, sent his son Nebuchadrezzar against the Egyptians. At Carchemish the latter were routed and the Egyptian rule in the East was finally broken. In 601 B. C. Jehoiakim himself submitted to Nebuchadrezzar, and in 597 B. C., after the latter had crushed a rebellion instigated by him, a deportation of the inhabitants to Babylon took place. In 589 B. C. Neco's grandson, *Uahabra*, the Pharaoh Hophra of Scripture, came to the throne of Egypt, and upon his accession there was a confederation of Judah and the surrounding countries against the king of Babylon, but the Egyptians were probably defeated. They withdrew at least, and the war was brought to a close by the capture of Jerusalem in 586 B. C., Zedekiah and nearly a thousand of his people being carried off to Babylon. Of the colony that remained many settled in Egypt after unfortunate experiences in Palestine (see II.) and nearly seven hundred and fifty were carried to Babylon (52 : 30).

II. THE LIFE AND ACTIVITY OF JEREMIAH.

The life of Jeremiah divides itself into four periods : (1) His youth and earlier activity (the latter from the thirteenth year of Josiah [626 B. C.] to the deposition of Jehoahaz) 647 to 608 B. C. (2) His activity in the reigns of Jehoiakim and Jehoiachin, 607 to 597 B. C. (3) His work in Zedekiah's time to the fall of Jerusalem, 596 to 586 B. C. (4) His life subsequent to the deportation by Nebuchadrezzar, 585 to 575 (?) B. C.

1. The first period, 647 to 608 B. C. Very little is positively known about the youth of Jeremiah. He was the son of Hilkiah (1 : 1), who belonged to a priestly family in regular descent from Ithamar (1 Kings 2 : 26 ; 1 Chron. 24 : 3, 6), the son of Aaron, and therefore Anathoth, three miles north-northeast of Jerusalem was his home (cf. Josh. 21 : 18). The date of his birth is approximately 647 B. C. (1 : 2, 6 ; 2 Chron. 34 : 1), the birth year of good King Josiah. Enough is told us about the friendships and relationships of his life to give us an idea of what must

have been the associations of his early days. He seems to have been a nephew of Huldah (32 : 7 ; 2 Kings 22 : 14), the principal prophetic guide of this period, and on intimate terms with the family of Shaphan (26 : 24), known as the associate of Hilkiyah the high priest (2 Chron. 34 : 20), in the promulgation of the law book found in the temple five years after the call of Jeremiah to the prophetic office. It is probable also that two of his intimate friends (36 : 4 ; 51 : 59) belonged to the higher circles in Jerusalem. Before his call he must have known of the outrageous conduct of Manasseh and Amon and of its influence on the people, of the work of his predecessors, Micah and Isaiah, and of the earlier opposition of Josiah to the evil practices of his realm. Indeed, one can hardly fail to imagine that he was well acquainted with the young king and a younger member of the circle of his advisers through whose counsel Josiah began the reformation culminating in 621 B. C. It must, of course, not be forgotten that Zephaniah, Uriah, and Habakkuk were his contemporaries.

Immediately after his call he seeks to make it plain to his countrymen that Judah is a backsliding country and that its only safety lies in relinquishing its idolatrous practices and in renouncing all political alliances (2 : 1 to 4 : 2). In chs. 4-6 especially, the prophet gives us an insight into what he means by the power from the north. Putting his words with the description which Herodotus gives us of a Scythian invasion of Assyria, Babylonia, and Palestine at about this time (Her. 1 : 103-106 ; 4 : 1), we cannot doubt that he alludes primarily to this fierce people. The prophecies were put in writing years afterward, in the fourth year of Jehoiakim, and doubtless features were introduced which apply more especially to later invasions by the Chaldeans, who were then in the ascendancy, but at the time of his call doom seemed impending from the Scythians. Whatever influence this preaching and that of Zephaniah, who prophesied in Jerusalem about this time, may have had on the people, was short lived, and it is as good as certain that the invasion of the Scythians served but as a temporary check to the abounding evil in Judah.

The next influence for the reform movement was the book of Deuteronomy, or at least chs. 5-26 of that book. It was brought to light in 621 B. C. (2 Kings 22 : 3, 8), and under the influence of its teaching the whole idolatrous system of the Southern kingdom was overthrown (2 Kings 23 : 1-25). The part that Jeremiah had in effecting this reform was to proclaim the teaching of Deuteronomy to the men of Judah and to the inhabitants of Jerusalem (cf. 11 : 1-5). Of life in Judah and of the activity of Jeremiah for the next thirteen years, until the fatal campaign of Josiah against Egypt, we know nothing. We are left to infer that it was a time of peace in which men maintained at least a formal devotion to the law of God. Doubtless great moral teachers and wise men flourished, as they usually did in periods free from outward disturbances (cf. the time of Solomon). Whether Jeremiah contented himself with proclaiming the teaching of Deuteronomy, or whether his discourses during the years 621-608 B. C. remain in a form worked over to suit subsequent exigencies, we do not know. From one point of view it seems strange that a man of whom we can know so much from an inspection of his prophecies so eludes our search during thirteen of the best years of his life, but Hebrew prophets were not eager to perpetuate the record of their own activity and,

since Jeremiah's book is a history of the judgment of God against iniquity, it might perhaps be expected that he would preserve in it nothing of that period of calm when woe was temporarily withheld from apostate Judah.

About 608 B. C. Josiah died, slain in battle by Pharaoh Neco on his way to the Euphrates (2 Kings 23 : 29), and Jeremiah lamented for Josiah (2 Chron. 35 : 25). The people made Jehoahaz (2 Kings 23 : 30), or Shallum (1 Chron. 3 : 15 ; Jer. 22 : 11), the second son of Josiah, king in his stead, but Neco, on his return from the Euphrates three months later, deposed him and set his older brother, Jehoiakim, upon his throne (2 Kings 23 : 33, 34). Have we a right to judge from the gentleness of Jeremiah's lament, recorded in Jer. 22 : 10-12, that Jehoahaz was deposed because he followed Jeremiah's policy in opposition to the Egyptian party in Jerusalem? (2 : 18, 36.)

2. We pass to the next period of Jeremiah's life, during which Jehoiakim and his son Jehoiachin reigned in Jerusalem. The death of Josiah, a man obedient to the law of God, has produced a profound change of attitude in the capital of the nation. It would seem to the people as a whole that Josiah could not have been righteous because he was brought to such an ignominious end (cf. Prov. 1-9). Some may have thought that the catastrophe had come because the legal code had not been carried out strictly enough (7 : 4). Perhaps Jeremiah had not learned before this the profound lesson taught in the pathetic history of Josiah, no less than in the tragic story of Job, that good men must serve God for naught. At any rate from this time, although there are many verbal parallels with Deuteronomy in Jeremiah, the prophet himself makes some important advances from it (8 : 8 ; 22 : 16 ; 31 : 31). As for the people, they resumed the old religious practices (2 Kings 23 : 32, 37 ; 24 : 9, 19 ; Hab. 1 : 4), and they were most contemptuous in their attitude toward Jeremiah and treacherously sought his life (11 : 18-23).

The chief powers at court were naturally inclined to adopt an Egyptian policy, since Jehoiakim himself was an Egyptian vassal. About this time Jeremiah felt compelled to head a Chaldean party, since he knew that Nebuchadrezzar was the servant of Jehovah to execute his wrath upon the people and to cure the nation (25 : 9-14 ; 36 : 29), and this course occasioned an enmity which became continually more bitter until the final overthrow of Judah. Compare the opposition experienced later from Pashhur (20 : 1), Hananiah (28 : 1), and Irijah (37 : 13).

Soon after the accession of Jehoiakim, after the prophet's escape from Anathoth (see 11 : 9 to 12 : 6), his life was subjected to yet severer persecution at Jerusalem. On the occasion of a certain feast or fast Jeremiah stood in the temple at the entrance to the court and proclaimed the discourse elaborated in chs. 7-9 (cf. ch. 26). Imagine this timid, shrinking man telling an assembly of his countrymen that, unless they amend their ways, the sacred temple shall become as waste as the old Shiloh temple, and we may perhaps imagine the storm which immediately arose against Jeremiah, and which is recorded in ch. 26. One of his party loses his life and he is saved only on account of an interference on the part of the rulers of the city. In 10 : 17-25 is given the conclusion to the temple discourse. Jehoiakim appears to be the powerful and implacable leader in this career of false worship, oppression, and bloodshed, and to have followed his wickedness even to the end. The evil condition of the people is portrayed in chs. 13-

17 ; woe is pronounced upon the king in words found in ch. 22, in its present form a later passage.

In or about 604 B. C. Neco was beaten at Carchemish by Nebuchadrezzar, the Assyrian power having already been broken. The dangerous Babylonian power is well described by Habakkuk, who lived in Jerusalem not long before this time, and, in view of the same power, Jeremiah uttered the foreign prophecies of ch. 25, expanded by later writers into chs. 46-51. The antagonism between Jehoiakim and Jeremiah was uncompromising in this year 604. Jeremiah dictates to Baruch, his friend and chronicler to the end, the substance of his predictions against Israel and Judah and all the nations from the days of Josiah, and the latter reads it to the people who flock into the temple to attend a fast in the next year. Requested by the princes to read it to them, Baruch complies, whereupon they take the roll to the king. Jehoiakim burns the roll and in fierce anger seeks to destroy Jeremiah and his disciple, but fails to find them. For these facts see ch. 36.

In the year 601 B. C., the army of Nebuchadrezzar being free from service in other directions, approached the city of Jerusalem. Jeremiah seizes the opportunity to proclaim the impending calamity and expresses a desire for the execution of the divine vengeance. As a return for his plain speaking he was arrested and temporarily imprisoned (see chs. 18 to 20). Jehoiakim was compelled to profess allegiance to the king of Babylon, but in 598 B. C. he broke his oath (2 Kings 24 : 1). Not only Chaldeans but the neighbors of the Jews began making raids at once (2 Kings 24 : 2 ; cf. Jer. 12 : 7-17). In these troublous times some of the Rechabites, an ascetic tribe living in friendly intercourse with the Israelites, were observed by Jeremiah in the city and he pronounced the blessing recorded in ch. 35. Jehoiakim died in the year 597 B. C. and was succeeded by his son Jehoiachin, who with his mother surrendered to the mighty Chaldean and were taken to Babylon after a reign of only three months (see 22 : 20-30). Nebuchadrezzar took with Jehoiachin, the best treasures of temple and palace and several thousand of the very best of the people of the land (2 Kings 24 : 12-16 ; Jer. 27 : 16, 18-22 ; 28 : 3-6 ; Ezek. 19 : 9). Among the latter was the prophet Ezekiel, who began to prophesy at Babylon in the reign of the next king of Judah, Zedekiah. For Jeremiah's view of the Judah that remained see ch. 24 of his prophecies, where, under the figure of good and bad figs, he portrays the ruinous condition of the Israelites living in Judah and in Egypt.

3. The third period of Jeremiah's life opens with the appointment by Nebuchadrezzar of Zedekiah, a third son of Josiah, as king of Judah (2 Kings 24 : 17). The latter sat on the throne until the chief city fell, in or about 586 B. C. (2 Kings 25 : 2). Although (as the servant of Nebuchadrezzar) naturally friendly to Jeremiah, he had not control enough over his subjects to stay the tide of persecution against that prophet, and the latter's experience during this reign is even more severe than it was under his pronounced enemy Jehoiakim. No wonder that the princes who still favored an Egyptian policy were hostile to Jeremiah for, from this time at least, the prophet is actively at the head of a Chaldean party in Jerusalem (27 : 12, etc.). Soon after the first deportation of Judah, perhaps in 595, Jeremiah sent the consolatory letter contained in ch. 29, which resulted in a return missive from a false prophet living in Babylon, denouncing Jeremiah to

the priests as a madman, and advising active opposition to him. Jeremiah's woe upon the prophets living in Jerusalem is given in 23 : 9-40.

That discontent should be the prevailing feeling in Jerusalem was, perhaps, natural, and this feeling seems to have been fanned into a flame by the arrival of ambassadors from the surrounding nations who had the same grievance against Chaldea. In the fourth year of Zedekiah, 593 B. C. (27 : 1 ; 28 : 1), Jeremiah is entrusted with a symbolic message to these ambassadors, revealing to them the victory to be accomplished by Nebuchadnezzar, and in the same year Hananiah, who attempts to contradict Jeremiah's prediction through the same symbol, is rebuked by the prophet, who foretells his death, which occurred two months after (28 : 17). This may have awakened new fears in Zedekiah. At any rate he seems to have paid a visit to the Chaldean king, doubtless to assure him of his loyalty (51 : 59). Seraiah, of whom we have already heard, accompanied the king, and to him, according to the latest editor of Jeremiah, the woe against Babylon, now contained in chs. 50 and 51, was committed with instructions to read the same in Babylon and then to cast the prophecy into the Euphrates (51 : 59-64). Much light is thrown upon the condition of the exiles in Babylon at this time by the prophet Ezekiel, who began his work there in 592, one year after Zedekiah's visit.

Five years after the visit of Zedekiah some hope of deliverance began to be entertained in Jerusalem, owing to the rule of a powerful Pharaoh, Hophra (44 : 30), over Egypt, who promised aid to Judah, Tyre, and Ammon in their coalition against Babylon (Ezek. 17 : 15). Upon the arrival of Nebuchadnezzar before the walls of the city, all slaves were set at liberty ; but so soon as temporary relief came, owing to the departure of the Chaldean king to meet the Egyptian army (37 : 5), the inhabitants supposed that the prophecy of Jeremiah had failed of accomplishment, and that the siege would not be renewed ; whereupon, in spite of the protest of Jeremiah, the freedmen were made slaves again, and Jeremiah was arrested at the city gate on the charge of treason, and placed in an unhealthful prison. Soon afterward Nebuchadnezzar appeared again before the city, whereupon Zedekiah sought a private interview with Jeremiah, and afterward had him removed from the dungeon to the court of the guard. For the history of these events, see chs. 21, 34, and 37, and for Jeremiah's attitude toward Zedekiah, see the passage 21 : 11 to 23 : 8. There follows the matter contained in chs. 30, 31, 32, and 33, which predict the fall of Jerusalem and the return from captivity. Invited by Hanamel, his cousin, to purchase of him a field at Anathoth, Jeremiah does so in spite of the immediate prospect of captivity, and has the purchase papers executed with all the forms of law.

In accordance with his principles Jeremiah counseled surrender. But most of the princes of Judah had determined to resist, and Jeremiah was practically alone. His opponents were too cowardly to kill him, and so they cast him into a cistern, perhaps connected with the palace, where he sank in the mire (38 : 6). For the details of this, see ch. 38. An appeal was made to Zedekiah by the king's Ethiopian slave. With three others the latter is instructed to draw Jeremiah up, and when this is done he is placed in the court of the guard. Read the bright promise to Ebed-melech (39 : 15-18). When sent for by the king Jeremiah still advises a surrender, but Zedekiah seems to have preferred to see Jerusalem lying in ashes

than to meet the taunts of fellow-deserters (38 : 19). After a year and a half (39 : 1, 2), a breach was made in the northern wall and Jerusalem fell before the Chaldeans. This was about 586 B. C. By night Zedekiah and his men fled down the Kidron to the Jordan and then north to the plains of Jericho. There the army was dispersed ; the king was captured and taken to Riblah where, after seeing the execution of his sons and his nobles, he was deprived of sight and was carried in chains to Babylon (39 : 1-7). A month after the capture (cf. 39 and 52, especially 39 : 2 ; 52 : 6, 12), Nebuzaradan, the chief of Nebuchadrezzar's guard, ordered the houses of Jerusalem to be burned and the walls to be broken down. The valuables still remaining in the temple were collected and many of the best people were carried into captivity. Among the people taken from the city in 586 was Jeremiah (40 : 1), who was a member of the band until they came to Ramah (cf. 31 : 15), five miles north of the city. At this place Nebuzaradan gives him his option to go to Babylon or to remain with his countrymen (40 : 4, 5) who were left in Judah, and he chooses the latter course (40 : 6).

4. The old age of Jeremiah. Having been committed to Gedaliah, the subject-governor of Judah, and the son of his old friend (26 : 24), Jeremiah took up his abode at Mizpah. For four years, perhaps (cf. 41 : 1 with 2 Kings 25 : 8 and Jer. 52 : 30), all went well (40 : 12), and then the peaceful settlement at Mizpah was broken up by the rebellion of Ishmael, an Israelitish prince serving the king of the Ammonites. This man, after the cruelties narrated in ch. 41, was on his way to his master with the residue of the people, when Johanan, a kind of guerilla chief, overtook him at Gibeon and recaptured the Mizpah colony. Since Johanan and his warriors would not be likely to meet with favor from Nebuchadrezzar, inasmuch as they had suffered Ishmael to escape (41 : 18), they set out for the Egyptian frontier and went as far as near Bethlehem. Here they called a halt and asked the advice of Jeremiah. After considering the matter for ten days the prophet advises them to remain in Judah, and promises the protection of Jehovah if they would do so ; while he warned them of sword, famine, and pestilence if they went to Egypt. This advice was not followed, and he himself was taken with Baruch to Egypt. See the account of these events in Jer. 40-43. A striking promise to Baruch is found in ch. 45.

The remainder of the prophet's work is recorded in Jer. 43 : 8 to 44 : 30. His message was given him for the Jews who settled in the north of Egypt, and for those in the south (44 : 1), he himself being at Tahpanhes in the north. The people resorted to their old idolatries. Jeremiah predicts that Egypt shall fall before Nebuchadrezzar, and that all but a few of the Jewish people shall perish. And here the story must suddenly break off, for of Jeremiah's end we know nothing. History has not given the fitting sequel of such a life by recording a martyr's death. Tradition, however, says that he was stoned to death in Egypt by an unbelieving people (see Hieronymus *Adversus Jovinian*, II., 37, and other ancient fathers cited by von Orelli in his commentary, page 10), and we may well believe that he was led even to a physical slaughter (11 : 19), and became thus a fitting type of our suffering Saviour.

The traditions fixing the site of Jeremiah's grave, the one at Daphne and the other at Cairo, are probably both without foundation. The same may be said of

the rabbinical story of his return to Judæa (Rashi on Jer. 44 : 14), and of another one to the effect that Nebuchadrezzar took the prophet and Baruch with him to Babylon after his conquest of Egypt (*Seder Olam Rabba*, ch. 26). Older stories found in 2 Mac. 11 : 1-8 ; 15 : 12-16, are probably equally legendary, though they show the extraordinary regard in which the character of our prophet was held by his own people in the early times, during which the book was produced.

III. JEREMIAH'S PLACE IN OLD TESTAMENT THEOLOGY.

The most brilliant theological teacher at Jerusalem in the times before Christ was undoubtedly Isaiah. His hold of truth was strong, his presentation of it was uncompromising, his oratory was superb, and the variety and finish of his discourses, and the aptness of his illustrations, as well as the measured flow of his thought, were inimitable. While Jeremiah's style is less energetic and impressive than that of Isaiah, many of the latter's theological ideas are presented with power by Jeremiah, all the more strongly, perhaps, because in his day the abominations of the people were more intimately connected with legalized religious service. But Jeremiah advances beyond his predecessors in several respects. Isaiah had taught the inviolability of Zion, and the certainty of her triumph over all her foes. Jeremiah sees that the promises to a nation can be realized only if the nation is steadfast in the pursuit of righteousness, and that both promises and threats will be recalled by God, if a change in the religious attitude of a people renders the prophet's word to it inappropriate. To Isaiah the powerful Assyria was the instrument of Jehovah's wrath for the *chastisement* of Israel. To Jeremiah's prophetic vision the great enemy from the north appears as the *destroyer* of the holy city. Reflection over the necessity of Israel's fall and over his own precious relation to the God of Israel, led the prophet to transfer the divine protection from the *nation* as such, or a *pious remnant* of it, to the faithful *individual* soul ; and, since the man has no power in himself to know God, or to keep his holy law, God will impress a knowledge of his will upon the heart. In this way under the divine tuition Jeremiah has worked the suggestions of his predecessors and of his own experience into a consistent whole, presenting the essence of true religion as the attachment of individual souls to God, and the ideal human society as a company of God-fearing men. It is, of course, very plain that Jeremiah's idea involves the abolition of a separate order of prophetic men, and the designation of good people as *prophets*, as well as kings and priests unto God. We may without hesitation indorse the judgment of Professor Driver, who says of Jeremiah that, "By his conception of the New 'Covenant' (31 : 31-34), he surpasses in spirituality and profundity of insight every other prophet of the Old Testament."

IV. THE PERSONAL CHARACTERISTICS OF JEREMIAH.

The circumstances connected with Jeremiah's call, indicating a nature conscious of weakness and yet profoundly convinced of his Divine mission, furnish the key to his entire subsequent life, and especially to the apparent contradiction of qualities for which his life is noticeable. Jeremiah is preeminently the prophet of *judgment*. He was called upon to pronounce woe after woe against his countrymen, often in the most scathing terms ; he had constantly to expose the weakness of the

supports upon which the leaders depended, and this unwelcome duty had to be performed at the risk of being accused by his people of treachery and falsehood, though he was a man truly patriotic, intensely susceptible to suffering, loving and tender to a fault.

Both in outward conditions and in personal characteristics, Jeremiah may be compared with Hosea. Hosea has been called "the prophet of the decline and fall of the Northern kingdom" and Jeremiah was certainly the prophet of the decline and fall of the Southern or Judæan kingdom. The two looked at Israel's past in a similar way, regarding her unhappy history as the result of adulterous departure from her Divine consort; both identify themselves most intimately with the people they would save from destruction, and both are led through an uncommon measure of personal distress to perceive the reality and sublimity of the Divine love. Moreover, both have a nature most sensitive to the whole range of human feeling, and express their varying emotions without restraint. Much more is known concerning the personal experiences of Jeremiah than of Hosea, or of any other Old Testament prophet, and Jeremiah seems to stand alone in making all his natural preferences subservient to his calling as a prophet, in the interests of this calling relinquishing the joys of family life and the assemblies of his people, and sacrificing to it his soul sensitive to the last degree to the calamity in store for fatherland and countrymen, and keenly alive to the wrongs heaped upon himself. The power to pursue his calling for a period of about fifty years, and in the face of hostility and danger, Jeremiah receives from God. He has an appointment from Jehovah, his word is within him and he must speak, or it will consume him. Under the Divine influence it is that he declares the nature of the people's sin and its punishment, and the particulars of the Divine judgment. While his deep conviction of duty led him to oppose the most cherished opinions and practices of his time, including those of the political and religious heads of the nation, in spite of the hatred and persecutions of his family and acquaintances, the struggle left frequent marks upon his gentle spirit, as is plain from the meditations he has left on record. All men curse him. His bleeding heart retorts by cursing them. He would recall his own birthday, and he even indulges in complaints of God. In the serene presence of his heavenly Father, however, his complaints are more than once silenced, the storm of feeling subsides, and his composure is regained.

The character of Jeremiah is often superficially represented as if he were playing a part and indulging in tears to order. This is the farthest from the truth. There is no evidence whatever to suppose that he was naturally a weak man, or anything but joyous in temperament, and he could be as optimistic as the most hopeful when the facts warranted such an attitude. The truth is, however, that he was too much of a man not to mourn when the holy Judæan kingdom was tottering to its fall, and nothing could be done to avert the disaster. The noblest Hebrew of the centuries could not live in Jerusalem at the time, and strive continually and unavailingly to open the eyes of the blind leaders of the blind, without disappointment, and so artless a soul must express his sorrow with freedom. In such a man we can note the manliness of tears.

But if we really know Jeremiah, we must note something else. No one can grasp Jer. 31 : 2-6, 15-22 ; 32 : 6-15, without remarking the strong optimism of

the man, and his ardent look toward the future ; only his optimism was based upon the abounding grace of God rather than upon the works of his countrymen. Jeremiah has been called the *weeping* prophet, the *mournful* prophet. Into what glad strains he passes when permitted by Jehovah to break away from his denunciations, to cease from contemplating the bitter disasters of his people, and his own fruitless labors, and to pour forth his loyal soul in glad psalms of deliverance in view of their future happiness and peace.

The intensity of Jeremiah's religious nature and his personal experience were the occasion, undoubtedly, of the advance in theological conceptions alluded to in III. They were more than this. There was wrought out through them a character the most nearly like that of Christ of all the men that appear in the pages of the Old Testament. It would seem that many Jews of the time of Jesus saw a resemblance between the prophet and himself (Matt. 16 : 14), and it has been said often that in Isa. 40-66 the suffering servant is presented in colors drawn from the life of Jeremiah ; and we can scarcely observe the latter in his earnest pleading with his heedless countrymen, in his effort to purify the hearts of temple worshipers, in his tears and groans over apostate Jerusalem, in all the distress that came upon him as the bearer of his people's woe, and of the Divine word of condemnation, in his subjection to the treachery of those who should have been his most trustworthy friends, in the learning of obedience by the things that he suffered, and finally, if indeed the Christian tradition of his end be in accord with fact, in his suffering even unto death at the hands of those he would save, we can scarcely note these things without declaring confidently that he is indeed a type of the Son of God, the Saviour of the world (cf. ch. 26).

V. THE LITERARY FORM OF JEREMIAH'S WORDS.

In Jeremiah are found both prose and poetry. One distinguishing mark of Hebrew poetry lies in the parallelism of thought in two or more members of a stanza, and during the past few years attempts have been made to separate the poetic portions of this book from those written in prose (*e. g.*, by Giesebrecht, Cornill, and Duhm). These efforts have been the direct result of Budde's noteworthy investigations upon the Hebrew elegy, which have shown that, with some variations, this sort of poem consists of verses divided by a break in the thought into two members, the first being of the length found in many ordinary pieces of poetry, and the second containing an echo of the first in a briefer or mutilated form, with a *minimum* of two words, or beats, *e. g.*,

Judah is gone into exile because of affliction,
And of great trouble,
She dwells among the nations,
She finds no rest ;
All her persecutors have overtaken her,
In the midst of her distresses (*Lam. 1 : 3*).

Commentators at once noticed that our book contains such verses, and soon perceived that these are not confined to Jeremiah's laments, but are characteristic of the best oratory of the prophet. A recent commentator of the book, Professor Duhm, concludes that all parts of the book written by Jeremiah (save the letter of

ch. 29, composed in prose), are made up of four-lined stanzas in this measure. From this conclusion the present writer has been compelled to dissent, though many of the addresses consist of such stanzas. In the special translation accompanying the A. V. as text of this commentary, it has been thought best to arrange in parallel lines all the portions of the book where the flow of thought is interrupted and the discourse continued with parallel expressions, even when regular stanzas are not found, nor lines of the usual length. It will be observed in the sequel that according to the author Jeremiah expressed himself both in prose and in poetry, as well as in varied forms of the latter.

For a commentary of this sort a minute study of the poetic measure is undesirable. The advanced student may be referred to the remarks of Harper, "Amos and Hosea," pages clxiv-clxix, and to the works therein cited (New York, 1905). See also Cobb, "Criticism of Systems of Hebrew Metre" (Oxford, 1905).

VI. THE PUBLICATION OF THE BOOK.

The questions raised are many and a complete exposition of the steps in the growth of the book to its present limits is impossible. Some things are very clear, however. The utter lack of chronological sequence after ch. 17 (*e. g.*, in chs. 21 to 26, 34 to 36), proves that exact chronological succession was not a prime aim of the writer, while the existence of passages which interrupt the flow of thought, or belong to dates later than the discourses themselves, shows that the writings have been subjected to revision. Examples of these passages are 9 : 23-26 ; 10 : 1-16 ; 13 : 18, 19 ; 16 : 14, 15 ; 21 : 13, 14 ; 31 : 7-14, 23-26 ; 33 : 14-26 ; 39 : 4-13. At the same time the orderly arrangement of different parts suggests some regulative principle on the part of the author. Fortunately some very clear, unusual, and suggestive statements are made in the book itself respecting its literary composition and, if these are followed, a statement may be made which must involve the essential truth. In the following paragraphs the effort will be made to distinguish carefully positive statements of the book from probable inferences therefrom.

And first, in the remarkable year 604 B. C., during a time of enforced retirement from public discourse, Jeremiah dictated to his friend Baruch the substance of his oracles of the twenty-three preceding years (see ch. 36). It is probable enough that the prophet had preserved notes of his discourses, which he enlarged or condensed in the dictation to suit the needs of the time of writing, and in some cases Baruch, by Jeremiah's direction, may have developed the details in his own language, since before the days of stenography some of the phraseology may have been left to the scribe ; but it is certain that whatever Baruch did with this early material had the approval of Jeremiah, and doubtless the latter passed judgment upon the MS after it was completed. In the next year a new edition of this earliest publication was issued by the same means and with the same authority. This book contained the same words and additions. Since most of chs. 1 to 17 belong to the earliest years of Jeremiah's ministry (626 to 603 B. C.), and ch. 18 does not, we may assume that those chapters include, practically,¹ the second edition of Jeremiah's work, which appeared in 603 ; and since the first roll had been rejected

¹ Some additions were made to the writing in post-exilic times, notably, 10 : 1-16 ; 17 : 19-27 ; and some passages once included in it may have been removed subsequently to other places in an enlarged roll.

scornfully and burned by Jehoiakim and the prophet's own life was in danger, we may suppose that words such as 11 : 18 to 12 : 6 ; 15 : 15-21 ; 16 : 19 ; 17 : 5-10, 14-18, which emphasize the prophet's distress and complaint, and deal in *denunciation* of his enemies, belong among the portions added at the second writing. The return to an earlier date in ch. 11 points to the conclusion that chs. 11 to 17, excluding a few passages introduced later, are the product of the year 603. If so, we may set down the most of 1 : 1 to 9 : 22, whether with or without 10 : 17-25 we cannot say, as the reproduction of the original roll of 604 B. C.

It is characteristic of chs. 1 to 17 that they contain a large portion of the most concise and forceful language of the book, much of it in good poetic form, and that they consist largely of prophecy rather than history, the allusions to the prophet being chiefly in the first person. We may perhaps rightly expect that these characteristics would appear so long as the same method of composition was followed. Beginning with the eighteenth chapter, however, and with this we enter upon a period subsequent to 603, the fifth year of Jehoiakim, the internal experiences of the prophet are more closely connected with the discourses and with the treatment he received from his enemies, and beginning with ch. 19, we meet a more pronounced tendency to give the historical occasions of the addresses, and we have passages, longer or shorter, containing a history of Jeremiah, who is spoken of in the third person. It would seem from these facts that Jeremiah's confidential secretary gradually assumed greater liberty, and with notes of the discourses, or his own recollections, undertook the composition of material now included in certain sections of the book, adding the historical occasions and the fortunes of his chief, his own words being distinguished by the use of Jeremiah's name in the third person. After a time, and surely after the death of the master, the authority of his trusted disciple was doubtless greatly enhanced and certainly for us is sufficient. As Baruch himself advanced in years he may have employed others to help him, and at any rate it is no violent hypothesis that other admirers of Jeremiah followed up the work of Baruch in gathering genuine material of Jeremiah and Baruch for insertion in the book of Jeremiah's words, and in some cases these have probably expanded genuine utterances of the prophet or developed discourses in harmony with his exalted thoughts, not being careful always to use the third person in speaking of Jeremiah.

More than once, after the collection of 603 was circulated with Jeremiah's name, the book must have been enlarged and must have appeared in what we would call revised editions. An examination of the preface, 1 : 1-3, makes this evident, for the preface contemplates a period down to the capture of Jerusalem only, while the book itself carries on the history and gives the addresses of Jeremiah for a number of years later than that. That there may have been more than one such issue of the book before chs. 1 to 39 were included is likely, though the question cannot be answered with certainty, since the various brief collections of discourses or biographical material into which these chapters are to be divided, although arranged and issued at different times, possibly may have been joined all at once with chs. 1 to 17 in order to form chs. 1 to 39.

That the material was really at first issued in parts as occasion demanded is evident from the logical order that prevails in the smaller collections, an order that

is accompanied by a characteristic editorial phrase which appears with great regularity at the beginning of grand divisions of the work. This phrase is, "The word that came to Jeremiah from Jehovah, saying." It is found even in the first book of Jeremiah's prophecies (7 : 1; 11 : 1),¹ and seems generally to introduce groups of discourses or of correlated material. See 18 : 1; 21 : 1; 25 : 1; 26 : 1; 27 : 1; 30 : 1; 32 : 1; 34 : 1; 34 : 8; 35 : 1; 36 : 1; 37 : 1; 40 : 1; 44 : 1; 45 : 1, and the foreign oracles, chs. 46 to 51. In at least one collection (chs. 27 to 29), an unusual form of spelling proper names (Jeremiah, Jeconiah, Zedekiah, Nebuchadnezzar) points distinctly to the use of these collections in different circles of the people.

That the several collections now found in chs. 18 to 39 may have been brought simultaneously to chs. 1 to 17 is freely granted, though it is more probable that most of them at least were brought in succession to the Jeremiah roll, the remainder being united with it, perhaps, two or three at a time. There are several slight indications of this. For one thing, chs. 34 and 37 give different incidents of precisely the same period, and it is natural to suppose that, if they had been brought to the Jeremiah book at the same time, the narratives they contain would have been dovetailed together. An edition of our book probably closed therefore with ch. 36. Ch. 25 also may best be understood as closing an edition (see note on 1 : 3). The position of ch. 26 may be accounted for by supposing that it was the introduction to the first of the biographical collections (now including chs. 26 to 29), and that the four chapters were inserted in the larger work as one whole. The words in 30 : 2 indicate that chs. 1 to 25 at least were in circulation before chs. 30 and 31 were added to them. Further than this it may not be safe to make inferences, though it would appear that chs. 35, 49 (or 51), 31, 33, 45 probably once formed each the concluding chapter in an issue of the book.

From what has been said, it would appear that after chs. 18 to 20; 22 to 24; 25 had circulated for some time as separate rolls, doubtless after 536 B. C., they were brought together and placed at the end of the older book, and that some time later, similarly, 46 to 51; 30, 31; 32, 33; 34 : 1-7; 34 : 8-22; 35; 36; 37 to 39, in succession were appended to the work, and 22 to 24 had 21 : 1-10; 23 : 1-8, joined to them. Sometime after this chs. 40 to 43; 44; 45 were added either simultaneously or in succession; and, finally, when chs. 26 to 29 were introduced after ch. 25, chs. 46 to 51 were perhaps transferred to the end of the roll, and last of all, ch. 52 was appended as a supplement to the whole production.

It has been supposed by some writers (see especially Duhm's "Commentary," pp. xv, 219, 220) that Baruch wrote a history of the prophet more or less in detail from the time the two were associated together, and that later writers have selected the historical chapters of Jeremiah from the biography.

We may safely set down to Jeremiah or Baruch the larger portion of all the material but the quotations and especially of chs. 1 to 45 of the book. We have seen that the first edition was repeated and enlarged in 603, producing substantially chs. 1 to 17 of the present Jeremiah. This example of enlargement was not lost upon the successors of Baruch, and, since the book of Jeremiah was highly esteemed from the first, and it is probable that disciples of Jeremiah very early desired to illustrate

¹ Cf. note on 7 : 1.

his meaning, it is not strange that genuine passages are repeated or transposed, and that additions subsequent to Baruch's time may be noted even in chs. 1 to 17. Thus to mention here two of the most conspicuous cases, the passage 17 : 19-27 was entered at the close of the book published in 603, probably in Palestine not earlier than the time of Nehemiah (cf. Neh., ch. 3), while 10 : 1-16 was introduced into the great temple discourse of chs. 7 to 10 even later, possibly much later than that time.

Noteworthy additions to the later portions of the book are the embellishments of chs. 19, 25, 30 to 33, 39, 46 to 51, and the historical ch. 52. In ch. 19 material is drawn from ch. 7. In chs. 30, 31, have been introduced into promises to Israel developed forms of Jeremiah's promises of restoration to Judah. Jer. 33 : 14-26 ; 39 : 4-13, are later than the LXX translation. The developments in chs. 25, 46 to 51 probably cover quite a portion of the post-exilic period, possibly to the second century B. C., even the part of it subsequent to the time when the term "the law and the prophets" appears as a well-known designation for the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets (130 B. C.). Ch. 52, largely copied from 2 Kings, chs. 24, 25, received an addition from an unknown source (52 : 28-30) after the Greek translation was made. For the details concerning these interpolations and additions, see the special notes under each section.

It has been intimated that the parts of the book written or dictated by Jeremiah are more compact and energetic than the remaining portions. Indeed, the charge of diffuseness as applied to the prophet himself is scarcely well founded, though he may have developed some of his thoughts after the pattern of Deuteronomy.¹ There is no lack of originality, boldness, and force in the following verses cited by Giesebrecht in the introduction to his commentary : 1 : 17b ; 2 : 22, 25, 32 ; 6 : 16, 24 ; 7 : 11 ; 8 : 7, 22 ; 9 : 1, 2, 21 ; 11 : 19 ; 12 : 5 ; 13 : 23 ; 17 : 1, 5-9 ; 20 : 7-9, 17 ; 22 : 10, 20a, 23a ; 23 : 23, 24 ; 29 : 5, 13 ; and Giesebrecht takes occasion to note the eloquent and pathetic manner in which the prophet delineates his own pain, or that of the people, as well as the consolation in store for them (cf. 31 : 15, 16) ; and, though much of the poetry in our present book is less regular than that found in the elevated diction of most prophets, there are poetic passages of as regular measure and exquisite beauty as can be found in the Bible. Let the student read even in the prose lines of the author's translation such selections as 2 : 2, 3 ; 3 : 23 ; 4 : 19-22, 29-31 ; 6 : 1-5 ; 8 : 4-7a, 14-17 ; 8 : 18 to 9 : 1 ; 18 : 13-17 ; 22 : 13-17 ; 31 : 15-22 ; and he will catch something of the elevated spirit and poetic power of our prophet.

THE DATES OF THE JEREMIAH MATERIAL.

The following approximate dates may be given for the delivery of discourses uttered by Jeremiah, or for the occurrence of events recorded by Baruch. Several of the passages have been enlarged more or less from their original form, as will appear in the body of the commentary. Between Jeremiah and Baruch distinction need not be made, since the latter served both as the historian and the amanuensis of the prophet :

¹ This appears to be denied by Professor Duhm, who excludes, *e. g.*, Jer. 11 : 1-8 from his list of genuine passages.

| | | | | | |
|------------------------------------|--|---|---|------------------------------------|--------------------------|
| Jer. 1 : 4-19, | 626 B. C., during the reign of Josiah. | | | | |
| Jer. 2 : 1 to 6 : 30, | 626-621 | " | " | " | " |
| Jer. 11 : 1-5, | 621 | " | " | " | " |
| Jer. 22 : 10-12, | 607 | " | " | " | Jehoiakim. |
| Jer. 11 : 6 to 12 : 6, | 607 | " | " | " | " |
| Jer. 7 : 1 to 9 : 22 ; 10 : 17-25, | 607 | " | " | " | " |
| Jer. 26 : 1-24, | 607 | " | " | " | " |
| Jer. 25 : 1-38, | 604 | " | " | " | " |
| Jer. 36 : 1-32 | 604, 603 | " | " | " | " |
| Jer. 13 : 1 to 17 : 18, | 603 | " | " | " | " |
| Jer. 18 : 1 to 20 : 18, | 601 | " | " | " | " |
| Jer. 21 : 13, 14, | 601 | " | " | " | " |
| Jer. 22 : 13-19, 20-23, | 598 | " | " | " | " |
| Jer. 12 : 7-17, | 597 | " | " | " | " |
| Jer. 35 : 1-19, | 597 | " | " | " | " |
| Jer. 22 : 24-30, | 597 | " | " | " | Jehoiachin and Zedekiah. |
| Jer. 24 : 1-10, | 596 | " | " | " | Zedekiah. |
| Jer. 29 : 1-32, | 595 | " | " | " | " |
| Jer. 23 : 9-40, | 595 | " | " | " | " |
| Jer. 27 : 1 to 28 : 17, | 593 | " | " | " | " |
| Jer. 22 : 1-7, | 590 | " | " | " | " |
| Jer. 21 : 1-10, | 587 | " | " | " | " |
| Jer. 34 : 1-7, | 587 | " | " | " | " |
| Jer. 37 : 1-10, | 587 | " | " | " | " |
| Jer. 34 : 8-22, | 587 | " | " | " | " |
| Jer. 37 : 11-21, | 587 | " | " | " | " |
| Jer. 30 : 1 to 31 : 40, | 587 | " | " | " | " |
| Jer. 32 : 1-44, | 587 | " | " | " | " |
| Jer. 33 : 1-13, | 587 | " | " | " | " |
| Jer. 38 : 1 to 39 : 18, | 586 | " | " | siege and after the fall of Judah. | |
| Jer. 23 : 1-8, | 586 | " | soon after the fall of Judah. | | |
| Jer. 40 : 1-16, | 586-582 | " | during the over-lordship of Nebuchadrezzar. | | |
| Jer. 41 : 1 to 43 : 7, | 582 | " | " | " | " |
| Jer. 43 : 8 to 44 : 30 | 581-575(?) | " | " | Egyptian sojourn. | |
| Jer. 45 : 1-5, | about 586 | " | in Palestine or Egypt. | | |

Excluding the fifty-second chapter, which has been taken from 2 Kings and an unknown source, the remaining passages found in Jeremiah are 9 : 23-26 ; 10 : 1-16 ; 17 : 19-27 ; 21 : 11, 12 ; 22 : 8, 9 ; 33 : 14-26 ; 46 : 1 to 51 : 64. It is impossible to assign definite dates and authors to these sections. Although some of them contain liberal quotations from the prophet's own words, it is probable that he had little to do with them in their present form, though 9 : 23-26 may have proceeded from him. The sources of much of this material are to be found in other parts of Scripture as will appear under the next topic.

QUOTATIONS AND REPEATED PASSAGES IN JEREMIAH.

The book of Jeremiah contains a large number of passages quoted either from another part of the same, or from other books of the Old Testament. In at least one instance, the material in Jeremiah has been used by the compiler of Kings

(2 Kings 25 : 22-26 condensed from Jer. 40 : 5-9 ; 41 : 1-3, 16-18 ; 42 : 1 ; 43 : 4-7).
The following list of equivalents may be of service :

Lev. 26 : 12b = Jer. 11 : 4 = 30 : 22.

Num. 21 : 28a, 29 ; 24 : 17b = Jer. 48 : 45, 46.

Deut. 26 : 8, 9 = Jer. 32 : 21, 22.

Deut. 28 : 25b = Jer. 15 : 4a = 24 : 9a = 29 : 18a
= 34 : 17b.

Deut. 28 : 37 = Jer. 24 : 9b = 25 : 18b = 29 : 18b
= 42 : 18b = 44 : 12b = 49 : 13b.

Deut. 28 : 53 = Jer. 19 : 9.

Deut. 29 : 24, 25a, 26a = 1 Kings 9 : 8b, 9b =
Jer. 22 : 8, 9 ; cf. 1 : 16 ; 5 : 19 ; 19 : 4.

2 Kings 24 : 18 to 25 : 21, 27-30 = Jer. 52 : 1-27,
31-34.

12 Kings 25 : 1-7, 9-12 = Jer. 52 : 4-11, 13-16 =
39 : 1, 2, 4-10.

1 Neh. 9 : 10 = Jer. 32 : 20.

Isa. 13 : 14b = Jer. 46 : 16b = 50 : 16b.

1 Isa. 15 : 5b ; 16 : 6-10 ; 15 : 4a, 6a ; 16 : 12, 11 ;
15 : 7b, 2b, 3 = Jer. 48 : 5 ; 29-33, 34-38a.

Isa. 24 : 17, 18a = Jer. 48 : 43, 44a.

1 Isa. 34 : 8, 5, 6 = Jer. 46 : 10.

Isa. 48 : 6b = Jer. 33 : 3b.

Jer. 1 : 18a, 19 = 15 : 20.

Jer. 2 : 15b = 4 : 7b = 9 : 11b = 46 : 19b.

Jer. 2 : 28b = 11 : 13a.

Jer. 4 : 4b = 21 : 12b.

Jer. 4 : 6 = 6 : 1.

1 Jer. 4 : 10 = 14 : 13.

Jer. 4 : 27b = 5 : 10 = 5 : 18.

Jer. 5 : 9 = 5 : 29 = 9 : 9.

Jer. 6 : 13-15 = 28 : 10b-12.

Jer. 6 : 15b = 11 : 23b = 23 : 12b = 46 : 21b =
50 : 27b = 50 : 31b.

Jer. 6 : 22-24 = 50 : 41-43.

Jer. 6 : 22b = 25 : 32b.

Jer. 7 : 13 = 7 : 25b, 26a = 25 : 4 = 35 : 15 =
44 : 4, 5a.

Jer. 7 : 16 = 11 : 14a ; cf. 11 : 11.

1 Jer. 7 : 17, 18 = 44 : 17-19.

Jer. 7 : 18b = 19 : 13b = 32 : 29b.

Jer. 7 : 20 = 42 : 18a = 44 : 6.

Jer. 7 : 23-25 = 11 : 4b, 28a, 27.

Jer. 7 : 23a = 30 : 22 = 31 : 1 = 31 : 33b ; cf. 24 :
7a ; 32 : 38, 39a.

Jer. 7 : 30b = 32 : 34.

Jer. 7 : 31-33 = 19 : 5, 6, 11b, 7b.

Jer. 7 : 31 = 32 : 35.

Jer. 7 : 33 = 16 : 4b = 34 : 20b.

Jer. 7 : 34b = 16 : 9 = 25 : 10 = 33 : 11a ; cf.
25 : 11a.

Jer. 8 : 2b = 16 : 4a = 25 : 33b.

Jer. 8 : 15 = 14 : 19b.

1 Jer. 9 : 11a = 49 : 18b = 49 : 33.

Jer. 9 : 15b = 23 : 15a.

Jer. 9 : 16b = 49 : 37b.

Jer. 10 : 12-16 = 51 : 15-19.

Jer. 11 : 20 = 20 : 12.

Jer. 11 : 23b = 23 : 12b = 48 : 44b = 49 : 8b.

Jer. 15 : 2b = 43 : 11b.

2 Jer. 17 : 3, 4b = 15 : 13, 14.

Jer. 17 : 20 = 19 : 3a.

Jer. 17 : 25 = 22 : 4.

Jer. 17 : 26 = 32 : 44 = 33 : 13.

1 Jer. 17 : 27b = 21 : 14b = 49 : 27 = 50 : 32b ; cf.
2 Kings 22 : 17.

1 Jer. 19 : 7a = 21 : 7a = 22 : 25 = 34 : 20a, 21 =
46 : 26a.

Jer. 19 : 8 = 49 : 17 = 50 : 13b ; cf. 18 : 16.

Jer. 21 : 9 = 38 : 2.

Jer. 21 : 12a = 22 : 3a.

1 Jer. 21 : 13, 14 = 50 : 31, 32.

Jer. 22 : 28a = 48 : 38b.

Jer. 23 : 5, 6 = 23 : 15, 16.

Jer. 23 : 7, 8 = 16 : 14, 15.

Jer. 24 : 8-10 = 29 : 16-18 ; cf. 15 : 4a.

1 Jer. 25 : 27-29 = 49 : 12.

Jer. 27 : 9, 10 = 27 : 14, 15.

1 Jer. 30 : 10, 11 = 46 : 27, 28.

Jer. 30 : 23, 24 = 23 : 19, 20.

1 Jer. 31 : 35-37 = 33 : 25, 26.

Jer. 32 : 3, 4 = 34 : 2, 3.

1 Jer. 40 : 5-9 ; 41 : 1-3, 16-18 = 2 Kings 25 :
22-26.

Jer. 48 : 26a = 48 : 42b.

Jer. 49 : 8a, 20a = 49 : 30.

Jer. 49 : 18 = 50 : 40.

Jer. 49 : 19-21 = 50 : 44-46.

Jer. 49 : 22 = 28 : 40, 41b.

Jer. 49 : 39 = 29 : 6 = 28 : 47a · cf. 246 : 26b.

1 Jer. 50 : 23 = 51 : 41.

Jer. 50 : 30 = 49 : 26.

Jer. 51 : 11 *end* = 250 : 28 *end*.

- Jer. 51 : 49b-53 = 251 : 44b-49a.

Ezek. 18 : 2b = Jer. 31 : 29b.

Hos. 8 : 13b = Jer. 14 : 10b.

Amos 1 : 4 = Jer. 17 : 27b = 21 : 14b = 49 : 27 =
50 : 32b.

Amos 1 : 15 = Jer. 49 : 38 = 48 : 7b.

Amos 2 : 14a = Jer. 46 : 6a.

Amos 8 : 8b = Jer. 46 : 7.

Ob. 8, 5, 6, 7, 1-4 = Jer. 49 : 7, 9, 10, 14-16.

Mic. 3 : 12 = Jer. 26 : 18b.

Hab. 2 : 13b = Jer. 51 : 58b.

¹ In substance.

² Not in LXX.

For single words and brief phrases characteristic of the book, see Driver's *Introduction* (sixth edition), pp. 275-277; for the dependence of the book upon Deuteronomy, *ibid.*, pp. 99-103; upon Kings, *ibid.*, pp. 200-203.

VII. THE POSITION OF JEREMIAH IN THE CANON AND SOME EARLY REFERENCES TO THE BOOK.

The Book of Jeremiah was admitted to the Canon, or Hebrew collection of sacred books, in the division called the Prophets, earlier and later, *i. e.*, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Twelve, sometime before the Christian era. Since then its canonicity has never been questioned by Jewish or Christian authors.

Before the Christian era the Palestinian Jews were in the habit of engrossing but one book upon a roll, so that there is no pre-Christian order of books save that of LXX (see VIII.), where Jeremiah, the apocryphal book Baruch, Lamentations, and the apocryphal letter of Jeremiah are all placed between the twelve minor prophets and Isaiah on the one side and Ezekiel on the other. The later Jews of Palestine combined the prophets in the first instance in the order, Jeremiah, Ezekiel, Isaiah, the Twelve (cf. Baba Bathra 14b). The modern arrangement of the major prophets presupposed in Jesus Sirach follows the chronological order.

In Jesus Sirach (49 : 6, 7) reference is had to the first chapter of Jeremiah. The author of Dan. 9 : 2, in his reference to the seventy years of desolation, may have had Jer. 25 : 12 in mind.

The chronicler in 2 Chron. 36 : 21 (cf. Lev. 26 : 34, 35) and 36 : 22, 23 (cf. Isa. 44 : 28) and Matt. 27 : 9, 10, quote passages no longer found in our book, though formerly these doubtless had a place in it.

This section should include references to 2 Chron. 35 : 25, where Jeremiah is said to have lamented for Josiah; to 2 Mac., ch. 2, which contains unverified stories about the prophet; and to Matt. 16 : 14, where Jesus is said to have been confounded by some with Jeremiah. These passages show the sort of man he was and the lasting impression of his prophetic career.

VIII. THE HEBREW TEXT AND ANCIENT TRANSLATIONS OF JEREMIAH.

The books of the Old Testament, when first written, contained simply the consonants of the Hebrew alphabet and the vowels had to be supplied by the reader, the correct reading being for centuries a matter of oral tradition. The written text itself, for a long period, possibly beyond the time of the admission of the books to the Canon, was subject to supposed improvements by scribes, who wished to clarify and illustrate the meaning of the original and produce a book for religious instruction, and for several centuries longer it suffered owing to imperfectly written letters or to the carelessness of copyists. By this means in early times different types of text arose in different localities. It seems probable that in one of the early centuries of our era, when the letter of Scripture assumed an exaggerated importance in the minds of the Jewish doctors and superstitious regard was paid even to undersized letters and other accidental peculiarities, the variations were eliminated by adopting a standard text which appears to have been a particular manuscript with many scribal embellishments and errors. Not far from the same time four weak

Hebrew consonants were selected for the purpose of representing the several vowels as they were then read. A few centuries later an elaborate system of vowel signs was adopted and the Massoretic¹ text thereby made, many minute peculiarities were noted and labored computations of existing conditions were collated, and, though the process cannot be followed in detail nor its influence upon the text, it is probable that the latter suffered few changes after the second Christian century and almost none at all after the fifth or sixth. It gives satisfaction to believe, as we may with confidence, that the text of Scripture in all the centuries has suffered no substantial alteration owing to the vicissitudes of transmission.

Since the various types of text have been conformed probably to a single pattern, the prime source of help in the critical reproduction of an ancient original, as found, *e. g.*, in the textual criticism of the New Testament, is denied us. All the more valuable, therefore, in the textual criticism of the Old Testament and of any particular book are the ancient versions of the Old Testament. For our present inquiry should be mentioned particularly the Greek translation of Jeremiah made by Alexandrian Jews for the most part in the third and second centuries B. C., the Christian Syriac translation of the second Christian century, and the so-called Latin Vulgate, made by Jerome in the early part of the fifth century A. D. The value of the first, or Alexandrian version, is especially to be noted. We need give no credence to the Jewish story that it was miraculously prepared by seventy-two Palestinian scholars called to Egypt for the purpose by Ptolemy Philadelphus (284-247 B. C.), a story that led to the name Septuagint (LXX), but we may believe that it was made with earnestness by devout Jews for the most part before 130 B. C., and therefore that it may represent frequently a true reading of Scripture of which we should otherwise be deprived owing to the short-sighted desire of the Jewish authorities to eliminate all differences in the Hebrew readings. Undoubtedly the translation would aid us oftener were it not for the fact that the LXX itself has had its own history of transmission and has been subjected to changes owing to the carelessness of editors or to the *pious* (?) desire to conform its text to that of the Hebrew original. The translation differs from our present text in single words, phrases, verses, and paragraphs, and sometimes in the order of these. It is frequently a help toward securing the earlier Hebrew text, especially in the case of many of the one hundred words found in LXX and not in the Hebrew, since the general tendency of the Greek translators was to condense the original rather than to enlarge it. The LXX is distinguished for the omission of some two thousand seven hundred words² now found in the Hebrew, and in many cases where there are marks neither of condensation nor of the omission of passages because found elsewhere in the book the translation manifestly contains the earlier form of the text. Notable parts that by this means can be proved to be among the latest insertions in the Jeremiah book are 33 : 14-26 ; 39 : 4-13. If these were found in the Hebrew text used by LXX no conceivable reason can be given for their omission in the translation.

It must be remembered that at the time the LXX translation was made the process of growth of which we have spoken had already begun and that the translation simply marks one stage of it. Indeed, save for the elimination of mere

¹ From *Massorah* (tradition).

² Giesebrecht, *Einleitung*, p. xix.

glosses, this comparison with LXX is of only relative importance, since some of the *post*-LXX additions to the Hebrew text have as high a value as some of the earlier portions. The comparison is of great importance, however, as showing that in Jeremiah, as Duhm maintains, we have a people's religious book in which the prophet's language served as a thread on which were strung the edifying words of many generations of authors.

One of the most striking differences between the Hebrew and the Greek texts respects the place of chs. 46 to 51 and the arrangement of passages in this collection. In LXX text they are found in the order 49 : 34-39 ; 46 : 1-28 ; 50 : 1 to 51 : 64 ; 47 : 1-7 ; 49 : 7-22 ; 49 : 1-6 ; 49 : 28-33 ; 49 : 23-27 ; 48 : 1-47, just after 25 : 13, ver. 14 not being found in the Greek. Several modern scholars consider the order in the Hebrew as the more natural, and it is more in harmony with the order in 25 : 18-26, presupposed in LXX as well. They favor the view, however, that certain interpolations in ch. 25 are more easily accounted for on the theory of their immediate connection with chs. 46 to 51, though they find a sadly broken connection in the LXX arrangement, and they believe that in the first place the foreign oracles were placed at the end of ch. 25. Professor Davidson thinks (H. B. D., II., p. 574) that the collection of foreign oracles was attached to ch. 25 till chs. 50, 51 were made a part of it, and that it was then given a new place at least in some of the manuscripts. This may be true or not, but to the present writer the LXX represents more nearly the chronological order of the passages, and he therefore, with Duhm, regards it as the earlier one.

IX. THE CRITICAL TREATMENT OF THE BOOK OF JEREMIAH.

It is not intended to give a history of this treatment, but rather to sum up some of the results from it. Only a few of them, and these of the most general sort, will be mentioned.

It may not be generally known that the book of Jeremiah is the *longest* in the Bible, and that it contains about *one-fourteenth* of all the words in the Old Testament. Nearly *one-half* of the book consists of sermons, more or less expanded from Jeremiah's utterances ; a little more than *one-quarter* was written by Baruch and others in the way of a history of the prophet, embodying a few of his words also, and the remaining *one-quarter* is made up for the most part of discourses by admirers of Jeremiah, and is based upon his own language and that of other prophets. This part includes the historical chapter 52, taken from the book of Kings and other sources. Professor Duhm has attempted to be very exact in this matter, and upon the basis of the original ideas and the concise and elegant poetry in the first half of the book and in chs. 30 and 31, and of the diffuse and borrowed language in all parts of the same, has concluded that to Jeremiah we owe some two hundred and eighty verses, or *four-nineteenths* of the whole number ; to Baruch two hundred and twenty, or *three-nineteenths* of the same ; and to other authors unknown eight hundred and fifty, or *twelve-nineteenths* of the present book. While it may not be best to limit Jeremiah's authorship to just these two hundred and eighty verses, since it is too much to suppose that a prophet should always maintain the ideas and language of his addresses upon the same plane of excellence, there can be no doubt that Duhm has followed a valuable line of

inquiry, and his sober judgments, as distinguished from the unbalanced conclusions of some scholars are worthy of careful attention. It may be repeated, by the way, that those parts are assigned by Duhm to Jeremiah's hand which possess the strongest marks of *originality* and prophetic *foresight*, so that there can be no reason for rejecting his conclusions as attempts to destroy the Bible, or disprove the reality of predictive prophecy. Indeed there is no biblical ground for maintaining Jeremiah's authorship of the book called by his name, the name simply designating Jeremiah as the principal figure among its characters; and, if it is considered worth while, one ought to be perfectly free to search for its authors by any known means of inquiry, just as we might in the cases of Joshua, Judges, Samuel, and Kings, regarded by the Jewish doctors very properly as belonging to the same class of books.¹

The statements concerning *repeated* passages already given suggest the sort of material for which we are indebted to the later historians of Jeremiah. Excluding chs. 46-51, which are largely a compilation and readaptation of prophecies from various ages and authors, the writings reiterate certain forms of condemnation and the consequences of conduct in a way not indeed to contradict the words of the prophet, but to throw the emphasis upon particular shades of his thought, and to render somewhat more concrete the language used by him. Much of this later language agrees with the forms of presentation in other Scriptures, notably in Deuteronomy and the parts of Kings written under its influence, and hence the additions are sometimes called *Deuteronomic*. The most important thoughts thus brought into bolder relief than had been done in Jeremiah's own forms of speech are the following: (1) *The mission of previous prophets to the religious development of the people and their special care for the correct usages of worship.* That Jeremiah regarded this as a part of a prophet's function is clear from 2 : 17-20 and other passages, but we have to go to his own words to discover the great moral and political significance of his discourses. (2) *The sin of idolatry.* This indeed is sharply condemned by Jeremiah (*e.g.*, in 17 : 1, 2), but not in the prolix forms of the later paragraphs, nor to the exclusion of other misdemeanors. (3) *The distinct prediction of the exile of Judah.* It is probable that Jeremiah, at least in the early stages of his prophetic career, did not foresee the exile to Babylon, but some grave misfortune that took this form. Subsequent events showed, however, that this was involved in Jeremiah's forecasts, and his commentators have not failed to state the issue as it appeared from their point of view.

From the present point of view, it will be seen that, in the use of the terms *genuine* and *not genuine*, and in denying to Jeremiah the authorship of parts of our book, the writer must not be understood as questioning the *authority* of a given passage, or its value to the Christian life, although from a literary point of view it must be allowed that Jeremiah's own words are superior to those of the authors that have been associated with him.

Investigation has shown that a number of expressions in Jeremiah are due to mere scribal embellishments and mistakes of copyists, and when these are expunged, the book gains in clearness and force. They are so insignificant in

¹ In the canonical lists these four are included in the *earlier prophets*; Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, in the *later prophets*.

amount and importance, however, that we may speak of the whole production without reserve as *Holy Scripture*.

It is recommended to those not yet informed of the results that have attended the modern study of Jeremiah's life, to master the great sermons delivered at the most important epochs, in the light of the history given in Kings and Jeremiah and of the present author's notes. Let the imagination of each present correct pictures of the noble prophet and his various hearers and biblical criticism will have rendered its highest service.

X. LITERATURE.

For the general reader : *Commentaries* : R. Payne Smith, 1875 ; Streane, 1881 ; Cheyne, 1883-85 ; Plumptre, c. 1884 ; von Orelli (trans.), 1889 ; Ball and Bennett, 1890, 1895 ; Douglas, G., 1903.

Other books and articles on the book of Jeremiah, or on the life of the prophet : The appropriate sections in *Encyclopaedias*, *Old Testament Histories*, *O. T. Introductions*, *O. T. Theologies*, works on *O. T. Prophecy*, and *Dictionaries of the Bible* ; *Histories of Babylonia, Persia, Egypt, and Syria* ; Cheyne, *Jeremiah: His Life and Times*, 1888 ; Ramsay, *Studies in Jeremiah*, 1905.

For special students : *Commentaries* : Hitzig, 1841, 2 Auflage, 1866 ; Ewald, 1841, 2 Auflage, 1868 (translated) ; Neumann, 1856-1858 ; Graf, 1862 ; Nägelsbach, 1868 (trans.) ; Keil, 1872 (trans. 1874) ; von Orelli, 1887 (trans. 1889), 2 Auflage, 1891 ; Giesebrecht, 1894 ; Myrberg, 1896 ; Duhm, 1901 ; Schneedorfer, 1903 ; Cornill, *Das Buch Jeremia erklärt*, 1905.

Other writings : Movers, *De utriusque recensionis vaticiniorum Jeremiae, graecae Alexandrinae et hebraicae Masorethicae indole et origine*, 1837 ; Nägelsbach, *Der Prophet Jeremia und Babylon*, 1850 ; Frankl, *Studien über die LXX und Peschito zu Jeremia*, 1873 ; A. Scholz, *Der Mass. Text und die LXX Uebers. des Buches Jer.*, 1875 ; Guthe, *De föderis notione Jeremiana comm. theol.*, 1877 ; Budde, *Über die Capitel 50 und 51 des Buches Jer.*, Jahrb. für deutsche Theologie, 1878 (two papers) ; *Ein althebräisches Klagelied* and similar titles, Z A T W,¹ 1882, 1883, 1891, 1892 ; Wellhausen, *Isr. und jüd. Geschichte*, 4 Auflage, 1901 ; Cornill, *Jer. und seine Zeit*, 1880 ; *Capitel 52 des Buches Jer.*, Z A T W, 1884 ; *Der Israel. Prophetismus*, 1894 ; *The Prophets of Israel*, 1895 ; *The Book of the Prophet Jeremiah*, 1895 ; *Die metr. Stücke des Buches Jer. reconstituert*, 1901 ; Kühl, *Das Verhält. der Mass. zur Sept. im Jer.*, 1882 ; Stade, *Jer. 3 : 6-16*, Z A T W, 1884 ; *32 : 11-14, id.*, 1885 ; *7 : 44, id.*, 1886 ; *chs. 21, 24-29, id.*, 1892 ; *Weshalb dictiert Jer. s. Weissagungen Baruch, id.*, 1903 ; *Jer. I., id.*, 1903 ; *Geschichte des Volkes Israel*, 1889 (pp. 641-703) ; H. P. Smith, *The Text of Jeremiah*, Hebraica, 1887 ; *Targum to Jer., id.*, 1888 ; *Professor Workman on the Variations between the Hebrew and Greek Jeremiah*, Journal of Bib. Lit., 1890 ; Schwally, *Die Reden des Buches Jer. gegen die Heiden*, Z A T W, 1888 ; Marti, *Der Prophet Jer. von Anatot*, 1889 ; Workman, *The Text of Jeremiah*, 1889 ; Smend, *Lehrbuch des alttest. Religionsgesch.*, 1893 (pp. 234-302) ; Coste, *Die Weissagungen wider die fremden Völker*, 1893 ; Bleeker, *Jeremia's profetieën tegen de Volkeren*, 1894 ; von Bulmerincq, *Das Zukunftsbild des Proph. Jer.*, 1894 ; Streane, *The Double Text of Jer.*, 1896 ; Davidson, *The Exile and the Restoration* ; N. Schmidt, *articles in The New World*, 1898, 1900 ; Boehmer, *Die*

¹ *Zeitschrift für die alttestamentliche Wissenschaft.*

prophet. Hedspredigt Jer. nach ihren Grundzügen, Kirchl. Monatsschrift, 1900; Mitchell, *The Theology of Jer.*, Jour. of Bib. Lit., 1901; Steuernagel, *Jeremia und die Bekehrung Judas*, Deutsch. Evangel. Blätter, 1901; Haacke, *Zu Jer. 2 : 17*, Z A T W, 1901; Kessler, *Der Character des Volkes Israel im Urtheile des Proph. Jeremia*, 1901; Erbt, *Jeremia und seine Zeit*, 1902; Driver, *Translations and Notes in the Expositor*, 1902, 1903, 1904; Duhm, *D. Buch Jerem. übers.*, 1903; Arthur, J., *Jeremia Dramat. Gedicht in 5 Akten*, 1903; Jacoby, G., *Glossen zu d. neuesten krit. Aufstellungen über d. Kompos. d. Buches Jer. Kap. 1-20* (Inaugural dissertation), 1903; *Notes on special passages* published in 1903 by Cheyne in *Critica Biblica*, Haupt in *Am. Jour. Sem. Lang.*, Condamin in *Revue Biblique Internationale*, and *Articles on the Greek Text* by Thackeray in the *Jour. of Theol. Stud.*, and by Duval in *Rev. Bib. Intern.*; Giesebrecht, *Jeremias Metrik am Texte dargestellt*, 1905.

For other works upon this book, see the articles in the latest Bible dictionaries, especially the *lists* of N. Schmidt in the E. Bi.; and for works on prophecy, see the article on *Prophecy and Prophets* in H. B. D., and that on *Prophetical Literature* in E. Bi.

In a commentary of this sort, frequent reference to the opinions of others would be out of place, though the author's indebtedness to previous works is great, particularly to the commentaries of Giesebrecht and Duhm, and to the writings of Cornill. The recent commentary of the latter was issued after the present book went to press.

XI. PRINCIPAL ABBREVIATIONS USED IN THE COMMENTARY.

| | |
|-------------|--|
| A. R. V. | American Revised Version. |
| A. V. | Authorized Version. |
| c. | about. |
| ch., chs., | chapter, chapters. |
| E. Bi. | <i>Encyclopaedia Biblica</i> . |
| H. B. D. | Hastings' <i>Dictionary of the Bible</i> . |
| Introd. | <i>Introduction, Introductory</i> . |
| lit. | literal, literally. |
| Luc. | Lucian's Recension of the Septuagint. |
| LXX | The Septuagint. |
| M | Margin. |
| MS, MSS | Manuscript, Manuscripts. |
| M. T. | Massoretic Text. |
| O. T. | Old Testament. |
| R. V. | Revised Version. |
| Syr. | The Peshito Syriac Version. |
| Targ. | Targum, the Jewish Aramaic Version. |
| Vrs., Vrss. | Version, Versions. |
| ver. | verse, verses. |
| Vul. | The Latin Vulgate. |

XII. GENERAL ANALYSIS OF JEREMIAH, WITH DATES OF COMPOSITION AND REVISED TRANSLATION.

[N. B.—The words of Jeremiah have been edited and his life written by Baruch, other disciples, and friends of the prophet. To satisfy the reader's justifiable curiosity, some effort will be

made in the body of the Commentary to distinguish Jeremiah's own writings from those of his followers. In the special translation no distinction is made, save to include in brackets a number of superfluous additions to the text that were made by individual readers or scribes in the use of their copies, doubtless as marginal notes, or in some instances as unintentional repetitions of the words of the copy. Almost none of the additions so designated are to be found in the best MSS of the LXX version. Additions to the text later than this version are retained without brackets whenever they add in the slightest degree to our knowledge of attendant circumstances, and this policy has been observed even in regard to the minute details in chs. 27-29, 34, 35.

Other explanatory signs are as follows:

A vertical line (|) precedes and follows brief expressions not found in LXX but to be included in the text.

Parentheses () are used to include words needed to complete the sense. Words in **black-faced** type have been adopted in addition to (if within parentheses), or instead of words of the M. T. on the authority of parallel passages and ancient translations on the one hand, and the demands of the context on the other. Wherever the present writer has adopted changes in vowels or vowel-letters he has not used this symbol, since these do not involve any alteration in the earliest text. He has endeavored to exercise great care in the use of the external evidence, and has not assumed, *e. g.*, that a writer in quoting a biblical passage would necessarily do so word for word. This caution he has learned from the method of the writer of Jer. 48 : 29-38 in using parts of Isa. 15 and 16, and of Jer. 49 : 7-16 in the use of parts of Obadiah.

Single words or brief expressions in *italic* type have been transferred from their traditional place which is indicated with an asterisk (*).

Longer passages now found in the Hebrew out of their original connection, or introduced into the midst of a section of this book from some other source, are preceded by a line (—) and followed by a broken line (— — —). Should two or more passages similarly interrupt the connection, they are separated by a single line (—————) from one another, while a double line (=====), or when needed a treble line (=====) is placed at the beginning of the series of insertions, and the sign of resumption (— — — — —), or (=====), at the close.]

For general purposes of reference the following table of contents may be found of service :

PREFACE.—The Introductory Notes of Time, 1 : 1-3.

[Written by Baruch 604, 603 B. C., revised after 536]

PART I.—The Iniquity of Judah Portrayed and Judgment Threatened, 1 : 4 to 6 : 30.

[Compiled 604, 603 B. C.]

§ 1. The Call of Jeremiah, 1 : 4-19.

[Date 626 B. C., published 604, 603, annotated after 536.]

§ 2. The Base Ingratitude of the People in Departing from Jehovah and the Entail of Punishment, 2 : 1-37.

[Delivered 626-621 B. C., dictated and published 604, 603, annotated later.]

§ 3. Judah's Superficial Estimate of her Guilt, 3 : 1-5.

[Delivered 626-621 B. C., dictated and published 604, 603.]

§ 4. The Lesser Degree of Israel's Guilt and the Promised Return of the Penitent People to Jehovah's Favor, 3 : 6 to 4 : 2.

[Delivered 626-621 B. C., published 604, 603, annotated as late as 516.]

§ 5. Judgment Approaching from the North, 4 : 3-31.

[Delivered 626-621 B. C., published 604, 603.]

§ 6. The Prevailing Iniquity at Jerusalem and the Necessary Result, 5 : 1-31.

[Delivered 626-621 B. C., published 604, 603, annotated after 536.]

§ 7. The Rejected People, 6 : 1-30.

[Delivered 626-621 B. C., published 604, 603.]

PART II.—The Temple Lament over Jerusalem and the Prophecy of Destruction,
7 : 1 to 10 : 25.

[Delivered 607 B. C., published 604, 603, enlarged after 536.]

- ‡ 1. The Necessity of Amendment to Avert the Destruction of Zion, 7 : 1 to 8 : 3.

[Delivered 626-607 B. C., published 604, 603, annotated after 536.]

- ‡ 2. The Wilfulness of Judah Exposed ; Defeat and Exile Threatened, 8 : 4 to 9 : 1.

[Delivered 626-610 B. C., published 604, 603.]

- ‡ 3. The Gross Corruption of the People and the Inevitable Destruction of the Nation, 9 : 2-22.

[Delivered 626-610 B. C., published 604, 603, annotated after 536.]

- ‡ 4. The Best Possession of Man is the Knowledge of Jehovah as the Divine King, 9 : 23, 24.

[Inserted after 536 B. C.]

- ‡ 5. Punishment in Store for the Uncircumcised in Heart, 9 : 25, 26.

[Inserted after 536 B. C.]

- ‡ 6. The Impotency of the Idols of the Nations, 10 : 1-16.

[Written and inserted 400-200 B. C.]

- ‡ 7. The Distress of Zion and the Prophet's Prayer for a Mitigation of her Punishment, 10 : 17-25.

[Delivered 626-610 B. C., inserted after 586, annotated later.]

PART III.—The Irrevocable Evil in Judah and the Sad Results, 11 : 1 to 17 : 27.

[Published 603 B. C., enlarged after the Exile.]

- ‡ 1. The Preaching of the Deuteronomic Covenant, 11 : 1-5.

[Delivered 621 B. C., published 603.]

- ‡ 2. The Re-enforcement of the Covenant, 11 : 6-8.

[Delivered 607 B. C., published 603.]

- ‡ 3. The Apostasy of Judah and the Retribution, 11 : 9-17.

[Delivered 607 B. C., published 603.]

- ‡ 4. The Attack at Anathoth and Jeremiah's Dissatisfaction with the Long-suffering of Jehovah, 11 : 18 to 12 : 6.

[Date 607 B. C., published 603.]

- ‡ 5. The Devastation of Judah by the Neighboring Nations ; the Banishment and Restoration of the Neighbors, 12 : 7-17.

[Delivered 597 B. C., annotated and inserted after 536.]

- ‡ 6. The Damaged Waistband and the Rejection of the People, 13 : 1-27.

[Published 603 B. C., annotated after 597.]

- ‡ 7. The Evidences of the Divine Disfavor and the Rejection of the Prophet's Intercession, 14 : 1 to 15 : 9.

[Published 603 B. C., annotated in post-exilic times.]

- ‡ 8. The Deep Discouragement of Jeremiah ; Admonition and Strength from Above, 15 : 10-21.

[Published 603 B. C., annotated later.]

- ‡ 9. The Abounding Evil in Judah and the Recompense, 16 : 1 to 17 : 4.

[Published 603 B. c., annotated later.]

- ‡ 10. The Blessedness of Confidence in God ; Jeremiah's Strong Hope in Him,
17 : 5-18.

[Published 603 B. c., annotated later.]

- ‡ 11. The Consecration of the Sabbath Day, 17 : 19-27.

[Written after 432 B. c., inserted still later.]

PART IV.—The Impending Doom, 18 : 1 to 20 : 18.

[Compiled 596-586 B. c., enlarged much later, added to Jeremiah Book after 536.]

- ‡ 1. Amendment of Life Necessary to Avert the Threatened Calamity ; Jeremiah's Prayer for the Execution of the Divine Vengeance, 18 : 1-23.

[Delivered 601 B. c., published soon after but annotated much later.]

- ‡ 2. Further Prophecies of the Impending Disaster and the Prophet's Grievous Discouragement, 19 : 1 to 20 : 18.

[Date 601 B. c., published soon after, annotated much later.]

PART V.—Woes Pronounced upon the Kings, Prophets, and People of Judah,
21 : 1 to 24 : 10.

[Compiled after 586 B. c., added to Book after 536.]

- ‡ 1. Answer to Zedekiah respecting the Approaching Capture of Jerusalem,
21 : 1-10.

[587 B. c., published after 586.]

- ‡ 2. The Woes upon the Kings, 21 : 11 to 23 : 8.

[Delivered 608-586 B. c., published after 586, annotated still later.]

- ‡ 3. Woe upon the Prophets of Zedekiah's Time, 23 : 9-40.

[Delivered 595 B. c., annotated later.]

- ‡ 4. The Captives with Jehoiachin in Exile Contrasted with the People left in
Jerusalem, 24 : 1-10.

[Delivered 596 B. c., entered in this Part and in the Book after 536.]

PART VI.—Oracles against Judah and the Nations, 25 : 1-38.

[Delivered 604 B. c., annotated and added to chs. 1 to 24 after 536.]

PART VII.—The Temple Discourse of ch. 7 and its Results, 26 : 1-24.

[607 B. c., written by Baruch about 590, prefixed to chs. 27 to 29 after 536, added to Book much later.]

PART VIII.—Exhortations to Submission to Babylon and the Results, 27 : 1 to
29 : 32.

[Compiled 536 B. c., added to Book much later.]

- ‡ 1. The Prediction of Nebuchadrezzar's Victories, 27 : 1-22.

[Events of 593 B. c., written by Baruch about 590, enlarged later.]

- ‡ 2. The Contention of Hananiah, a Prophet of Jerusalem, 28 : 1-17.

[Events of 593 B. c., written by Baruch about 590.]

- ‡ 3. Communications between Jeremiah and the First Captives to Babylon,
29 : 1-32.

[Events of 595 B. c., written by Baruch about 590.]

PART IX.—The New Covenant, or Jeremiah's Book of Consolation for Israel, 30 : 1
to 31 : 40.

[Delivered 626, 587 B. c., annotated and added to Book after 536.]

PART X.—The Certainty and the Glory of the Return, 32 : 1 to 33 : 26.

[Compiled and united with Book after 536 B. C., annotated as late as 200.]

‡ 1. Jeremiah's Confident Prediction of the Return, 32 : 1-44.

[Events of 587 B. C., written by Baruch 586, annotated after 536.]

‡ 2. The Glory of the Return, 33 : 1-26.

[587 B. C., annotated as late as 200.]

PART XI.—The Prophecy of Jerusalem's Fall, 34 : 1-7.

[Events of 587 B. C., written by Baruch later, introduced into ch. 34 and into Book after 536.]

PART XII.—Slaves in the Besieged Capital, 34 : 8-22.

[Events of 587 B. C., written by Baruch later, added to Book after 536.]

PART XIII.—The Constancy of the Rechabites Contrasted with Israel's Disobedience, 35 : 1-19.

[Events of 597 B. C., written by Baruch about 590, added to Book after 536.]

PART XIV.—Jehoiakim's Scornful Treatment of the Divine Warnings, 36 : 1-32.

[Events of 604, 603 B. C., written by Baruch somewhat later, added to the Book after 536.]

PART XV.—The Siege and Capture of Jerusalem, and the Deportation of its Inhabitants; the Close Confinement of Jeremiah, 37 : 1 to 39 : 18.

[Added to Book after 536 B. C.]

‡ 1. Jeremiah's Prediction of the Fall of Jerusalem and his Consequent Imprisonment by the Princes, 37 : 1-21.

[Events of 587 B. C., written by Baruch soon after 586.]

‡ 2. The Timely Succor of Jeremiah by an Ethiopian Slave; Zedekiah's Secret Interview with the Prophet, 38 : 1-28a.

[Events of 586 B. C., written by Baruch soon afterward.]

‡ 3. The Fall of Jerusalem; Jeremiah Committed to Gedaliah, 38 : 28b to 39 : 14.

[Events of 586 B. C., written by Baruch soon afterward.]

‡ 4. The Promise of Deliverance to Ebed-melech, 39 : 15-18.

[Delivered 586 B. C., written by Baruch not long afterward.]

APPENDIX A.—Judah after the Fall of her Capital, 40 : 1 to 43 : 13.

[Compiled and added to Book after 536 B. C.]

‡ 1. The Colony at Mizpah, 40 : 1-16.

[Written by Baruch after 536 B. C.]

‡ 2. Ishmael the Traitor and Johanan the Brave Defender of the People, 41 : 1-18.

[Written by Baruch after 582 B. C.]

‡ 3. The Journey to Egypt, 42 : 1 to 43 : 7.

[Written by Baruch after 582 B. C.]

‡ 4. The Destined Fall of Egypt, 43 : 8-13.

[Written by Baruch after 581 B. C.]

APPENDIX B.—Jeremiah's Last Prophecies to the People, 44 : 1-30.

[Written by Baruch after 581-575(?) B. C., added to Book after 536.]

APPENDIX C.—The Admonition and Promise to Baruch, 45 : 1–5.

[Delivered and reported by Baruch after 586 B. C., added to Book after 536.]

APPENDIX D.—Oracles Concerning the Nations, 46 : 1 to 51 : 64.

[Compiled and added to Book after 536 B. C., annotated down to the second century at least.]

‡ 1. Egypt, 46 : 1–28.

[Possibly completed in the period 536–332 B. C.]

‡ 2. The Philistines, 47 : 1–7.

[536–332 B. C.]

‡ 3. Moab, 48 : 1–47.

[Possibly written in the second century B. C.]

‡ 4. Ammon, 49 : 1–6.

[Possibly written in the fourth century B. C.]

‡ 5. Edom, 49 : 7–22.

[Written in the period 536–332 B. C.]

‡ 6. Damascus, 49 : 23–27.

[Possibly written in the second century B. C.]

‡ 7. Kedar, or Hazor, 49 : 28–33.

[Possibly written in the fourth century B. C.]

‡ 8. Elam, 49 : 34–39.

[Written in the period 536–332 B. C.]

‡ 9. Babylon, 50 : 1 to 51 : 64.

[Written 586–332 B. C.]

APPENDIX E.—Historical Supplement, 52 : 1–34.

[Added to Book after 536 B. C.]

The author's translation is used as a parallel to the A. V. in the body of the commentary.

THE BOOK OF JEREMIAH

Ch. 1. 1-3. THE EDITOR'S PREFACE. (Written 604, 603 B. C., revised after 536.) The prophet Jeremiah is one of seven, or nine (see H. B. D., art. *Jeremiah*) men of Israel having the same name, though of them all his fame alone has come down to modern times. The son of parents unknown to us, save that his father's name was Hilkiah, a descendant of Abiathar the priest, he made a record that stands alone among all the men of old time for bravery, for pure disinterestedness, and for spiritual insight, in short, for moral and religious character. He was from the small town of Anathoth, a suburb of Jerusalem, where the ancestral lands of the family were situated, and here it was that in the year 626 B. C., when he was about twenty-one years of age, he had his call to the ministry of the Lord in the prophetic office. This ministry was performed at Anathoth, and in and about Jerusalem, for forty years, and it is largely with this pastorate that the words of Jeremiah have to do.

1-3. THE INTRODUCTORY NOTES OF TIME.

1. The words of Jeremiah refer to the uttered sayings of the prophet, *words* being a translation of the Hebrew original in the primary sense, as in 36 : 4, 10, 27, 28, 32. For the secondary sense, *deed, thing*, see 22 : 4. To what portion of our book does the author of the phrase refer? In the first instance, the roll issued by Baruch in 604 (ch. 36), and which may have included the substance of 1 : 1 to 9 : 22 (*Introd.*, VI.) was perhaps contemplated, but the same phrase as a portion of the preface to successive enlargements of this roll (the first one being in 603, 36 : 32) would naturally take on a larger and larger compass, so that to-day in the mind of many readers it includes the whole book. That this is not the meaning in the connection, however, is clear from ver. 3, which can contemplate utterances of the prophet only up to the fall of Jerusalem in 586 B. C., at most then, Jer. 1 to 39, for the prophecies of chs. 40 to 52 belong after that date. It is probable, indeed, that not even so much as chs. 1 to 39 is intended, but that the author of the introductory

statements of time in ver. 3 understood our phrase to refer to the collection he had just formed, and that this collection is now contained in chs. 1 to 25. The reasons for this opinion are : (1) the parallelisms between ch. 1 and ch. 25 (see ver. 3, 10, 15), rendering the chapters peculiarly complementary to one another, as introduction and conclusion ; (2) the break after ch. 25, not simply in matter, but in form of presentation. For notice that from ch. 26 on the history of the prophet is the matter of peculiar interest, his utterances being incidental to the story of his life, while in chs. 1 to 25 only the barest foundation of narrative is found. Moreover, from ch. 26 the prophet is regularly mentioned in the third person instead of the first. All this would seem to suggest that chs. 26 ff. are an after-thought, and we find confirmation of the opinion in the fact, now generally accepted, that in ch. 26 we have the story of Jeremiah's experiences parallel to his words in 7 : 1-15, a fact only to be explained on the *supplementary hypothesis*. **Jeremiah.** For other men bearing the same name, see 1 Chron. 12 : 10 ; 12 : 13 ; 12 : 4 ; 5 : 24 ; 2 Kings 23 : 31 ; Jer. 35 : 3 ; Neh. 12 : 1, 34. The name means *Jehovah hurls*, and G. A. Smith has a strong passage in a lecture not yet published in which the prophet is represented as a shell projected by Jehovah against his enemies, screaming in anguish as he passes through the air, destructive, indeed, of forces antagonistic to Jehovah, but in the process wearing out his life, and at its culmination breaking into a thousand pieces on the field of battle.¹ Is there not something of this in the life of every true champion of God, and in our modern world can the divine message be carried, save as the messenger is given his impetus by that power which may burn out and shatter his life, while the enemy is driven from the field? The true man will be a victor, there is no doubt about that, but the truest victory this world has known was by the way of the cross. Jeremiah was **the son of Hilkiah, of the priests that were in Anathoth**, and there-

¹ The author cannot refrain from reproducing the substance of an idea which he heard presented with great beauty of expression in a lecture delivered at Andover, Mass., May 12, 1903.

CHAPTER I.

1 THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin :

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

1 THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Ben-

Preface
604 B. C.

jamin : unto whom the word of Jehovah came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign.

3 And it came in the days of Jehoiakim the son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah, king of Judah ; unto the going into exile of Jerusalem in the fifth month.

— — —

fore not the son of Hilkiah the high priest of Jerusalem, who found the law-book in the temple five years after Jeremiah's ministry began (2 Kings 22 : 4, 8). The latter was descended from Zadok, while the former belonged to the priestly family of Abiathar, which had had their home, apparently, at this suburban town three miles N. N. E. of the capital ever since Solomon's time (1 Kings 2 : 26, 27). Anathoth was in the land of Benjamin, all portions of which, save Jerusalem itself, seem to have sided with Ephraim at the division of the kingdom, and to have been included with the Northern kingdom up to its fall in 722 B. C. (see Josh. 15 : 8, 63 ; 18 : 16 ; Judg. 1 : 21 ; 1 Kings 11 : 31, 32). The prophet's hearty interest in Northern Israel we shall observe more than once in the sequel. For an interesting description of the small territory of Benjamin, see Smith, *Hist. Geog.*, pp. 289-293. From the tribe proceeded King Saul and Saul who is also called Paul. 2. To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah (638-608 B. C.), in the thirteenth year of his reign. LORD in the English version should stand always for an original יהוה, *Jehovah*, or rather, *Yahwe*, the proper name of Israel's God. The translators have followed the Jewish custom of avoiding the use of this sacred name and of substituting the word אֲדֹנָי, *adônây*, Lord, for it, but they have distinguished the two by printing them LORD and Lord respectively. The word Jehovah transliterates neither word really, for it simply transfers into English letters the consonants יהוה, coupled with the vowels of אֲדֹנָי. The earliest Hebrew text had no vowels at all, and when Jewish scholars came to insert them, not earlier than the sixth Christian century, they of course gave יהוה the vowels of the word אֲדֹנָי, which they had substituted in reading for it. Hence there is no actual record of the proper pronunciation of יהוה, though from the analogy of other words it is practically certain that it is

Yahwe.¹ In the writer's translation *Jehovah* is used out of respect for a time-honored pronunciation. The second designation of time defines more closely the meaning of the first, and the verse doubtless originally belonged to the matter of ch. 1. It must not be understood that other oracles from Josiah's time are excluded, but only that this is the particular one for which the author found a date assigned, which therefore he gives. On the other hand, when the author says, 3. It came also in the days of Jehoia- kim (607-597 B. C.) . . . unto the end of the eleventh year of Zedekiah (586), he intimates that during the reigns of these kings addresses were repeatedly delivered, at definitely assigned epochs, but he does not exclude oracles from the times of Jehoahaz and Jehoiachin. On the basis of information contained in ch. 36, it is customary for commentators to assume that to Baruch we are indebted for the historical material in the book of Jeremiah, and of late that he wrote a life of Jeremiah from which others made selections for our present book, and that the designations of time now connected with them were drawn from his writing. It is evident that the designations of 1 : 1-3 were produced, or copied, successively, as the material of the roll assumed larger limits. It might be claimed that Baruch wrote the preface in the several forms, though the variations in LXX, ver. 1, and the use in ver. 3 of the *fifth month*, quoted from 2 Kings 25 : 8, would seem to indicate a later author. Whether the preface is the work of several hands, however, or of one hand at several times possesses only an antiquarian interest.

1 : 4 to 6 : 30. THE INIQUITY OF JUDAH PORTRAYED AND JUDGMENT THREATENED. (Compiled 604, 603 B. C.)

1 : 4-19. THE CALL OF JEREMIAH. (Date 626 ; published 604, 603 ; annotated after 536.) The record of Jeremiah's call and commission is the record of a profound religious experience, set in the form of a dialogue between Jehovah

¹ See the writer's note in *Hebraica*, October, 1887, p. 54.

4 Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

4 And the word of Jehovah came unto me, saying,

5 Before I formed thee in the belly I knew thee, And before thou camest forth out of the womb I sanctified thee, A prophet unto the nations I appointed thee.

Part I.
Iniquity and Judgment.
31.
Jeremiah's Call,
626 B. C.

and himself, and accompanied by many striking images, suggested by the rich variety of his thought. The symbols of the almond tree and the open kettle are drawn from common observation. It matters not whether or not Jeremiah actually saw them at the time of his call. His convictions shape themselves in his mind in the form of the external objects, whether the convictions are suggested by the sight of the objects themselves, or whether the objects were chosen by the prophet as the suitable vehicle of his convictions.

It is evident that this narrative relates the culmination of previous experience. In the nature of the case, a meditative village boy, brought up in the higher religious circles of Judah in the last half of the seventh century, who at the age of twenty-one decided to dedicate his life to God, must have had many a thought over the unhappy history of Israel, as well as over the destruction sure to be visited upon the disobedient as a consequence of their resistance to the divine will. Let the reader recall, as men of Jeremiah's stamp must have done, the glorious early record of Israel, the kingdom of David and Solomon and their regal splendor, the corruption and degeneracy of subsequent times, the noble efforts at reform, the steady decline of national vigor, leading to the fall of the Northern kingdom and the abridgment of the power of the Southern; let him dwell for a moment upon the pitiful career of Ahaz, which led to the shameful disgrace of foreign domination of the chosen people, in spite of the efforts of King Hezekiah to stem the tide of invasion; let him consider the more outrageous social and religious abominations of Manasseh and Amon, the successors of Hezekiah and predecessors of good King Josiah, and he will see that the experience recorded in this chapter marks the full-grown stage in a long process of conviction. If proof were needed, it may be found in the burden of this young man's earlier preaching (see ch. 2). Moreover, it is probable that visions of external objects were frequently given to the prophets, in order that they might express with force the conclusions to which previous thought had tended (see Amos 8 : 2 and cf. ch. 7).

This experience belongs to the year 626 B. C. The language in which it is set forth was chosen,

according to ch. 36, about twenty-three years afterward (cf. 25 : 3), and it doubtless expresses the full comprehension of his mission which the prophet possessed at the unhappy epoch of 604. Indeed, some of the language appears to be of a later date. For example, the emphasis upon the mission of Jeremiah to the nations (ver. 10), and upon the hostility of all classes in Judah to Jeremiah's message (ver. 18), as well as the prediction of the overthrow of the capital (ver. 15, 16), point to situations quite different from those of the prophet's earlier preaching, while the characterizations of the people's offenses (ver. 16) appear to be in the borrowed language of a late admirer of Jeremiah (cf. *Introd.*, VI., IX.,). Ver. 3a, 10, 15, seem to be parallel to the representations of ch. 25, and the chapter is peculiarly fitted to open the collection with which ch. 25 closes.

4-10. THE COMMISSION. Then the word of the LORD came unto me, *i. e.*, unto Jeremiah, who here gives the account of his call in 626, for ver. 4 is to be connected with ver. 2. How did the message come? Did Jehovah assume some form perceptible to the senses, or did the writer so understand the matter? or did the mind of Jeremiah apprehend the message without the intervention of the physical, and was this clear to the writer of the chapter? Undoubtedly the message came immediately to the spirit of the prophet, and while, at first thought, ver. 9 may seem to assert a physical transaction, it is by no means certain that the writer means to convey that impression, and the account in 32 : 6-44 (cf. the notes) would seem to point to the opposite conclusion. For a somewhat fuller discussion of this point, see the notes on ver. 9, but let the reader here reflect that the reality of the revelation is unaffected by the question we have raised. The inquiry is whether the mind of Jeremiah received impressions directly from the divine Being, or whether the Spirit of God took to himself temporarily a physical form, and through that form and the senses of the prophet affected the latter's mind. This last course seems not simply a roundabout and unnecessary process, but to involve more opportunity for incomplete transfer, since a physical system is an imperfect transmitter of thought.

5. Before I formed thee (omit *I* with *Qeré*;

6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched

6 Then I said,

Alas, Lord Jehovah! behold, I do not know how to speak: for I am a child.

7 And Jehovah said unto me,

Say not, I am a child: for **unto** whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak; be not afraid of them: for I am with thee to deliver thee, says Jehovah.

9 And Jehovah put forth his hand
And touched my mouth;

Isa. 42 : 6 ; 49 : 8) in the belly I knew thee ; and before thou camest forth out of the womb I sanctified thee, *knew thee*, or, *chose thee*, as in Amos 3 : 2. The phrase *out of the womb* is not found in LXX and should perhaps be omitted. *Sanctified thee*, *i. e.*, set thee apart to the service of God. The words of Duhm upon this passage are suggestive and striking. In the final clause of the verse, **and I ordained thee a prophet unto the nations**, *ordained* is for *set*, or, *appointed*, as in R. V. For a better order of the words see the author's translation. The word *prophet*, LXX *προφήτης*, signifies one who speaks for another, here for God (cf. Exod. 7 : 1). In delivering their messages to Israel and Judah, the Hebrew prophets were continually concerned with foreign relations, as well as domestic affairs, so that the fortunes of the nations more or less nearly connected with the history of the chosen people would be perceived and declared by them. It is in this sense, and not with the idea that he had definite messages to carry to foreign peoples, that Jeremiah was a prophet to the nations. The idea that God has control of the other nations, and that his prophets announce his will concerning them, is a familiar one to the Israelitish prophets. See Amos, chs. 1, 2 ; 9 : 7 ; Isa. 10 : 5 ; Hab. 1 : 6 and cf. the collections of foreign oracles in Isa., Jer., and Ezek. For the effect of the divine message in the world see Isa. 55 : 11. It certainly appears somewhat singular that the thought is brought forth so prominently at the time of Jeremiah's call, before any particular relation to his own people is described, but a passage showing a process of reflection even to this extent is not perhaps out of harmony with the earlier parts of the verse, in which God's choice of the prophet is declared in terms so unique. **6. Then said I, Ah, Lord God!** or, *And I said, Alas, Lord Jehovah!* **Behold, I cannot speak: for I am a child**, *i. e.*, cannot speak in a fitting manner, for I am a young man. The word translated *child* is applied to Moses in his infancy (Exod. 2 : 6), but also to Solomon when he

ascended the throne (1 Kings 3 : 7), to Josiah at sixteen years of age (2 Chron. 34 : 3), and in general to men that are in attendance upon those of riper years, *e. g.*, to Joshua (Exod. 33 : 11), to Gehazi (2 Kings 5 : 20). By the use of it, Jeremiah means to express his inexperience and unfitness for a calling involving such responsibilities, and he clearly implies that the wisdom that comes from years is needed for it, as well as the inspiration that is confined to no particular period of life. The gift to perceive truth is one thing. The power to present it in season and fitly to reprove, rebuke, exhort (2 Tim. 4 : 2), is another. Cf. Paul's opinion in 1 Cor. 14 : 9, 12, 13, etc.; and see Jer. 23 : 28, 29. The element that Jeremiah lacks Jehovah can supply, and in 7 he is so assured in the words **for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak**. In the first member of this parallelism, the Hebrew *על*, *'al*, upon, or, concerning, has been rendered as if it were *על*, *'el*, unto, a preposition with which it is often confused, and which in this passage was read by LXX, and is called for by ver. 8. The persons to whom Jeremiah is to be sent are to be determined by his Master, as well as the things which he is to say, and he is to have no fear of these men, ver. 8, for Jehovah will deliver him, not indeed from all sorts of danger, which a brave man neither expects nor desires, but from the failure of his prophetic mission (see ver. 19 and 15 : 20). This is the best interpretation of the phrase in this connection. It may have been added to the original text, however, by a scribe who had Jer. 42 : 11, or 15 : 20, in mind. The phrase **saith the LORD**, lit., *the oracle of Jehovah*, originally used by the prophets when they quote words of God, as in Jer. 2 : 29 ; 5 : 29, became a favorite with readers and copyists, and is now found frequently in Jeremiah, as here, at the close of words whose source is entirely free from ambiguity without it, and, sometimes, as in ver. 15, even interspersed among such words. Ver. 9, 10, are a sort of expansion of the last line in ver. 5. **9. Then the LORD put forth his hand,**

my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

And Jehovah said unto me,
Behold, I put my words in thy mouth:

10 See, I appoint thee this day
Over the nations and over the kingdoms,
To pluck up and to break down and to destroy
[and to overthrow];
To build and to plant.

11 And the word of Jehovah came unto me, saying,
Jeremiah, what seest thou?

And I said,
A rod of an almond tree do I see.

12 And said Jehovah unto me,
Thou hast well seen:
For I am wakeful over my word to perform it.

and touched my mouth . . . I have put my words in thy mouth, goes on to describe by physical images the impartation by God of the gift of speaking in his name, so that the prophet shall really utter the mind of God. The prophet here approaches the modern notion of the *divine immanence* in men, or in religious men (cf. 20 : 9), rendering them independent of special inspiration, though in further utterances he shows that this introductory inspiration does not preclude in his thought the necessity of special divine influence at particular exigencies in his life. It is as if God had said, "I now choose you as the recipient of my messages to men." So Ezekiel is represented as swallowing a roll written by God, but he has to receive special messages on later occasions (Ezek. 2 : 8 to 3 : 3). Ver. 10, most expressions of which are apparently derived from 18 : 7, 9, exhibits independent insight, as well as great rhetorical force and beauty. Here the new position of Jeremiah is mentioned in the light of the effect of his words upon the people of the earth; he is indeed, God's vicegerent in the earth with power to **root out**, or, *pluck up*, the nations, to **pull down**, or, *break down*, **and to destroy**; to **build**, **and to plant**. That is, the prophetic word may occasion the removal of an existing people from its place in the earth, or the establishment of a new people, or of a people once overthrown. The expression **and to throw down** is probably a late, although good, interpretation of Jeremiah's writing, derived from 31 : 28; it is not found in LXX here, in 18 : 7, or in Sirach 49 : 7. Duhm points out the fact that only the New Testament claim of Jesus, "all power is given unto me in heaven and in earth" (Matt. 28 : 18), surpasses this one, and he compares this passage with the extraordinary authority conferred upon the servant of Jehovah in Isa. 52 : 15; 53 : 12. Ordinarily Jeremiah has little to say about this stupendous work, for the most part contenting himself with declaring that his words are those of the Almighty, and that he is set to determine

the character of men among his own people (6 : 27). It is worth while to remember when we come to the Messianic passages in the narrower, or regal, sense, that in this verse at least is recognized with distinctness the divinely given authority of a prophet, and we are forcibly reminded of the prophetic office of our Lord Jesus Christ, whom Jeremiah, of all the men of Old Testament fame, perhaps most truly resembled.

11-16. THE VISIONS. Here the mission of Jeremiah to his own people is clearly implied, and their long-continued disregard of God and of moral obligation, as well as the word of condemnation by the prophets, must be presupposed if we would understand the visions. The case is similar to that found in Amos 8 : 1, 2, only the predictions of ch. 7 in that instance express in clear language the presuppositions that must be held in mind. **11, 12.** The first vision is that of **an almond tree**, Hebrew שִׁדְאֵה, *shôqēdh*, *wakeful one*, which Jeremiah understands to contain the message of Jehovah that **I will hasten**, or rather, *I am wakeful over* (Heb., שִׁדְאֵה, *shôqēdh*), **my word to perform it**. The almond tree receives its name from the fact that it blossoms in mid-winter, before other trees show any sign of life (see Tristram, *Nat. Hist. of the Bible*, p. 332), it is awake while all about it is in deep winter sleep. So Jehovah is a *wakeful one*, plans and sees the approaching fulfilment of the events predicted, though to none else is there a sign of them. With the Hebrews the play on words was often adopted for the emphatic utterance of truth, both where there is a strong resemblance in the words selected, as in Gen. 5 : 29, "And he called his name Noah (from the root נָח, *nû(ă)h*), saying, This shall comfort (root נָחַם, *nāhām*) us"; and also where the root ideas are identical as in our passage. It is interesting to imagine, as it is right for us to do, the sequence of ideas in this so-called vision. It is probable that the experience did not come to God's prophet like thun-

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof *is* toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against

13 And the word of Jehovah came unto me a second time, saying,
What seest thou?

And I said,

A heated pot do I see;

And the face thereof is turned toward the north.

14 And Jehovah said unto me,

Out of the north misfortune shall **be blown** upon all the inhabitants of the land. For, lo, I will call all [the families of] the kingdoms of the north, says Jehovah; and they shall come, and they shall set every one his throne at the opening of the gates of Jerusalem, and before

der out of a clear sky, but that the way was prepared for it by Jeremiah's deep reflection over the words, works, and ways of God; perhaps he had wondered even over the delay in the execution of the divine judgments, though he had continued to believe in God. At some time when he was absorbed in these reflections he found himself before one of these *wakeful* trees, by the divine direction he was led to call it by name, and the fact of the divine watchfulness is at once suggested, and there is emphasized the divine determination to execute his promised work when the time shall be ripe. The experience seems like a confirmation of his own deepest convictions, a pledge for the reliability of his mental action. The phrase that introduces the visions, ver. 11, 13, **and the word of the LORD came unto me**, suggests that we have to do with moments not identical with that of the call, ver. 4-10, though they are to be referred to the same period of Jeremiah's life and experience.

13-16 contain the second vision, that of a **seething pot**, or, *heated pot* (Job 41 : 20 [Heb. 12]), whose front side *is toward the north*. For 'פֶּה, *miḥpānē*, A. V. *is toward*, M *is from the face of*, read with Duhm 'פֶּה, *mōphnē*, *is turned toward the north*, for the former expression might mean that the front side of the pot was turned toward the south instead of the north. The suggestion involves no change in the original text, but only a slight one in the (M. T.) vocalization. Duhm conceives of the pot as resting upon stones at its east, south, and west sides, and as heated with combustible material placed under it from the open north side. It would seem that heating, or boiling, was a figure of misfortune, just as fire was, 4 : 4; 21 : 14; so that the heated pot would remind Jeremiah of the misfortune he had expected, and upon closer examination he would receive suggestion of that quarter toward which his eyes had doubtless turned more than once with anxious foreboding. 14, **Out of the north**

an evil, or, *out of the north the misfortune, shall break forth*, better, *shall be blown*. LXX suggests that in the original was found a word from the same root as the word *heated* in ver. 13, and most modern commentators accept the reading, substituting for פֶּה, *tippāthāh*, פֶּה, *tūppāh*. This word not only affords a better word-play, but offers a figure more transparent. The term *the north* is a favorite with Jeremiah, and here and in other passages (4 : 6; 6 : 1; 13 : 20), as well as *the north country* (6 : 22; 10 : 22), it was doubtless used in reference to the definite quarter from which some particular misfortune or enemy was to proceed; an easy step is to refer to this quarter as the home of the expected enemy (Ezek. 26 : 7); and then it is natural to use it in regard to enemies generally, whether having an actual relation to the north or not, and whether real or ideal foes (Isa. 14 : 13; 14 : 25; Jer. 50 : 3, 9, 41; 51 : 48; Ezek. 38 : 6, 15; 39 : 2; cf. Jer. 3 : 18; 16 : 15; 23 : 8; 31 : 8). 15. It would seem that in this verse we must adopt the vague and general meaning for the word; for though, on the testimony of LXX, the word **the families of** may plausibly be omitted from the text, and thereby one element of indefiniteness may be removed, there remains the plural term **the kingdoms of**, and the apparent intermingling of the enemy's work of judgment in the gates of Jerusalem after conquest in the words, **and they shall set every one his throne at the entering of the gates of Jerusalem**, with that of investment of the capital and other cities preparatory to their capture. (For the gate as the place of judgment, see Deut. 16 : 18; 2 Sam. 15 : 2-6; Jer. 39 : 3; and for *throne* as judgment seat, see Ps. 122 : 5; Prov. 20 : 8.) This element of vagueness, coupled with Jeremiah's expectation at the time of his call that his preaching would lead to the penitence of the people and to their escape from destruction (see 4 : 1, 4), suggests that ver. 15, 16 may have been added to ver. 13, 14 after the composition of the chapter, and indeed

all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

all the walls thereof round about, and before all the cities of Judah. And I will execute my judgments against them on account of all their wickedness; in that they have forsaken me, and have burned sacrifice to other gods, and worshipped the works of their own hands.

17 And do thou gird up thy loins and arise, and speak unto them all that I command thee: Be not dismayed at their faces.
Lest I dismay thee before them.

may belong for the most part to some early commentator of the chapter. Let it be considered also that in ver. 16 we find the emphasis upon false worship in the familiar language of Deuteronomy and of the earlier historical books, and it may perhaps be regarded as probable that ver. 15 and 16 have been retouched by *post-exilic* expositors of Jeremiah's sayings (see *Introd.*, IX.). It is plain from ver. 15 that the writer regards the peoples of the earth as subject to God's command, and as called by him when he needs their service (*cf.* Isa. 41 : 28 ; 44 : 28). The setting of thrones for judgment **against**, or, *before*, **all the walls** is here involved, so far as strict connection is concerned, but probably there is a slight grammatical inaccuracy in the verse, and that some such expression as *station their armies*, or *besiege*, is to be understood after the gates of Jerusalem. **16. And I will utter my judgments against them.** M. T. reads, *And I will speak them my judgments*, but according to this text there is a frequent confusion of **אֹתָם**, *ôthâm*, *them*, with **אִתָּם**, *ittâm*, *with them*, and we should read, *And I will speak about my judgments with them*, or, *reason the case with them*, with implication that they will be held responsible and punished for their wrong-doing (Driver). Perhaps *execute my judgments against them* is a fair rendering of the phrase, if the implications are to be followed in the translation. It is used with the same meaning in 4 : 12 ; 39 : 5 ; 52 : 9 ; but in a different sense in 12 : 1. Cf. the use of the corresponding verb in 2 : 35 and elsewhere. **Who have forsaken me**, rather, *in that they have forsaken me*, a use of the relative pronoun frequent enough in Hebrew, **and have burned incense unto other gods**, or, *have offered sacrifice*, or, *have burned sacrifice to other gods* (as is shown conclusively by Graf, see 2 Kings 23 : 8 ; Amos 4 : 5 ; cf. Jer. 33 : 18 ; 1 Sam. 2 : 15), *incense* being too narrow a term to express the original here. **And worshipped the works of their own hands**, possibly *work of their own hands*, as in 25 : 6, 7, 14 ; 32 : 30 ; Isa. 2 : 8. The plural is found elsewhere only in 44 : 8. The meaning would be the same in either case, and the reference is to images of

various so-called deities, before which the people bowed themselves, and against which the prohibitions of Scripture are so pronounced. The characterizations of wickedness here given are familiar to Bible readers. See, e. g., Deut. 29 : 25-27 [Heb. 24-26] ; 31 : 29 ; Judg. 2 : 12, 13 ; 1 Kings 9 : 8, 9 ; 11 : 33 ; 2 Kings 22 : 17 ; and in Jer. 5 : 19 ; 11 : 12, 13, 17 ; 19 : 4 ; 22 : 8, 9 ; 32 : 30 ; 44 : 22, 23.

17-19. THE PROMISED PROTECTION. The account of Jeremiah's call seems to have been interrupted by the introduction of the visions, for ver. 17 belongs logically after ver. 10 and not after ver. 16. The passage was perhaps originally in a much briefer form, for **and speak unto them all that I command thee** is repeated practically from ver. 7, while ver. 18, 19 are copied with slight variations from 15 : 20. In Jeremiah's statements the words may have run :

9b. "And Jehovah said unto me, behold, I put my words in thy mouth, . . 17. and do thou gird up thy loins, and arise, be not dismayed ; lest I dismay thee." **Gird up thy loins**, used literally of gathering up with a waist-belt the lower part of the long outer garment in preparation for a journey, or other physical exertion, Exod. 12 : 11 ; 2 Kings 4 : 29 ; 9 : 1, here refers to that readiness of mind that Jeremiah needs for his spiritual effort (see 1 Peter 1 : 13). He is to prepare himself for the conflict with his people and for the approaching crisis. For a successful issue, the prime requisite is bravery, and Jeremiah is commanded, **be not dismayed at their faces**, etc., or, *be not dismayed at them*, *lest I dismay thee before them* (R. V.). Jeremiah was not a coward, he did not draw back from duty, but he was tender in spirit, shrinking and sensitive in disposition, timid to the last degree ; and for such a one, neither the promise of success nor the dread of failure is a sufficient incentive to effort, but he needs just such a sharp reminder of his obligation as God gives to Jeremiah ; he needs to know that God's interests are at stake, that he is God's fellow-laborer, and that in falling out of the ranks and thus condemning himself, he brings upon himself the divine

18 For, behold, I have made thee this day a defended city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

18 For behold, I make thee this day

A fortified city, [and an iron pillar], and a bronze wall, [against the whole land],
To the kings of Judah, to the princes thereof, [To the priests thereof], and to the people of the land.

19 And they shall fight **against** thee;
But they shall not prevail over thee:
For I am with thee *to deliver thee*,
Says Jehovah.*

CHAPTER II.

1 **MOREOVER** the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals,

1 AND the word of Jehovah came unto me, saying,

2 Go, and cry in the ears of Jerusalem, saying, Thus says Jehovah, I remember for thee the loyalty of thy youth, The love of thine espousals;

§2.
Ingratitude
and its
Consequences,
626-621 a. c.

condemnation. The figures of ver. 18, 19, used to designate the invincibility of the prophet, forcible, because the work is so stupendous, are easily understood. "They set off," as Orelli says (p. 33), "the unyielding, unconquerable, firmness peculiar to Jeremiah as the divinely sent and equipped prophet, in strong contrast with the gentleness and tenderness of his disposition. As man he melts in tears and pines away in sympathy; as the bearer of God's word he is firm and hard like pillar and wall, on which the storm of a nation's wrath breaks in vain." For *brasen walls*, read, a *bronze wall* with 15 : 20, and omit the phrases *and an iron pillar, . . . against the whole land, against, or, to, the priests thereof*, with LXX. Enumerations similar to that in ver. 18 may be found at 2 : 26; 8 : 1; 32 : 32. Jeremiah labored in the reigns of five kings and among all classes of the people. In ver. 19, perhaps *saith the LORD* should be omitted with LXX of 15 : 20. The assurance of the divine deliverance in the severe contest we have met already at ver. 8, and it is sufficient to remove the fear of failure and fall.

Jeremiah heard in his soul the voice of Him who calls each of the sons of men to his appointed task. Would that every young minister, and layman too, at the outset of his work, might have just such a clear notion of his weakness, and as certain a conviction of divine support as Jeremiah had! Many a modern prophet might have avoided failure, had he realized the results of yielding to weakness, and had he apprehended the true source of power.

Ch. 2. 1-37. THE BASE INGRATITUDE OF THE PEOPLE IN DEPARTING FROM JEHOVAH

1 Jacoby has paid especial attention to the analysis of Jer. 1 to 20, and shows how frequently 'ב, *kt*, *for*, has been used by the compiler of the early chapters to bind the fragments together. See e.g., 2:10, 13, 20; 4:3, 13. In a number of cases we shall find it impossible to understand this particle in its strict sense.

AND THE ENTAIL OF PUNISHMENT. (Delivered 626-621 B. C., dictated and published 604, 603; some annotations later.) At first glance the book of Jeremiah seems like an autobiography, but the briefest investigation will convince the reader that this prophet took no more pains than the others to record the history of his life, and such facts as are given are due to the anxiety of his secretary Baruch and other disciples to preserve the knowledge of his career, and the historical occasions of his addresses. This interest was manifested in a desultory way from the time Jeremiah had his first roll of sermons published in 604 B. C. (cf. chs. 25, 36), and it led to a somewhat detailed and systematic history beginning from about the time of the last siege of Jerusalem in 587 B. C.

The history of Jeremiah's earlier activity as a prophet is known only from the compend of discourses delivered in this period, which was made in 604 B. C. (cf. ch. 36). This compend probably included the major part of Jer. 1 : 4 to 9 : 22 (see *Intro.*, VI.). Doubtless many original discourses of the prophet were therein preserved only in the most abbreviated form, possibly are limited to a verse or two of our present copy. By the introduction, however, of these summaries, be they longer or shorter, and of fragments of the earlier deliverances, Jeremiah produced a roll which may be separated without difficulty into a number of distinctly marked themes (2 : 2 to 4 : 2; 4 : 3 to 6 : 30; 7 : 1 to 9 : 22), and the several parts used in the development of these topics we may call sermons.¹ The first of these is given in ch. 2.

1-3. ISRAEL'S EARLY FIDELITY. The introduction in ver. 1, 2 appears to belong to chs. 2 to 6. Baruch may possibly have given us this, in the shorter form of LXX, however (*and he*

when thou wentest after me in the wilderness, in a land *that was not sown*.

3 Israel *was* holiness unto the LORD, *and* the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What iniquity have your

How thou didst follow me in the wilderness,
In a land that was not sown.

3 Israel was holy to Jehovah,

His firstfruits of the income:

All that devoured him were to be held guilty;

Misfortune was to come upon them,

Says Jehovah.

4 Hear ye the word of Jehovah, O house of Jacob, and all the families of the house of Israel:

5 Thus says Jehovah,

What unrighteousness did your fathers find in me,

said: *Thus says Jehovah*), for, unless Jerusalem be supposed to cover the suburban territory, much in chs. 2 to 4 was not probably delivered there at all. Cf. the expressions which introduce other sections of the book, 7:1; 11:1; 43:1, etc. **I remember thee**, rather, *for thee, to thy credit, or, for thy advantage* [Neh. 5:19]), **the kindness of thy youth**, or, *the loyalty of thy youth*, a rare use of the Heb. word *hesedh*, which usually means the loyal affection of God to men, 9:24 [Heb. 23], or of men to their neighbors, but is here applied to the attitude of Israel toward God, as in Hosea 6:4. That Jeremiah means to be understood in this way is clear from his use of the words *for thee*, and of the parallel clause **when thou wentest after me in the wilderness**, better, *how thou didst follow me in the wilderness*.

In the wilderness Israel was the young bride of Jehovah. Here in the uncultivated land she was (comparatively) obedient to her lord. It is not necessary to find a contradiction with the representation of other scriptures, such as Exod. 32; Deut. 9:7, 12, 16, 24; Ezek. 20; Ps. 78, 106. Doubtless the people were sinful enough before the conquest of Canaan, though, as compared with their selfish and immoral behavior during the later luxurious days of the Northern and Southern kingdoms (see the books of Amos, Hosea, Isaiah, and Micah), that early time would seem to be a period of conjugal fidelity, and would naturally be idealized. The figure of the marriage between Jehovah and Israel is drawn from Hosea, and is applied with scathing condemnation of Israel in the latter portion of our chapter. The regard of Jehovah for his people is described in ver. 3. **Israel was holiness unto the LORD**, the property devoted to him (Deut. 7:6), chosen out of all the world for his own people in particular, the best fruits of the field of mankind (Duhm), and as such destined for his service alone. For the dedication of the first fruits to Jehovah, see Exod. 23:19; Num. 18:12. **All that devour him shall offend; evil shall come upon them, or, All that de-**

voured him were to be held guilty; misfortune was to come upon them. Just as the offerings to Jehovah were inviolate (Lev. 5:15, 16; 22:10, 14, 16), so Israel must not be appropriated by any other, and all that attempted to partake of him, *i. e.*, to attack, rob, or ill-treat him, were to be blamed and punished for it.

4-9. THE FALL. 4 introduces a section, ver. 5-13, in different poetic measure from the context on both sides, and having to do in a quite general way with Israel's violation of the covenant with God and worship of false deities. Much of the language too in 4-9 is similar to Deuteronomic representations of the people, and a part of it may possibly proceed from the same circle of writers that annotated 1:16. It should not be inferred that Jeremiah himself was not familiar with Deuteronomic thought, or may not have used the same expressions; but any aggregation of Deuteronomic phrases to express substantially a single idea, that of false worship, seems out of harmony with the concise and original style of which Jeremiah was capable, and is exactly what we have been led to expect from compilers of historical material.

House of Jacob. Israel, Jacob, are terms applied to the Israelites as a whole, and *Jacob* is here parallel to *Israel* (cf. Ps. 59:13 [Heb. 14]). The people are addressed as if they formed one company. Perhaps they are conceived of as reading the message, rather than as listening to its oral delivery (Duhm); or the general expression may refer to the portion of the Israelites remaining in Canaan in Jeremiah's time, namely, to Judah. In 4:1 the name *Israel* is certainly applied to Judah (see also 5:20). 5. Jehovah proceeds to give the causes of the divine contention (ver. 9), and is represented as reasoning with the people as man to man, and as allowing that if he had been guilty of **iniquity**, or, *unrighteousness*, toward the ancestors of the present generation, there would be some excuse for their lack of allegiance. It is implied, of course, that there is no unrighteousness, no crookedness, or wrong, in him (see

fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 Neither said they, Where *is* the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets

That they went far from me,
And walked after vanity, and became vain?

6 And said not, Where is Jehovah
Who brought us up out of the land of Egypt;
Who led us in the wilderness,
In a land of steppes and of pits,
In a land of drought and of deep darkness,
In a land that none passes through,
And where no man dwells?

7 And I brought you into the fruitful country,
To eat the produce thereof and the good things
thereof;

But ye proceeded to defile my land,
And to make my heritage an abomination.

8 The priests said not, Where is Jehovah?
And they that handle the law knew me not:
The rulers also rebelled against me,

Deut. 32 : 4). For a similar question, see Micah 6 : 3. **That they are gone far from me** (cf. Ezek. 8 : 8). **And have walked after vanity, and are become vain**, or, *And walked after vanity and become vain*. *Vanity* (cf. Deut. 32 : 21), an unstable, empty, unsubstantial, unprofitable god, a mere breath. The contrast is with the living God. For this and other terms expressive of the insignificance of the false gods, see ver. 8, 11; 16 : 19 and the representations in 16 : 1-10; 1 Sam. 12 : 21 (cf. 1 Cor. 8 : 4). It is by an irrefragable law that those who follow these must become like them in essence and produce similar fruits (cf. 2 Kings 17 : 15; Rom. 1 : 21-32). And the converse is no less true, that by following God with that fidelity which he has manifested toward us we become like him. If we would be substantial, stable, living, godlike, we must follow God, *i. e.*, do as he says and as he does. Jesus Christ showed us that this may be done. **6. And said not, where is the LORD**, *i. e.*, they did not inquire for, seek him (cf. 10 : 21; 29 : 13), remember that it was he that brought them, in spite of many privations and dangers in the wilderness, from Egypt to the land of promise (see Amos 2 : 10; Micah 6 : 4; Deut. 8 : 2-5, 14-16; 32 : 10). It is unnecessary to dwell upon the separate terms descriptive of the barren and empty land of the wanderings, save to define **wilderness** as *uncultivated pastures* (Ps. 65 : 12 [Heb. 13]), to suggest for **deserts** Driver's rendering, *steppes*, the bare, sandy, and gravelly bottom of depressed regions (see H. B. D., art. *Plain*), and to express a preference for "deep darkness" over **shadow of death**, the latter dependent upon vowels of M. T. which are probably incorrect (צִלְמָוֶת, *sālmāth*, is made to read צִלְמָוֶת, *sālmāwēth*). The term is doubtless used with reference to the perplexity and anxiety which settled down like the darkness upon the wandering people. In the last part of the verse the writer purposely leaves out of

account the shepherd tribes, but the rhetorical nature of his statement is evident. In 7 the reminder of God's care of the people and of their base ingratitude is continued. **And I brought you into a plentiful country**, or, *into the land of Carmel, or, into the fruitful country*, *i. e.*, into the fertile land of Canaan, emphasized in so many ways as a veritable garden of the world (see Deut. 6 : 10, 11; 8 : 7-9; 11 : 9-12; 28 : 11). **Goodness is good things** (5 : 25; 31 : 12). **But when ye entered, ye defiled my land, and made my heritage an abomination**, rather, *But ye proceeded to defile* (the verb *entered* is used as the verb *walk, go*, is in 2 Kings 3 : 7; Job 1 : 4) *my land, and to make my heritage an abomination*. Palestine, or the land of Canaan, is Jehovah's land, his inheritance, as in 16 : 18; 1 Sam. 26 : 19. The practice of rites objectionable to him brings defilement to the land (Deut. 21 : 23), makes it an abomination (cf. Deut. 7 : 25, 26). In particular, the leading classes were guilty of idolatry, ver. 8. **The priests who handle the law**, and so are concerned with the precepts of the written code, and with oral instruction, and should teach the people the requirements of Jehovah (Deut. 33 : 10), **knew me not**, had no regard for Jehovah, no real acquaintance with him. These priests handled the law (cf. 6 : 19; 8 : 8; 18 : 18) for other things than to conserve the honor of Jehovah. Hosea is full of the same idea. See Hosea 4 : 6 and other passages, and the exposition of G. A. Smith, *Twelve Prophets*, Vol. I., pp. 318-332. The old-fashioned term, *acquaintance with God*, is based upon biblical representations, and suggests a kind of companionship that should be cultivated more in our day. Possibly the question with which the verse opens was copied by a scribe from ver. 6. **The pastors also transgressed against me**, or, *The rulers also rebelled against me* (cf. 2 Kings 1 : 1). The word translated *pastors*

prophesied by Baal, and walked after things that do not profit.

9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.

10 For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which are yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

And the prophets prophesied by Baal, And walked after things that do not profit.

9 Therefore I will still contend with you [says Jehovah], And with your sons' sons will I contend.

10 For pass over to the coast lands of the Kitians, and see; And send unto Kedar, And consider diligently, and see, If there has been such a thing.

11 Has a nation changed (*its*) gods? And they are not God: But my people have changed their glory For that which does not profit.

12 The heavens are astounded at this, And they shudder **mightily**, says Jehovah.

means *shepherds*, and in Jeremiah is applied to the king and ruling officials (see 3 : 15 ; 22 : 22 ; 23 : 1, 2). **And the prophets prophesied by Baal** (cf. 23 : 18). *Baal* means *lord*, and is applied to any deity, even to Jehovah himself (Hosea 2 : 16) ; in Jeremiah it is a collective term, is used always as a designation for false gods, and as such refers to Molech (originally *Melech*, see H. B. D.) in 19 : 5 ; 32 : 35, and to the host of heaven in 32 : 29 ; cf. 19 : 13. The plural is used in 2 : 23 ; 9 : 14 [Heb. 13]. The prophetic class, set especially for the delivery of Jehovah's messages, and doubtless carefully instructed in the schools, represented these false divinities in their deliverances and walked after them, thereby becoming unreliable guides without any true message. See above, ver. 5, and for Jeremiah's opinion of the priests and prophets of his time see 14 : 14 ; 23 : 9-40 ; chs. 27-29, as contrasted with that of some of his opponents, 18 : 18. Dean Stanley intimates that the priests and prophets at this time had reached the lowest point of degradation and corruption, and that Jeremiah was compelled to draw down upon himself that peculiar sort of hatred that is heaped upon a man who ventures to antagonize his own orders. See *Jewish Church*, Vol. II., pp. 571, 572 (New York, 1871). **9. Jehovah will yet plead, or contend**, with the people to the third generation. Such gross departure from Jehovah, and disobedience to his will, can be expiated only by long-continued punishments.

10-13. THE INCOMPREHENSIBLE APOSTASY. For pass over (M to) the isles of Chittim, or, For pass over to the coast lands of the Kitians. The *Kitians* inhabited the island of Cyprus (cf. Jos., Antiq. I. VI. 1.), but the term is applied here (and often, e. g., Ezek. 27 : 6 ; Dan. 11 : 30 ; 1 Macc. 1 : 1 ; 8 : 5) to the inhabitants of other maritime countries in the eastern part of the Mediterranean (cf. the use of "isles" in Isa. 20 : 6 ; 66 :

19 ; Ezek. 26 : 18), and it represents in Jeremiah's thought the entire Western world. Travel in imagination as far west as you will, **and send unto Kedar**, the home of a pastoral people in the Syrian desert east of Palestine (49 : 28 ; Isa. 21 : 16, 17 ; 42 : 11 ; 60 : 7 ; Ezek. 27 : 21)—here representative of the countries on the east of the speaker—and make a close inspection of religious conditions, and (it is implied) you will find no such declension as is apparent at home, for, **11**, it is further implied, no nation of the earth has changed its gods, **which are yet no gods, or, and they are not God.** The words form what is called a circumstantial clause, grammatically a subordinate statement intended to add the important fact that, though the nations clung tenaciously to their divinities and their worship, as expressive of their religious needs, and of the highest of which their religious natures were capable, these divinities could not be classed with Israel's God. This adds to the pathos of the next statement. **But my people, my own chosen and redeemed people, have changed their glory**, have exchanged Jehovah (Ps. 106 : 20), in relation to whom alone they have preeminence as a nation (cf. 4 : 2), for that which is useless. See above ver. 5, 8. No wonder that the heavens should now be personified, if ever, and made to feel amazement and trepidation at this ungrateful and senseless behavior. **12. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate.** It is probable that, with LXX, we should read the first two verbs as perfects, rather than imperatives, and that the Heb. הָרַבּוּ, *hārēbhū*, *be ye desolate*, is the mistake of a scribe for הָרַבּוּ, *hārēbū*, *much* (Cornill). The whole verse would then read *The heavens are astounded at this, and they shudder mightily, says Jehovah.* The heavens are frequently conceived of as following the fortunes of God's people, or as manifesting human

13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 *Is Israel a servant? is he a homeborn slave? why is he spoiled?*

15 The young lions roared upon him, and yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and Tahapanes have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

13 For my people have committed two evils; They have forsaken me, the fountain of running water, And hewed them out [cisterns] broken cisterns, That can hold no water.

14 Is Israel a servant?

Is he a homeborn (slave)?

Why has he become a prey,

15 (Why are) *his cities burned up?*

The young lions roared upon him,

They yelled:

And they made his land a fright,

* Without inhabitant.

16 The sons also of Noph and Tahpanhes

Shall break the crown of thy head.

17 ~~Has~~ not occasioned this to thee

Thy desertion from Jehovah thy God,

[When he led thee by the way?]

emotions over them. (See e. g., Deut. 32 : 1; Ps. 50 :

4; Isa. 1 : 2; 24 : 23; 49 : 13.) **13. For my people**

—consider that it is Jehovah's chosen people (4 : 22; Hosea 4 : 12; Isa. 1 : 3)—**have committed**

two evils, the evil of apostasy from its two points of view. **They have forsaken me,**

the fountain of living, running, waters

(17 : 13), *i. e.*, of life (Ps. 36 : 9 [Heb. 10]), Him that

possesses life and power, and has imparted them

during the period of Israel's history, **and**

hewed them out cisterns (Deut. 6 : 11),

broken cisterns (possibly one of the words

translated *cisterns* should be omitted with LXX),

mere reservoirs of rain water, and leaking badly

at that, permitting no nourishment then for

Israel's life. What a price to pay for the

glamour of foreign religious practice!

14-20. CHASTISEMENTS PAST AND PRESENT.

As contrasted with the early inviolability

of Israel (ver. 8), which had been lost, be-

cause Israel is an apostate (ver. 4-9), the people

is treated like a person sold into slavery. The

former servant of Egypt (Deut. 5 : 15) has become

a **servant** again, this time to Assyria (ver. 15),

a **home-born slave**, a slave born of a slave,

and probably not entitled, at least according to

the earlier legislation, to the privilege of re-

lease (see Exod. 21 : 2-6; Deut. 15 : 12-18). This is

the reason why the first-born son of Jehovah

(Exod. 4 : 22; Hosea 11 : 1) **is spoiled, has become**

a **prey** and why *his cities are burned up*.

It is probable that the latter clause, now found

near the close of ver. 15, belongs at the end of

ver. 14; in every way it fits the connection

here, and it is needed to complete the stanza,

while it introduces a strange idea and overloads

the stanza in ver. 15. The cities are Judean

waste (cf. 4 : 7). The use of the interrogative,

וָיָא, *hā*, followed by the alternative וְיָמָ, *'im, or,*

and וָיָא, *maddā(a)', why*, is characteristic

of Jeremiah's addresses (see 2 : 31; 8 : 4, 5, 19, 22,

etc.). **15.** Under the figure of **young lions**,

the depredations and devastation of the Assy-

rians (Isa. 5 : 29) are indicated. These have al-

ready taken place, as is indicated by A. V. A.

V. is probably right also in rendering the verb

of ver. 16 by *break*; wrong, however, in mak-

ing it in the past tense. It is in the imperfect,

here refers to the future, and the prediction was

fulfilled at the battle of Megiddo in 608 B. C.

This same verb has given much difficulty to

commentators, but the rendering here supposed

to be best is adopted by Hitzig and preferred by

Duhm, though it is dependent upon an Aramaic,

and therefore unusual sense of the word. The

corresponding Hebrew verb is applied to the

oppressive acts of the conqueror over a van-

quished people (Deut. 28 : 33), and our verse prob-

ably refers to the violent and arbitrary conduct

of Egypt not long after this time. For *Egypt*

is meant by the terms **Noph** and **Tahapanes**,

Tahpanhes, two places of its northern part,

Memphis, the principal city, and *Daphne*, the

modern *Tell Defneh*, on the northeast bor-

der. For these places see also 43 : 7-9; 44 : 1;

46 : 14. In Hosea 9 : 6 Memphis is written

Moph. Both names are abbreviations of the

Egyptian name *Manuphi*. In ver. 17 the final

letter of the word **this** was incorrectly repeated

before the verb **procured**, rendering that verb

second person imperfect instead of third perfect.

Furthermore, the clause **when he led thee**

by the way, which represents imperfectly

three words of the Hebrew not found in LXX,

is probably a scribal variation of the first few

words of the next verse (Duhm), and the trans-

lation should be, *Has not occasioned this to*

thee, Thy desertion from Jehovah thy God?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord God of hosts.

20 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

18 And now what hast thou to do with the way to Egypt,
To drink the waters of the Shihor?
Or what hast thou to do with the way to Assyria,
To drink the waters of the river?

19 Thine own misfortune shall chastise thee,
And thy revoltings shall reprove thee:
Know therefore and see that it is an evil thing
and a bitter,

That thou hast forsaken Jehovah thy God,
And that no fear of me came **upon** thee,
Says the Lord Jehovah of hosts.

20 For ever since long ago thou hast broken thy yoke,
And burst thy thongs;
And thou sayest, I will not serve **(thee)**;
But upon every high hill
And under every leafy tree
Thou dost bow thyself, playing the harlot.

18. The Sihor, Shihor, is the river Nile, or a part of it (see Isa. 23 : 3). Probably it is the easternmost, or Pelusiac, arm of the Nile, including perhaps the *Horus Canal* at the side of it, which Brugsch identifies with Shihor, according to later lists. The river is the *Euphrates* (Gen. 31 : 21; Exod. 23 : 31; Isa. 7 : 20; 8 : 7). Drinking water from these border rivers stands for receiving refreshment, aid, from the two countries just beyond them, the great Egyptian and Assyrian empires, and it involves, of course, some degree of subjection to these powers. This idea would be familiar to Jeremiah's hearers, for for more than a century at least hopes of assistance from the Western or the Eastern monarch had been cherished, and Egyptian and Assyrian parties had alternately led the people to an alliance with one or the other of them, and the unfortunate results of such alliances had been pointed out by the prophets (see Hosea 7 : 11, 12; 8 : 8-10; 12 : 1; Isa. 30; cf. Isa. 7 : 20; 8 : 6-8; 2 Kings 15 : 19; 16 : 7; 17 : 4). This course of the politicians of Israel was one of the elements that led to the disintegration of the State and to foreign control. **19.** You cannot help yourselves in this short-sighted way, Jeremiah would say, **Thine own wickedness**, better, *misfortune*, since it is evident from the context that *disaster* is to open the eyes of the blind Judeans, **shall correct**, or, *chastise thee*, and **thy backslidings**, and *thy revoltings*, i. e., the fruit of thy revoltings (see notes on 6 : 19) here equivalent to *misfortune*, **shall reprove thee**. The consequences of the Judean apostasy cannot be stayed by any outward force, and they will be **bitter**, because the apostasy itself is aggravated (ver. 20-35). **Saith the Lord God of hosts**. The word *Lord* may be an early reader's annotation of GOD which, in the Hebrew, is the divine name *Jehovah* (*Yahwe*). *Jehovah of hosts* is found often in the prophetic literature, chiefly in Amos, Isaiah, Jeremiah, Hag-

gai, Zechariah, and Malachi, sometimes in the fuller form, *Jehovah God of hosts*, or occasionally *the Lord Jehovah God of hosts*. Isaiah originated also the term *Holy*, or *Sublime one of Israel* (Isa. 1 : 4; 6 : 3; cf. Jer. 50 : 29; 51 : 5), and the words *God of Israel* are sometimes found with the title (35 : 17). The title probably signifies that Jehovah is God of all the forces in the universe (cf. Gen. 2 : 1; Isa. 6 : 3). The word *host* was undoubtedly first applied to the army of Israel (see Josh. 5 : 14; 1 Sam. 17 : 45; 2 Sam. 8 : 16), and was then carried over to *celestial beings* (Gen. 32 : 1, 2 [Heb. 2, 3]; 1 Kings 22 : 19), and to the heavenly bodies (Jer. 8 : 2). In the discussion of subsequent passages it will be evident that scribes have sometimes substituted longer forms of the title for shorter. **20** gives the reason for the people's misfortunes and arraigns them for their wickedness. **For of old time I have broken thy yoke, and burst thy bands**, or, *For ever since long ago* (cf. 1 Sam. 27 : 8; Isa. 46 : 9), *thou hast broken*, etc. The verbs are in second person feminine, in a form the same as that found in ver. 33; 3 : 4, etc., and were so understood by LXX and Vul. *Bands*, or, *thongs*, were used to fasten the vertical bars of the yoke under the neck of the oxen and the yoke to the pole of the plow. The *yoke* broken by the Israelites is the yoke of service to Jehovah (5 : 5; Hosea 4 : 16). **And thou saidst, I will not transgress, or, I will not serve thee**. The verb *serve* is the one here found in Hebrew text; it is supported by LXX, Vul., and Syr., and is exactly suited to the connection. The verb *transgress* is much like the other in appearance, but no change of text is needed. **When upon every high hill and under every green tree thou wanderest, playing the harlot**, or, *But upon every high hill, and under every leafy tree, thou dost bow thyself, playing the harlot*. Here the prophet contemplates Israel again as the wife

21 Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art a swift dromedary traversing her ways;*

24 A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy

21 Yet I had planted thee a choice vine,
Wholly a right seed:

How then art thou turned to corruption
To a degenerate plant!

22 For though thou wash thee with soda,
And take thee much lye,
Yet thine iniquity is stained before me,
Says the Lord Jehovah.

23 How canst thou say, I am not defiled,
I have not gone after the Baals?
See thy way in the valley,
Know what thou hast done.

A swift young she-camel
Running hither and thither—

24 A cow accustomed to the wilderness
Through her desire—
Snuffs up wind on account of her **ardor**,
Who can turn her away?
None that seek her need weary themselves;
In her month they may find her.

25 Withhold thy foot from being unshod,
And thy throat from thirst:

of Jehovah and as introducing various foreign religious customs and thereby violating the marriage (see Hosea 2 : 2-13, and cf. Jer. 3 : 6, 13; 13 : 27). Since these were frequently connected with gross immoralities, it is probable that fornication was actually practised by the Hebrews at their places of worship, and is included in the reference here. The religion of Jehovah was moral, not merely ceremonial, and Jehovah wishes his worshipers to be morally clean. Heights were especially prized by the people for places of worship, and so were leafy trees, trees with shade (Hosea 4 : 13). For the expressions in our verse, see Deut. 12 : 2; 1 Kings 14 : 23; 2 Kings 16 : 4.

21-25. THE GROSS DEFILEMENT. The figure of 21 is plain enough. For **into the degenerate plant of a strange vine unto me**, read, *to corruption, to a degenerate plant*. The omission of one vowel-letter and the transfer of an ה from the beginning of a word to the end of the preceding (making לְסוּרִיָּה, *l'sōriyyā*, for לִי סוּרִי הָ, *lī sūrē hā*, with derivation of the noun from an Aramaic verb) both in harmony with the earliest text, afford this improvement on A. V., the rendering of which no one can obtain legitimately from the Hebrew. **22.** For **nitre**, read *soda*, strictly *natron*, or carbonate of soda; for **sope**, *lye*, and for **marked**, *stained*. The stain of such guilt cannot be removed. **23.** Either the prophet makes the people say that by adopting the religious rites of the *Baals* (cf. ver. 8) they have not really left Jehovah and followed the false gods, or else we must suppose them to allow that they have followed the *Baals*, but that they are not really defiled by their worship, so that they are fitted to serve Jehovah. Since they seem to allow the

same in ver. 25, it is perhaps best, with Duhm, to suppose that the words **I have not gone** are an addition to the original text. To prove the defilement, Jeremiah merely refers to certain (to his hearers) well-known abominations **in the valley**. We know about the child offerings in the valley of Hinnom, or of the son of Hinnom (7 : 31; 19 : 2, 6), but in other valleys also similar cruelties were practised (Isa. 57 : 5, 6) and the people would be at once reminded of these and of we knew not what lustful and barbarous rites. The last part of 23 and 24 should be translated as in the present writer's version :

"A swift young she-camel Running hither and thither—

A cow accustomed to the wilderness Through her desire—

Snuffs up wind on account of her ardor, Who can turn her away?

None that seek her need weary themselves; In her month they may find her."

The changes introduced into the text in order to secure a consistent meaning are as follows: For פָּרָא, *pērā*, **wild ass**, פָּרָה, *pārā*, *cow*, i. e., substitute final ה for final א, the two being kindred letters and often interchanged in M. T., e. g., 3 : 22; for הַנְּאֻתָּה, *hā'nāṭhāh*, *her occasion*, read מֵעַלְוָתָהּ, *mē'āl-wāthāh*, *on account of her ardor*, both with Duhm: Then the meaning is clear: the gentle domestic female animals, when permitted to roam at large, acquire the disposition of wild creatures, and in the time of heat are scarcely distinguishable from them. The owner can no longer determine the conditions of mating, but the beasts are at the service of any males that approach them. The application is made in 25, where Israel is shown to

throat from thirst: but thou saidst, There is no hope: no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned *their* back unto me, and not *their* face: but in the time of their trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of

But thou saidst: It is useless; no;
For I love alien (gods),
And after them must I go.

- 26 As the thief is put to shame when he is discovered,
So shall the house of Israel be put to shame;
They, their kings, their princes,
And their priests, and their prophets;
27 Who say to a tree, Thou art my father;
And to a stone, Thou hast brought me forth:

For they have turned (**their**) back unto me,
And not (**their**) face:
But in the time of their misfortune they say,
Arise, and save us.

- 28 But where are thy gods
That thou hast made thee?
Let them arise, if they can save thee
In the time of thy misfortune.

For according to the number of thy cities
Are thy gods, O Judah.

- 29 Wherefore do ye complain unto me?
Ye all (**have done wickedly**;
And ye all) have rebelled against me,
Says Jehovah.

- 30 In vain did I smite your sons;
They received no correction:
The sword devoured your prophets,
Like a destroying lion.

- 31 O generation, yourselves, mark the word of
Jehovah:

be wild with desire for false worship, and is represented as rejecting the dissuasions of Jehovah. For **But thou saidst, There is no hope: no; for I have loved strangers, and after them will I go**, we should render, *but thou saidst: It is useless* (to say anything about it); *no; For I love alien gods* (Deut. 32:16), *And after them must I go*.

26-28. THE CONSEQUENCES OF DETERMINED IDOLATRY. The reference in 26 is to the confusion, or misfortune, to come upon Israel, *i. e.*, Judah, the present **house of Israel**, not to any moral sense of shame, and the verb, if genuine, must be understood as a prophetic perfect. For the enumeration of classes see 1:18. It gives the stanza extra length and a prosaic color, and may be *post-Jeremian*. **27. Saying to a stock**, or, *who say to a tree*. For **they will say**, translate, *they say*. In Canaan, in early times, as in other lands, many trees and stones appear to have been used as symbols of deities, and were connected with their worship. If a family, or the people of a town, adopted the worship of a male god, the stone or tree might be called *father*; if a female, then *mother*; and this, with other practices of a lower, polytheistic, sort appears to have been maintained in the vicinity of Jeremiah's home, side by side with Jehovah worship, as late as the time of the prophet. When misfortune came, these Israelites would perceive their own help-

lessness, and the failure of their false religion to serve them, and they would turn as usual to their own true God. Jehovah is not pleased with such a course and, **28**, he prefers that the foreign gods (*ver. 25*) should rise and help their worshipers. The ironical character of the verse is plain. The last clause is a quotation from 11:13 placed here by a compiler. The editors of the LXX quoted the whole of 11:13.

29-32. THE STRANGE THANKLESSNESS OF ISRAEL. Two words should be added to *ver. 29* on the authority of LXX. They are רָשָׁעִים וְכָלֵם, *r'shā'ēim w'khāl'k'hēm*, and we should render, *Wherefore do ye complain unto me? Ye all (have done wickedly; And ye all) have rebelled against me, says Jehovah*. What the ostensible ground of complaint was we are not informed, but it is easy to suppose a connection with defeats in war similar to those suggested already in *ver. 15*. Nor can the judgments spoken of in *ver. 30* be given an historical setting. Some tumult is alluded to, in which many Israelites and Israelitish prophets had been put to death. We should omit **your own** before **sword** with LXX. **The children** are the *sons* of Israel so frequently standing for Israelites in the O. T. Cf. also the use in Matt. 12:27. Whenever the judgment was executed the people did not receive the lesson. **31** opens with a solemn call to perceive the justice of God's word of condemnation, followed

darkness? wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

Have I been a wilderness to Israel?

Or a land of darkness?

Wherefore say my people, We are set free;

We will come no more unto thee.

32 Can a maid forget her ornaments,
A bride her sash?

Yet my people have forgotten me
Days without number.

33 How well takest thou thy way

To seek love!

Therefore also to evil deeds

Hast thou accustomed thy conduct.

34 Also in thy skirts is found

The blood of [poor] innocent persons;

I have not found it upon house-breakers (only),
But upon all these.

by another threefold question of Jeremiah (see ver. 14). **Darkness** should be read in Heb. מַאֲפֵלָה, *mā'phēlā*. **Wherefore say my people, We are lords**, or, *We are set free*, from service to Jehovah, since there has been no reason for dissatisfaction, or revolt, in connection with the way of service which has been clear, and bright, and blessed (cf. ver. 6 and Deut. 30 : 11-14). A maiden, ver. 32, does not **forget her ornaments**, nor a **bride her attire**, *her sash* (Isa. 3 : 20 E. V.). **Yet my people have forgotten me** (*their glory*, ver. 11) for days too many to count.

33-37. THE PRESENT SIN AND THE COMING SHAME. **Why trimmest thou thy way to seek love?** or, *How well takest thou thy way to seek love?* What a straight and well-directed path thou hast chosen to leave thy divine consort and company with other lords! See especially ver. 17, 19, 20, 23, 25, 27. **Therefore hast thou also taught the wicked ones thy ways**, *Therefore also to evil deeds hast thou accustomed thy conduct*. The natural result of bad thoughts is bad deeds, and these, if not already alluded to, are well known to Jeremiah's hearers, as is indicated possibly by the article prefixed to *evil deeds*. Evil springs up in the heart, is first moral, then appears in social life. An example of Israel's unjust and cruel behavior is then given in 34, where, for the **souls of the poor innocents** we should render *innocent persons* (the word *poor* is not found in LXX), and for **by secret search**, *upon housebreakers (only)*, lit., *in digging in*, or, *in breaking in* (Exod. 22 : 2 [Heb. 1]). The concrete *housebreakers* may be understood for the abstract and this suits better the personal reference in the first clause. It would not be profitable to give the history of discussion of this difficult verse. The principal questions for decision are the following: (1) Should the second verb be rendered *thou hast found*, or, *I have found*,

and does the object pronoun refer to the *innocent persons* or to the *blood*? The present writer chooses the second alternative in each case; in the second, because it would seem to him superfluous for a speaker to say that *innocent persons* were not discovered as *burglars*; and if the pronoun refers to the *blood*, it is unnatural for the *shedders* of it to be referred to as the *discoverers* of it; (2) is the clause **but upon all these** to be connected with ver. 34 or ver. 35; is *but* a correct translation here of the Hebrew *ki*; and what is meant by *these*? From the point of view of poetic measure the words are not needed in ver. 35, and they are just enough to make a fourth line in ver. 34; moreover, no connection of the words with 35 yet suggested is grammatically satisfactory. As a part of the stanza in 34, *ki* can and must mean *but*, as so frequently after a negative. How, then, are we to explain *these*? Shall we understand *upon all these* to mean *upon all these garments*, *these men*, or *because of all these idolatrous practices*? Not *upon these garments*, for this would make a very tame repetition of the first clause; nor *because*, etc., with reference to the rites and abominations hinted at in preceding verses, and which led the Israelites to corrupt social life, for the reference would be too remote and obscure; but *upon all these men*, these guilty ones before me, or whom we have in mind. It is as if the prophet had said: *Upon all these* that you know as well as I do, sufficient in number and importance to stand for the whole people and bring down punishment upon them. In the people's skirts therefore the drops of blood (LXX) were manifest, *i. e.*, the people were responsible for the crimes. The blood of the innocent was upon the skirts of the people because Jehovah had discovered the bloodguiltiness, not of isolated burglars, but of a large number of representative men. This interpretation is substantially that of Duhm, who is of the opinion that the

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

35 But thou sayest, I am free;

Surely his anger is turned away from me:
Behold I will enter into judgment with thee,
If thou sayest, I have not sinned.

36 How exceedingly light dost thou make of it
To change thy ways!

Thou shalt be put to shame by Egypt also,
As thou wast put to shame by Assyria.

37 From thence also shalt thou go forth,
With thy hands upon thy head:

For Jehovah has rejected thy confidences,
And thou shalt not prosper in them.

CHAPTER III.

1 THEY say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

1 IT is¹ said

If a man put away his wife,
And she go from him,
And become another man's,
Can there be a return unto him
again?

Will not be greatly polluted

A land like that?

But thou hast played the harlot with many lovers,
And canst thou return unto me? says Jehovah.

{3.
Fair Words
and
Foul Deeds,
626-621 B. C.

innocent people were sacrificed to the Baals in the valley (ver. 23), a reference which he finds in ver. 35, the innocent persons being slaves and children offered in sacrifice to Jehovah to appease his wrath (cf. Micah 6:7). In the translation omit the first **because** since *ki* is here pleonastic after a verb of saying; for **shall turn**, render, *is turned*; for **I will plead**, render, *I will enter into judgment*; and for the second **because**, render, *if*, on the suggestion of LXX. When Jehovah enters into an argument or court plea with another punishment is contemplated. See 25:31 and cf. the use of the corresponding noun *judgments* in 1:16. 36. Render the verse *How exceedingly light dost thou make of it To change thy ways! Thou shalt be put to shame by Egypt also, As thou wast put to shame by Assyria, i. e., for tēzēli*, incorrectly taken by most translators from תָּזַלְלִי, read *tāzēllī*, from תָּלַלְלִי, with LXX and Syr. Read *ways* also with LXX. We do not know just what is the past disappointment here mentioned; we do know that Abaz sought Assyrian help, and that many disasters had followed that policy. We know also that some politicians had recently planned to seek an alliance with Egypt and that Jeremiah regarded their hopes as vain (ver. 16, 18). 37. Egypt will prove just as disappointing and unreliable as Assyria did, and with the hands upon the head, *i. e.*, in despair (2 Sam. 13:19), Israel would have to go out from its presence. To Jehovah foreign alliances constituted a departure from the true God (see Hosea 5:13; Isa. 31:1). Since he was the King of the nation, the determination of political as well as moral relations belonged to him.

Ch. 3. 1-5. JUDAH'S SUPERFICIAL ESTIMATE OF HER GUILT. (Delivered 626-621 B. C., dictated and published 604, 603.) 1. In the Hebrew the new topic opens with the word *saying*, and a number of expositors have accepted the suggestion that the phrase *And the word of Jehovah came unto me* (cf. 1:11; 2:1) has been accidentally omitted before it. The absence of an introduction from LXX, and the general agreement of the section with the theme of ch. 2, do not favor this increase in M. T., in which already there is a superfluity of this class of words. In place of לֵאמֹר *lēmōr*, saying, Vul. reads *vulgo dicitur*, corresponding to יֵאָמֵר, *yēāmēr*, *it is said*, and this word would relieve us of all difficulty, might easily be confused by a scribe with the other, and is difficult to explain as an invention of the translator. There is a continuation in the development of the theme of the unfaithful wife of Jehovah. After such gross defilement, the question is whether Jehovah can take her back to himself, or leaving the figure, whether it is possible to save the nation from destruction. To make the point clear, the prophet cites the practice of the time, found codified not long after this in Deut. 24:1-4, which discouraged the return to a man of his divorced wife after her union with another man. This, like other abominations, had the effect of defiling the land (Deut. 24:4), Jehovah's land (2:7; Hosea 9:3; cf. Hosea 8:1; 9:15). The offense of Israel is an aggravated one. She left her husband of her own accord and consorted with many lovers. Can such offenses be passed by? Can the wife be restored to her home? For **shall he return unto her again** read with LXX, *Can there be*

¹ Adopted on the authority of the Vul.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he reserve *his anger* for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

2 Lift up thine eyes unto the bare heights, and see;

Where hast thou not been violated?

By the ways hast thou sat for them,

As an Arab in the wilderness;

And thou hast polluted the land with thy whoredoms

And with thy misdeeds.

3 And the showers have been withholden,

And there has been no spring rain;

Yet thou hadst a whore's forehead,

Thou refusedst to be ashamed.

4 Dost thou not now call to me, My father,

The friend of my youth art thou?

5 Will anger be retained for ever?

Or will it be kept to the end?

Behold, (thus) thou hast spoken,

But thou hast done evil things, and hast had thy way.

a return unto him again (see ver. 2b), and for yet return again to me, render, *And canst thou return unto me?* In the first instance there is, of course, a reference to the wife's return to the house of her lord, not the reverse, and, in the second, both the parallelism with the illustration, and the progress of the thought in the following verses forbid the supposed exhortation of A. V. 2. Israel's conjugal infidelities are more closely defined. They were at the high places, or, bare places, probably bare places of the mountains, *i. e.*, bare heights, in contrast with the prevailing woods and pasturage of the hills (cf. Isa. 13 : 2, R. V., and Micah 3 : 12). *By the ways*, or approaches thereto, she sat and awaited her lovers (Gen. 38 : 14) as an Arab robber in unfrequented places lurks for travelers. All this is in amplification of previous complaints of the prophet (see 2 : 7, 20, 23-25, 35), and expresses the mad eagerness with which the people adopted foreign modes of worship and the accompanying immoralities. For where thou hast not been lien with, render, *where hast thou not been violated?* The whoredoms, or, whoredom, is the same as the departure from God and adoption of false religion so frequently referred to in ch. 2, and the wickedness, or, misdeeds (with LXX), are the same unjust and cruel acts which are the natural consequence of false worship. 3. Apparently Jeremiah refers to some spring season (the spring rain came in March and April) not long before this time when the maturing crops had suffered, owing to a dispensation of Jehovah in wrath against his revolting people (cf. 1 Kings 17 : 1). The word showers, drops of rain (14 : 22; Deut. 32 : 2), is the general term here, and the latter rain is the technical term, meaning the spring rain (see 5 : 24). Doubtless the prophet had in mind the previous history of the Hebrews, and felt that an allusion to this form of punishment would be likely to prove effective. It should be said that LXX has a reading quite

different and with that as a starting-point, Duhm, with reference to Deut. 7 : 16, has conceived a text which may be translated, *And from thy many friends came a snare to thee.* It cannot be denied that LXX reading affords a strong witness against M. T. The last part of the verse refers to the bold face the faithless one has put upon her conduct. Indeed, ver. 4, she tries coaxing and flattery. *Wilt thou not from this time cry unto me*, she says, or, *Dost thou not (even) now call unto me*, the Hebrew *min, from*, being used, as in Gen. 12 : 8, in the sense of *on* or *at*, and she uses first one loving name, *my father* (2 : 27), and then another, *friend of my youth, my old friend, my companion, or lover*, as in 13 : 21, R. V. And again, ver. 5, she goes on, *Will he reserve, or, retain, his anger forever*, etc. It is better to render the verbs as passives with LXX. For the active form see ver. 12. These fair words Israel has spoken, *and done evil things as thou couldest*, better, *But thou hast done evil things, and hast had thy way*, the implication being that there is no more to be said, and that final dismission and destruction are inevitable. Happily Israel's God is not yet without resource, and a way may be provided for a return to the divine favor (see ver. 12b, 13; 4 : 1) but of that there is not a single word here, rather is the rejection complete. These five verses form a model one-minute sermon upon the inexcusable evil of Judah, with sharp contrast of her words with her deeds. Could ever prophet present in stronger terms the divine contempt of lip-service? In the divine scales talk is never allowed a grain of overweight.

3 : 6 to 4 : 2. THE LESSER DEGREE OF ISRAEL'S GUILT AND THE PROMISED RETURN OF THE PENITENT PEOPLE TO JEHOVAH'S FAVOR. (Delivered 626-621 B. C., published 604, 603; annotated as late as 516.) This, in general, is a discourse to Judah, delivered for

6 The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

6 And Jehovah said unto me in the days of Josiah the king,

Hast thou seen that which revolting Israel did? She went up upon every high mountain and under every leafy tree, and played the

7 harlot there. And I said: After she has done all these things, she will return unto me; but she returned not; and her faithless sister Judah saw,

8 and **she** saw that, for this very cause that revolting Israel had committed adultery, I put her away and gave her a bill of divorce, yet faithless Judah her sister feared not; but she also went

9 and played the harlot. And it came to pass that, by her common fornication, she polluted the land, and she committed adultery with stones

10 and with trees. And yet for all this [her] faithless [sister] Judah did not return unto me with her whole heart, but feignedly, says Jehovah.

11 And Jehovah said unto me, Revolving Israel has shown herself more right-

§4.
Sin,
Penitence,
and
Restoration,
626-621 a. c.

the purpose of awakening genuine repentance, though in its present form we have a compilation of material from different periods. The earliest verses (3 : 12^b, 13, 19, 20, 21 to 4 : 2) continue very naturally the course of thought of 2 : 2 to 3 : 5, inviting Judah as they do to penitence, while 3 : 6-12^a, 14, 15, with their new introductory phrase, draw the attention to the Northern kingdom, if they do not indeed suggest an application to this kingdom of words actually addressed to Judah. It would appear that the added words, possibly expanded from a later utterance of our prophet (cf. 31 : 15-22), were introduced by some writer in order to set forth the extraordinary results of penitence, as seen in the return of the sister kingdom from captivity. In the resulting combination, the unwary reader may easily make a misapplication of ver. 12^b, 13, 19 to 4 : 2 to Northern Israel. Many years after the composition of this discourse, the promise of ver. 14, 15 was annotated by the insertion of ver. 16-18, which supplement the promise of Israel's restoration by the statement of Jeremiah's well-known, though later, attitude toward Judah. The analysis of the chapter is rendered easier from the fact that ver. 6-12^a, 14-18 are written in prose.

6-10. THE HEART OF JUDAH UNCHANGED BY THE REJECTION OF ISRAEL. For similar thoughts on idolatry, see exposition of ch. 2 and cf. Ezek. 16 and 18. Undoubtedly the substance of 3 : 6 to 4 : 2 belongs to the days of Josiah the king, though some of the language, particularly in 3 : 6-18, belongs to the later (Deuteronomic) writers, and ver. 16-18 are of post-exilic origin. On backsliding Israel, lit., *revolving Israel* or *turnback Israel*, see ver. 12^b below and cf. 2 : 19; 6 : 19; for the remaining expressions of ver. 6, see 2 : 20; 3 : 7.

7. For Turn thou unto me, render *She will return*, etc. Jehovah said this, i. e., to himself, he thought. So the verb is used in Exod. 3 : 7; 2 Kings 5 : 11. In ver. 8, read first verb in third person feminine, with MS No. 187 of Kennicott and Syr., and render, *And she perceived that for this very cause that revolting Israel had committed adultery, I put her away and gave her*, etc. For bill of divorce, see Deut. 24 : 1-4. The reference here is particularly to the exile of the Northern kingdom (see Ezek. 23 : 9, 11). **9. Through the lightness of her whoredom**, i. e., by the wantonness of her fornication, by her common fornication, she defiled, or, polluted, is better than was polluted of R. V., though the latter follows M. T. The original Hebrew would permit either. For the ideas of the verse, see 2 : 7, 27. **10. For all this**, in spite of the disastrous consequences to the land, her treacherous sister Judah hath not turned unto me (omit, her and sister with LXX). **Feignedly** may refer to the show of penitence manifested at the adoption of the law book in 621. See for the introduction of it, 2 Kings 22 : 8 to 23 : 27. It would appear that, like many other great religious movements dependent upon State law, the reformation of Josiah did not touch the heart of the nation, and we do not know that the abolition of the outward forms of false worship was anything more than temporary. **With her whole heart** (cf. Deut. 4 : 29; 6 : 5).

11, 12a, 14, 15. THE PROMISED RESTORATION OF NORTHERN ISRAEL. Backsliding Israel hath justified herself, or, *has shown herself more righteous*, i. e., less unrighteous. See for this comparative meaning, Gen. 38 : 26; Ezek. 16 : 51, 52; Luke 18 : 14; cf. Matt. 11 : 21; Luke 12 : 47, 48. It is evident that

¹ With one Heb. MS and some ancient Vrrss.

12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the

12 eous than faithless Judah. Go, and proclaim these words toward the north, and say,

Return, thou revolting Israel,
(**Unto me**), says Jehovah;
(**And**) I will not look in anger upon you:
For I am merciful, says Jehovah.

I will not keep (anger) for ever,
13 Only know thine iniquity,
That against Jehovah thy God
Thou didst rebel,
And didst scatter thy ways to alien (gods)
Under every leafy tree,
And to my voice **thou** didst not hearken,
Says Jehovah.

14 Return, O revolting sons, says Jehovah; for I am a lord to you: and I will take you one from a city, and two from a family, and I will bring 15 you to Zion: and I will give you shepherds after my own heart, who shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and are fruitful in the land, in these days, says

Judah's sin is committed in the face of bright light. For Israel there may be a return to favor, and under the form of a prophetic address delivered to the north quarter, **12a**, whither the Israelites were taken into exile (cf. 1: 15) is given a promise of restoration of the Israelitish people carried captive to Assyria in 722 B. C. **14, 15. Turn**, i. e., here *return* from the exile, not, as in ver. 22 and Isa. 10: 21, from false ways of life; for **I am married unto you**, *I am a lord to you*, there is no other true *baal* for you, and I will bring you home; afterwards I will bring representatives of cities and families to the holy city (see Ezek. 48: 19 and contrast Jer. 31: 5, 6) apparently to live there. The **family** is not what we commonly understand by family (see Josh. 7: 17, 18), but means a subdivision of a tribe. Sometimes in Israel there were several in a town (Judg. 9: 1), but in other cases a *family* covered a whole district (Num. 3: 27; 26: 6, 29, 31, etc.). Here it is used evidently in the larger sense. **Zion** is of course here the whole city of Jerusalem, as in 4: 6, 31; 8: 19; Isa. 1: 27; 2: 3; 10: 24; Micah 4: 2. In some other books the same is indicated by *Mount Zion*, *Mount of the daughter Zion*, *Holy Mountain Jerusalem* (2 Kings 19: 31; Isa. 10: 32; 18: 7: 27: 13; 29: 8). Originally Zion was a fortification on the southern promontory of the eastern spur of the city. On the central part of this spur lay the royal buildings, and to the north at the top of the eastern hill was the temple. This is the view of nearly all modern writers (cf. G. A. Smith, art. *Sion* in Expositor for Jan., 1905), though Conder follows the early Christian writers (from the fourth century downward), Robinson, Stanley, and a number of other noted geographers, in identifying the citadel of Zion with

the southwestern hill. Josephus does not use the name. A few writers who place *Zion* on the eastern height, yet accept a site immediately to the north of the temple, but this location seems inconsistent with 2 Sam. 24: 18, 19; 1 Kings 8: 1, 4. **15. Pastors**, or, *shepherds* i. e., *rulers* (see 2: 8). Here there is a reference to the good kings of the future in the Davidic line (23: 4, 5) who were the real shepherds, *feeders*, to the flock, and ministered to them **knowledge** (2: 8; Isa. 11) and **understanding**. The latter includes both *sagacity* and *prosperity* (10: 21; Isa. 52: 15).

16-18. THE NEW COMMUNITY AT JERUSALEM. Here we have late annotations to ver. 14, 15. Ver. 16, 17 appear to refer to the Judeans of the prosperous future, at any rate there is no emphasis upon North Israel, while ver. 18 takes up the matter of a return from exile, but represents the two branches of the people as coming home in company with each other. These ideas may be based upon Jeremician utterances, but if so, they are adapted to new situations. It would appear that the return of ver. 18 is a *consequence* of the contemplated prosperity of the Israelites, rather than the first stage of that prosperity. The return of 536 B. C. never appeared to the *post-exilic* prophets to redeem the expectations of their predecessors, and from that time on they looked confidently for a larger realization of the promises. This was particularly true in the times of upheaval during the Greek period of Israelitish history (after 332 B. C.), and possibly our passage belongs to the earlier part of this period. **16. For the expression multiplied and increased**, see Ezek. 36: 11; Gen. 1: 22. **In those days** is an indefinite term to denote the new age. See ver. 18; 31: 29; 33: 16;

covenant of the LORD: neither shall it come to mind; neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

Jehovah, that they shall say no more, The ark of the covenant of Jehovah; neither shall it come to mind: neither shall they remember it, nor miss it; neither shall it be made any more

17 At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, [to the name of Jehovah to Jerusalem]: neither shall they walk any more after the stubbornness of their evil heart.

18 In those days the house of Judah shall walk **unto** the house of Israel, and they shall come together out of the land of the north **unto** the land that I gave for an inheritance unto **their** fathers.

50 : 20, and cf. *at that time*, ver. 17, the two expressions combined, 33 : 15; 50 : 4, *the days come*, 7 : 32; 23 : 5, 7; 31 : 27, 31; 33 : 14. **The ark of the covenant of the LORD** was regarded in early times as the abode of Jehovah (Num. 10 : 35, 36; Deut. 10 : 8; 1 Sam. 4 : 4; 7 : 1; 2 Sam. 15 : 25). The word *covenant* includes sometimes the promises made to the fathers (Deut. 4 : 31; 7 : 8, 12), sometimes the exhortations and promises of Deuteronomy (Deut. 29 : 1, 9); and sometimes it refers to the ten words (*commandments*) given at Horeb (Deut. 4 : 13; 5 : 2-21). Cf. the expression, *tables of the covenant* (Deut. 9 : 9). It is plain that it includes divine promises on the side of God, and obedience on the side of the people, as is shown by Deut. 26 : 17, 18. At the time of the writer of Jer. 3 : 16, the temple may have been considered by many as insignificant when compared with that of Solomon (cf. Ezek. 3 : 12, 13; Haggai 2 : 3), and the prophet pronounces an encouraging oracle. In the good time coming, the people were not to speak of the ark, nor think of it, nor *visit it*, or *miss it*, neither should *that be done any more*, or, *it be made any more*. It would not be needed as a guarantee of Jehovah's personal presence¹ since the whole city of **Jerusalem**, ver. 17, shall be the abode of Jehovah and the place of a large manifestation of his power. To *call*, or *call a name*, is to give expression to a fact in a name (cf. 33 : 16; Gen. 32 : 28 [Heb. 29]; Isa. 60 : 18; 61 : 6; Ezek. 48 : 35). For **throne of the LORD** and the new glory at Jerusalem, see 14 : 21; 17 : 12; Isa. 24 : 23; Ezek. 20 : 40; 43 : 7; 48 : 35. To this glorious place will flock the other nations to do honor to Israel's divine King (see Haggai 2 : 7-9; Zech. 2 : 11 [Heb. 15]; 4 : 16-21). **To the name of the LORD, to Jerusalem** is a very late comment, not contained in LXX and Syr., explaining that the revelation of Jehovah's truth and government is to be sought at the temple mountain by the other nations (see Isa. 18 : 7). These shall no longer live accord-

ing to **the imagination**, better with A. V. M, R. V., **stubbornness, of their evil heart**. Here this term, so frequently applied to Israel, *e. g.*, Deut. 29 : 19 [Heb. 18]; Jer. 7 : 24; 9 : 14 [Heb. 13]; 11 : 8, is carried over to the nations. **18. With the house of Israel**, better, with A. V. M, *to, or, unto*, etc., reading **לְאֵל**, 'el, for **לְיָ**, 'ā; **unto your fathers**, better, *their fathers* with LXX. For the idea of the union of the two branches of Israel in the appropriation of the home land, see Ezek. 34 : 12-15; 36 : 24; 37 : 15-28; 48; Hosea 1 : 10, 11 [Heb. 2 : 1, 2]; and for **land of the north**, as the land whither the most conspicuous deportations were made, see 23 : 8; 31 : 8; Zech. 2 : 6 [Heb. 10]; cf. also Jer. 1 : 15; 3 : 12.

12b, 13, 19, 20. THE GRACIOUS INVITATION TO INCONSTANT JUDAH. The subject of 1-5 is resumed, as well as the poetic form. Notwithstanding the pathetic conclusion of that section, there is a way of escape from it, and of restoration for Judah, and to this Jeremiah now gives himself. **Return**, *i. e.*, to Jehovah's service (ver. 1; Isa. 10 : 21); **thou backsliding Israel**, or, *thou revolting Israel* (*i. e.*, Judah). There is a fine play on words in the use of *return* and *revolting* (*turncoat, turnback, back turning* [Driver]), which appears several times in this passage. After *Israel* add *unto me* with LXX. The omission from Hebrew was occasioned on account of the similarity between the Hebrew letters that mean this and the last two letters of *Israel*. **I will not cause mine anger to fall upon you**, or exactly, *I will not cause my countenance to fall, will not look in anger upon you* (cf. Gen. 4 : 6). Supply *and* before the clause with LXX, but omit the last *and* unnecessarily supplied in A. V. Mercy rejoices against judgment. **13. For hast transgressed, and hast scattered**, render, *didst rebel, and didst scatter* (cf. 2 : 8); for **strangers** render, *alien gods*, (cf. 2 : 25); for **green, leafy** (cf. 2 : 20); and for **ye have not obeyed my voice**, render, *to my*

¹ In 2 Macc. 2 : 4, 5 is the curious legend that, at the time of the fall of Jerusalem, the ark was hidden by Jeremiah on Mount Nebo.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

19 And I had said,

How can I put thee with sons,
And give thee a pleasant land,
The most beautiful heritage of the nations?

And I said, Ye will call me, My Father;
And will not turn away from following me.

20 Surely as a woman is untrue to her lover,
So have ye been untrue toward me, O house of Israel, says Jehovah.

21 A sound is heard upon the bare heights,
The weeping with supplication of the sons of Israel;

That they have perverted their way,
Forgotten Jehovah their God.

22 Return, ye revolting sons,
I will heal your revolting;
Behold, we have come to thee;
For thou art Jehovah our God.

23 Truly [from] the hills lead to falsehood,
The tumult on the mountains:
Truly in Jehovah our God
Is the salvation of Israel.

voice thou didst not hearken (cf. Deut. 28 : 15). The last verb should be read in the singular with LXX. **Scattered thy ways**, taken a way here, there, and everywhere, so that a foreign god might be found (see 2 : 23, 25, 36). Recognition of the wrong implies penitence for the fault.

19. But I said, *had said*, to myself (ver. 7) **How shall I put thee among the children**, or *How can I put thee with sons*, and so give a daughter an inheritance (see Job 42 : 15 ; Num. 27 : 1-7); **a goodly heritage of the hosts of nations** should be *the most beautiful* (Hebrew, *beauty of beauties*) *heritage of the nations* (see Ezek. 20 : 6), *i. e.*, Palestine. **And I said**, *thought*, I can do it, for **thou shalt call me**, etc. The Hebrew should be rendered, *ye will call me, My father, and will not turn away from following me*, though A. V. may of course be correct in following *Qeré* here. The time is the old period of mutual confidence already described in 2 : 2, 3. Contrast the use of *My father* in 3 : 4. **20. A wife treacherously departeth from her husband**, or, *a woman is untrue to her lover* (lover with ver. 1, to with LXX).

3 : 21 to 4 : 2. CONFESSION AND COMPASSION. A sound is heard upon the **high places**, or, *bare heights*, ver. 2, the weeping with supplication of the present sons of Israel, *i. e.*, Judah, 2 : 26. Jeremiah hears in imagination at the places of contamination the sound of confession. The burden of it is that the people **have perverted their way**, . . . **forgotten the LORD their God** (cf. 2 : 32, 33, 36). How often amid the scenes and contaminations of unworthy and sensual living, the voice of conscience makes itself heard to-day in such thoughts as these. "This is one of the most beautiful passages in

the book of Jeremiah, a wonderful testimony to the sensitiveness of the man who, properly speaking, discovered for the first time the soul of man and its significance for religion," says Duhm, who refers to the deep longing of Israel in better moments to return to Jehovah, even without the compelling influence of judgments, which often produced a merely superficial amendment (Hosea 5 : 14 to 6 : 4). **22.** Jehovah listens to the voice of penitence and promises to **heal** (with A. V. substitute *h* as final letter in place of *h*, cf. 2 : 24) the **backslidings**, better, *revolting* (singular). For the readings as well as for the meaning, see Hosea 14 : 4 [Heb. 5]. The reference is to the wounds caused by revolt, to the unhappy state of the unfaithful and discarded people, a state which may be exchanged for the former happy relation to Jehovah. The gracious invitation is accepted by the people. **We have come**, they say, for **23, in vain is salvation hoped for from the hills, and from the multitude of mountains**. If we omit *from* with LXX, we need not supply the words added in A. V. We may translate, *Truly the hills lead to falsehood, The tumult on the mountains*, which conveys clear meaning in exact poetic form. *The hills* and *the mountains* are the places of worship, where the religious customs have been followed (see 2 : 20 ; 3 : 2, 6). The word translated *multitude* seems to have that meaning in some passages (e. g., Judg. 4 : 7), *abundance* (Isa. 60 : 5); but more frequently it has the meaning *noise*, or *tumult*, as here of a multitude of people, and in 10 : 13 of the *noise*, or *roar*, of waters (cf. the use of the corresponding verb in Jer. 5 : 22 ; 6 : 23). Doubtless the verb had originally the meaning of a confused hum (Driver), though it is often used on the one

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

24 But the shameful thing has devoured from our youth

The labor of our fathers;
Their flocks and their herds,
Their sons and their daughters.

25 Let us lie down in our shame,

And let our confusion cover us:
For we have sinned against Jehovah our God,
we and our fathers, from our youth even unto this day: and we have not hearkened to the voice of Jehovah our God.

CHAPTER IV.

1 IF thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

1 IF thou wilt turn about, O Israel, says Jehovah, Unto me mayest thou return:

And if thou wilt put away thy detestable things, [And] from me thou needest not wander,

hand of the particular noises made by each of several sorts of animals, and on the other of a multitude as the source of confused noises. Our word is used in particular with reference to the sounds of festival and feast in Israel (see Ps. 42 : 4 [Heb. 5]; Amos 5 : 21-23). At their places of sacrifice the Hebrews partook of meals, listened to music, engaged in dancing, and gave themselves to merry-making and to the gratification of the senses, after a time the simple piety and joy of the festival time having given way to irreligious and lustful practices (Exod. 32 : 19; Judg. 21 : 19-21; cf. 1 Sam. 18 : 6; 30 : 16; 2 Sam. 6 : 13-19). Out of the mad excesses of Jeremiah's time, in which passion ran riot and truth and devotion were at lowest ebb, the prophet hears detached voices lifted in simple faith to the God of the ages, confessing that all these rites and customs can issue only in *falsehood in deception, in illusion*. Perhaps there were Israelites, easily influenced for good or ill, who had been led to participate in the false ways, for that is the implication of ver. 21, and saw in time the folly and the pity of it all. What a lesson for the young men and women of our day is contained in this old story of resistance to the love of God, yielding to the incitements of sin, emphasis upon the mere enjoyments of the physical senses, without thought for the morrow, or care for the spiritual part of man. Happy the man who, like these Israelites, can check himself in time and accept the **salvation, deliverance**, from sin in general, and from these false ways. Happier still the one who is never deceived by the glamour of an irreligious and sensual life, but in simplicity, chastity, and truth, passes his time. **24, 25. For shame**, or, *But the shameful thing, i. e., Baal* (see 11 : 13; Hosea 9 : 10). Perhaps Hebrew text originally had the word *Baal* and not *Bosheth*, for in some instances late scribes have substituted the second for the first. Cf. *Eshbaal* (1 Chron. 8 : 33) and *Ishbosheth* (2 Sam. 2 : 8). **Hath**

devoured the labour of our fathers, here that which they produced by their labor. The phrase has been interpreted in two ways, (1) as referring to the consumption of offerings to false gods and to sacrifice of the time, strength, and prosperity of their worshipers; (2) to the losses occasioned by Jehovah's judgments upon his people for their departures from him. Reference to Deut. 28 : 15-34, where the loss of **flocks and herds, sons and daughters**, is regarded as a divine visitation, would perhaps compel an acceptance of the second meaning, if we suppose that ver. 24, 25 are as Jeremiah left them. The aggregation of these Deuteronomic phrases, however, for others are found (see Deut. 20 : 18; 28 : 15; cf. Ezra 9 : 6, 7), may indicate subsequent revision, and without them it would be somewhat more natural to suppose the first meaning, since Jeremiah lays no emphasis here upon punishment as opening the eyes of Israel, but rather upon the pricks of conscience and the suggestions of good sense. **We lie down . . . covereth**, better, *Let us lie down . . . let . . . cover*. For the posture and the privation adapted to gloomy feeling, see 2 Sam. 12 : 16; 13 : 31; 1 Kings 21 : 4. The people wish to renounce the comforts of ordinary life, and thereby to express their sorrow for past transgression. This is emphasized by using as figures for their bed and coverlid the meanest material they know of, namely, the *disgrace* which has overtaken them and the *confusion* which is the consequence of their guilt. They have made such a bed, and now they say they must lie in it. For these senses of **shame and confusion**, see Ps. 35 : 26; 109 : 29; Daniel 9 : 8. **4 : 1. Return unto me**, better, *Unto me mayest thou return*. **Thine abominations, detestable things**, false deities and all their appurtenances. (See 7 : 30; 16 : 18; 32 : 34; 1 Kings 11 : 5; 2 Kings 23 : 24.) Carry the clause **Out of my sight to then shalt thou not remove**, and

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem;

2 And if thou swearest, As Jehovah lives, In truth, in judgment, and in righteousness, Then the nations shall bless themselves in him, And in him shall they glory.

3 For thus says Jehovah to the men of Judah and to **(the inhabitants of)** Jerusalem,

55.
Judgment
from the
North,
626-621 B. C.

Break up your fallow ground,
And sow not among thorns.

4 Circumcise yourselves to Jehovah,
And take away the foreskin of your heart,
Ye men of Judah

And inhabitants of Jerusalem:
Lest my fury go forth like fire,
And burn with none to quench it,

Because of the evil of your doings.

5 Declare ye in Judah,
And in Jerusalem publish it; [and say],

render *From me thou needest not wander; from me, lit., from my face, i. e., presence and land* (see Gen. 4: 12, 14; cf. Jer. 15: 19; 1 Sam. 26: 19; 1 Kings 17: 1).

2. **For And thou shalt swear, render, And if thou swearest; for and the nations shall bless themselves, render, then the nations shall bless themselves.** To take the oath appears in many cases to mean to accept the authority of Jehovah (see 12: 16; Deut. 6: 13; 10: 20). Here there is a reference to genuine service, as distinguished from the pretended service indicated in Isa. 48: 1 (cf. Jer. 5: 2). If Israel confesses God sincerely, justly, and uprightly (see 23: 5), then the nation may serve as the type, according to the measure of whose blessings other peoples will desire blessings for themselves, and of whose intercourse they will be proud (see Gen. 22: 18 and contrast Jer. 29: 22).

The next three discourses, 4: 3-31; 5: 1-31; 6: 1-30, are upon kindred topics, though they are constructed with such art that there is no appearance of monotony. The general subject of all is the punishment to be inflicted upon the Judeans through an invader approaching from the north, owing to the prevailing injustice, oppression, and violence, of which the people are guilty. The material of the discourses belongs to the time of the invasions by the Scythian hordes in Western Asia during the years before and after 626 B. C., and several of the short utterances belonging to the chapters refer to these barbarians. Hence these brief selections are called Scythian songs. More of them will be found in the next great division of the Jeremiah book, chs. 7-10.

In chs. 4-6, the reader will note a gradual advance in the definiteness and weight of the prophet's accusations as well as in the particularity of the troubles in store for the offenders, and in the reality of their rejection by Jehovah.

4: 3-31. JUDGMENT APPROACHING FROM THE NORTH. (Delivered 626-621 B. C., published 604, 603.)

3, 4. JUDAH'S CALL TO PENITENCE AND ESCAPE. Before **Jerusalem** insert *the inhabitants of* with LXX; ver. 4; 11: 2; 18: 11; 35: 13. Indeed the phrase in ver. 4 may have been introduced first as a marginal correction to ver. 3 (Duhm). **Break up your fallow ground**, etc. (cf. Hosea 10: 12), contains an exhortation to the Judeans, through the figure of plowing uncultivated ground and removing the thorns, to prepare their heart for the reception of good influences. The idea is put in another form in 4, where for **foreskins** read *foreskin* with some Greek authorities and Deut. 10: 16. What is needed, says the prophet, is not circumcision of the flesh, but circumcision of the spirit, excision of those impure desires that are now attached to the heart as superfluous growths (see Rom. 2: 28, 29 and cf. Isa. 6: 10). In the last part of the verse, the prophet intimates that **my fury**, Jehovah's fury of course, will be visited as a consuming fire upon the impenitent (see 7: 20; 21: 12; and cf. 15: 14; 17: 4; Deut. 32: 22). In 21: 12, the last three clauses of our verse appear to be quoted, and since LXX omits the final clause of that passage, and since it forms a superfluous line in the Hebrew text of 4: 4, since moreover it is one of those familiar phrases of which we have so many in Jeremiah (see 23: 2; Deut. 28: 20) it may be considered an addition to the original text.

5-10. THE FEAR OF THE FOE. At this point we come to allusions to a definite enemy from the north, that modern commentators regard as the Scythians, who overran Western Asia during the time of Jeremiah's youth and appeared on the border of Palestine at the time of his call. The so-called Scythian songs are dis-

and say, Blow ye the trumpet in the land; cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

Blow ye the trumpet in the land:

Cry aloud, and say,
Assemble yourselves, and let us go
Into the fortified cities.

6 Lift up a standard toward Zion:
Bring (your belongings) into safety, stay not:
For I will bring misfortune from the north,
And great destruction.

7 A lion has gone up from his thicket,
And a destroyer of nations;
He has departed, gone forth from his place;
To make the earth a fright,

Thy cities are laid waste
Without inhabitant.

8 For this gird you with sackcloth,
Weil and howl:
For will not turn back from us
The fierce anger of Jehovah.

9 And it shall come to pass at that day, says Jehovah,
The heart of the king shall perish,
And the heart of the princes;
And the priests shall be affrighted,
And the prophets shall be amazed.

tributed over a number of chapters of our present book. Professor Duhm finds nine of them, viz., 4: 5^b-8; 4: 11^b, 12^a, 13, 15-17^a; 4: 19-21; 4: 23-26; 4: 29-31; 6: 1-5; 6: 22-26^a; 8: 14-17; 10: 19, 20, 22, with other allusions to the Scythians, notably in the two fragments, 14: 17, 18; 17: 1-4. 5. The introduction applies the discourses coming after it to the Jerusalemites, though of course in the first instance much of the material was addressed to country people who, *e. g.*, are urged to enter the **defenced**, or, *fortified*, **cities**. The first words constitute a call to ideal heralds, who are to blow the horn through the country and thereby notify the inhabitants of their danger. For **cry, gather together**, render, *cry aloud*. Unless two sets of ideal messengers are to be postulated, it is better to suppose that the first expression **and say** is a duplicate of the other. 6. The capital city (*cf.* 3: 14) would be sought by many fugitives and for them a signal flag was to be erected to show the way. For **retire, stay not**, render *bring* (your belongings) *into safety, stay not* (*see* 6: 1; *Exod.* 9: 19; *Isa.* 10: 31). Jehovah is about to bring **evil**, or *misfortune* (*see* 1: 14), from the north quarter (*see* 1: 15). 7. The lion, or, a lion, has gone up from his lair and the (a) **destroyer of the Gentiles** (*of nations*). **Is on his way**, rather, *He has departed*. **To make thy land desolate, to make the earth (LXX) a fright**. The Scythians were the scourge of Western Asia, as fierce as lions and as wild. It looked as if they would devastate the whole world. The last part of the verse is an inexact quotation from 2: 15. The cities at this time were to afford protection against the Scythian

horsemen. 8. **Sackcloth** about the loins was probably the earliest form of dress among the Hebrews (*cf.* *Gen.* 3: 7). It was a coarse hair-cloth band of dark color (*Isa.* 50: 3) bound with a knot in front (*Isa.* 20: 2). In religious ceremonies, or times of mourning, this simple, primitive garb seemed most appropriate to the people (*see* 6: 26; *Neh.* 9: 1; *Amos* 8: 10). The Israelites are addressed. There is no hope of escape from this storm, and it is the blast of the Almighty. His **anger is not turned back**, better, *will not turn back*. As we shall see, the Scythians appear to have passed Judah by. For the time-being then the danger was averted, but this does not affect the value of the message of the prophet as a divine warning, which may have had its designed effect in the penitence of Jeremiah's hearers. We do not know just how far Jeremiah had advanced at this time in systematic theology, but the progress in the growth of ideas in the O. T. teaches us that the prophets acquired knowledge in the school of experience. In the thought of God, all prophecy is conditional on circumstances remaining as they are, and this Jeremiah (18: 7-10) and others (*Ezek.* 33: 14-16; *Jonah* 3: 10) learned in due time. The prophets were the last men to be troubled because their predictions were not always exactly fulfilled (*cf.* *Ezek.* 28: 7, 8, 19; 29: 18-20). To them God was his own interpreter and in time would make all plain. 9. **At that day** (*see* 39: 16, 17, and *cf.* 4: 11; 3: 17, 18). **The heart, i. e., courage** (*Amos* 2: 16), of the king shall vanish. **The priests shall be astonished, or, affrighted, and the prophets shall wonder, or, be amazed**. For the enumeration of

10 Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* a full wind from those *places* shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

10 And **they** shall say, Ah Lord Jehovah!

Surely thou hast greatly deceived this people and Jerusalem,

Saying, Ye shall have peace:

Whereas the sword reaches even unto the life.

11 At that time shall it be said to this people and to Jerusalem,

A wind from the hottest bare heights in the wilderness

(Comes) the way of the daughter, my people, Not to winnow and not to cleanse;

12 Is a full wind [from these] come for me:

Now will I also execute judgments against them.

13 Behold, he comes up as clouds,

And his chariots are as the whirlwind:

His horses are swifter than eagles,

Woe unto us! for we are spoiled.

14 Wash thy heart from wickedness, O Jerusalem,

That thou mayest be saved;

How long shall lodge within thee

Thy pernicious thoughts?

15 For hark! one proclaims from Dan,

And publishes disaster;

classes cf. 1: 18; 2: 26. **10. Then said I,** rather, *And they shall say, i. e.,* the prophets just mentioned, the rendering being favored by an important MS of LXX (Cod. A), and being implied by the words said, for these are not in harmony with Jeremiah's views (see 28: 8, 9), but with those of the so-called false prophets of the time (see 6: 14; 14: 13; 23: 17), who here reproach Jehovah that their promises of prosperity had not been realized. The matter of prophecy comes up again, *e. g.,* in chs. 23, 28. Meanwhile it is recommended that readers to whom H. B. D. is accessible examine the valuable article of Davidson, *Prophecy and Prophets*, and especially at Vol. IV., pp. 116-118. In the reading of the Hebrew here adopted, no change in the consonants is needed, and the writer must once more emphasize the fact that the M. T. (the text with vowels) affords simply the best commentary we have upon the inspired author, and that we must now and then depart from it in order to possess ourselves of the earlier words of this book. **The sword reacheth unto the soul, even unto the life,** here of the nation.

11-18. THE ENEMY'S APPROACH. **A dry wind of the high places,** better, *A wind from the hottest bare heights,* a scorching blast toward, or, *comes toward, the daughter of my people, the daughter, my people, i. e., my people* regarded here as a maiden as in 8: 11, 19, 21; 14: 17, just as the city of Jerusalem is regarded in ver. 31; Isa. 37: 22; Micah 4: 8; the hot wind is not for winnowing purposes (see 15: 7; Ps. 1: 4), it is too strong for that, but (it is implied) to consume the grain. **12.**

Even a full wind from those places shall come unto me, or, *is a full wind come for me.* *From these,* omitted in LXX, is perhaps a corrupt duplicate of *full.* *For me,* perhaps, for *Jeremiah,* in the original address, in the compilation of material which brought in the last clause of the verse from 1: 16, or from its source, means for Jehovah. This tornado is the Scythian foe who **13, comes up as clouds.** Can we not see these rising black and angry from the horizon, as the imagination of this wonderful poet speaks to us? Can we not hear the roar and crash of the whirlwind as it rushes through space, overturning everything in its way? As suddenly, as powerfully, as these appear and break up the serenity of an August afternoon, so come the enemies' chariots and his horses. **For eagles** we are to understand, strictly speaking, *Griffon-vultures.* See Tristram, *Nat. Hist. of the Bible*, pp. 172-179. **14.** Some recent writers regard this verse as the work of the compiler. It is, of course, true that the latter has combined addresses from different occasions, and may have commented to some extent upon them; but there appears to be nothing in the verse inconsistent with Jeremiah's circle of thought, and if we exclude the word **Jerusalem,** which may possibly be an explanation respecting the person addressed, the poetic measure is of the same sort with that of the surrounding verses, and is as regular as they. **For thy vain thoughts,** render, *thy pernicious thoughts.* Cf. *thoughts of iniquity* (Isa. 59: 7, A. V.). For the ideas of this verse cf. 18: 12; Ps. 51: 2, 7 [Heb. 4, 9]; 139: 23, 24. **15. For a voice declareth, or, For hark!**

16 Make ye mention to the nations ; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about ; because she hath been rebellious against me, saith the Lord.

18 Thy way and thy doings have procured these things unto thee ; this *is* thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 My bowels, my bowels ! I am pained at my very heart ; my heart maketh a noise in me ; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction upon destruction is cried ; for the whole land is spoiled : suddenly are my tents spoiled, and my curtains in a moment.

21 How long shall I see the standard, and hear the sound of the trumpet ?

22 For my people is foolish, they have not known me ; they are sottish children, and they have none understanding : they *are* wise to do evil, but to do good they have no knowledge.

16 From the hill country of Ephraim they give warning to the nations.*

They publish concerning Jerusalem, Behold, besiegers come,

From a far country,

And give out against the cities of Judah

17 Their voice round about.

As keepers of a field are they against her* ; because me she has defied, says Jehovah.

18 Thy way and thy doings

Have procured these things for thee ;

This is thy wickedness, indeed it is bitter,

Indeed it reaches even unto thy heart.

19 O my bowels, my bowels ! I have to writhe ;

O walls of my heart !

My soul rages upon me

My heart beats ;

Because I * hear the sound of the trumpet,

The shout of battle.

20 Destruction upon destruction is cried ;

For the whole land is spoiled :

Suddenly are my tents spoiled,

In a moment my curtains.

21 How long must I see the standard,

And hear the sound of the trumpet ?

22 For my people are foolish,

Me they do not know ;

Sottish children are they,

And they have no understanding :

They are wise to do evil,

But to do good they have no knowledge.

one proclaims ; from Dan, i. e., from the northern extremity of the land, the first to perceive an incursion from the north ; and **publish-eth affliction**, or, *disaster*. From Mount Ephraim, or, the hill country of Ephraim, a point nearer yet to the capital. This is the central ridge of Palestine, running from Jerusalem through the Benjamin, Ephraim, and Manasseh territory to the plain of Jezreel. **16. Make ye mention**, rather, *they make mention*, or, *they give warning*. **To the nations** is difficult of explanation, but it is conceivable, in the ideal realm of the poet, that the prophet should picture the lookouts as passing on information to the south, and as shouting at the same time in the ears of the whole world. For **behold, publish against Jerusalem that watchers come**, render, *they publish concerning Jerusalem, Behold, besiegers* (Isa. 1 : 8) *come*. For the poetry it is better to transfer to ver. 16 the words **round about** of 17. To understand the comparison here used, we must remember that the watchmen who guarded the flocks and the growing crops in the open fields of Israel were in the habit of erecting booths for themselves. These booths are suggested to the author by the tents of the enemy. **18. Wickedness** is used for the consequences of it. For **because** (twice), render, *indeed*. The meaning of the verse is clear and is illustrated in 2 : 17, 19 ; 4 : 10.

19-22. THE UNAVAILING LAMENT. Render ver. 19 :

“O my bowels, my bowels ! I have to writhe,

O walls of my heart !

My soul rages upon me ;

My heart beats ;

Because I hear the sound of the trumpet,

The shout of battle.”

The *bowels* represent the seat of feeling (see 31 : 20), and here are used as a parallel with *heart*. In A. V., *my heart* and *my soul* are in wrong places, and *my soul* has an incorrect position in M. T. LXX helps us to correct this, although even it has the words *my soul* in the wrong place as well as the right place. For the expression *My soul rages upon me*, see Ps. 42 : 5 [Heb. 6], and for *My heart beats*, see Ps. 38 : 10 [Heb. 11]. **I cannot hold my peace** is an ancient corruption to be corrected by LXX. Cf. the note of Duhm. The prophet is the speaker and is well-nigh overcome by the wild tumult of his emotions. **20.** Jeremiah anticipates the sudden and complete destruction of his country. His **tents and curtains, hangings**, are the dwellings of his countrymen (2 Kings 13 : 5 ; Job 21 : 28). **22.** Jehovah is the speaker. **My people** (cf. 2 : 13 ; Hosea 4 : 12 ; Isa. 1 : 8). The six lines of this stanza are well indicated by the punctuation of A. V. The odd members emphasize the foolishness of the peo-

23 I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light.
24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and by his fierce anger.*

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets,

23 I beheld the earth,
And, lo, it was empty and void;
And the heavens,
And they had no light.

24 I beheld the mountains,
And, lo, they trembled,
And all the hills
Moved to and fro.

25 I beheld (.)
And, lo, there was no man,
And all the birds of the heavens
Had fled.

26 I beheld *the fruitful field*
And, lo,* it was a wilderness.
And all the cities [thereof] were broken down
Before Jehovah,

Before his fierce anger.

27 For thus says Jehovah,
The whole land shall be a desolation;
Yet will I not make a full end.

28 For this shall the earth mourn,
And the heavens above be black:
Because I have spoken it,* and have not repented,
I have purposed, and will not turn back from it.

29 At the noise of the horsemen and bowmen
The whole **land** flees;
They go into the thickets,
And climb up upon the rocks:

ple and their facility in wickedness, the even members their lack of knowledge of, or care for Jehovah, their inattention to his providences. In both the moral aspects of their action are considered, not the intellectual (see 5 : 21 ; 2 : 8 ; Isa. 1 : 3). For the ideas in the last two members see Deut. 4 : 25 ; 6 : 18. The contrasts of the verse are brought out in a way characteristic of our prophet. For **they have not known me**, render, *me they do not know*. For **wise** see 18 : 18.

23-26. THE DREADFUL CATASTROPHE. For the poetic form followed here, see the author's translation above. For the meaning, remember that Jeremiah was from the country, perhaps had not yet moved to Jerusalem (Duhm thinks that ch. 5 contains the first metropolitan discourse), and pictures the beautiful and restful scenes with which his eye is familiar as marred by the devastations of the enemy. In his imagination chaos returns again (Gen. 1 : 2). In **24**, for **lightly**, render, *to and fro*. In **25**, the object after **beheld** has been lost. Perhaps the *pasture land* should be supplied on the hypothesis that הַרְבֵּה coming just before הָיָה was accidentally omitted by a scribe (Erbt). To Duhm we are indebted for the suggestion that some word must be supplied, and he supposes הָאָדָמָה, *the ground*, on account of אָדָם, *ādām*, in the next member. **26.** Set the words **and, lo** after the

fruitful place, field, and omit **thereof**, both with LXX. For **at the presence of the LORD**, render, *before Jehovah*, before his face, as he looked out upon the land. **By, before, his fierce anger** has been borrowed from ver. 8.

27-31. THE DESOLATION OF THE LAND. In ver. **27, 28**, Jehovah speaks. **Yet will I not make a full end**, *i. e., bring complete ruin*, is out of its proper connection, and inapplicable to the situation here (cf. 5 : 10, 18). The compiler wished to remind readers of the book that in wrath Jehovah remembered mercy. **28** pictures the participation of nature in the mourning of mankind (cf. 2 : 12). Transfer the words **and will not repent**, or, *and have not repented*, to a place directly after **spoken it**, with LXX and the parallelism (cf. Isa. 14 : 24). Two letters (על, 'al) were incorrectly repeated by the Hebrew scribe after the word **above**, and these were disregarded, wisely, by the translators of A. V. In **29-31**, Jeremiah is the speaker again. The *whole land flees* (LXX). This is preferable to **whole city**, which was introduced from the latter part of the verse, and is inconsistent with the middle part of the same. The people of the *whole land* seek to escape to the more inaccessible places. For the second *the whole city* of Hebrew text, read **every city**, with LXX and A. V. For **shall flee, shall go, shall be, dwell**, render *flees, go, is, dwells*. From the text omit **man** at the end, or

and climb up upon the rocks: every city *shall* be forsaken, and not a man dwell therein.

30 And *when* thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou reatest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.

Every city is forsaken,
No man dwelling therein.

30 And thou, O spoiled woman,
What wilt thou do?

Though thou clothest thyself with scarlet,
Though thou deckest thee with ornaments of gold,

Though thou enlargeth thine eyes with paint,
In vain wouldest thou make thyself fair;
(The) lovers despise thee,
They seek thy life.

31 For I hear a sound as of a woman in travail,
Shrieking as of her that brings forth her first child,
The voice of the daughter Zion, who gasps for breath,
Who spreads out her hands, (saying),
Woe to me now! for succumbs
My life to murderers.

CHAPTER V.

1 RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The LORD liveth; surely they swear falsely.

3 O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved;

1 RUN ye to and fro through the streets of Jerusalem,
And see now, and know,
And seek in the broad places thereof.

§6.
The Result
of
Iniquity,
626-621 B. C.

If ye can find a man,
If there be *any* that does justly
That seeks faithfulness;

And I will pardon her.

2 And though they say, As Jehovah lives;
* They swear not aright.

3 O Jehovah, are thine eyes set upon falsehood,
Are they not upon faithfulness?

transfer it to a place after Hebrew אֵן, 'én, *no one*. It is not needed either to complete the meaning or the measure. Perhaps Duhm is correct in his acute suggestion that it belongs to the next verse after *and thou* in the meaning *woman*, supposing אִשָּׁה, 'ishshā, for אִישׁ, 'ish. In ver. 30, at any rate, we must render, *And thou, O spoiled woman*, even if we have to supply *woman* in thought. The woman referred to is Israel (2:11), who finds herself in this evil case. Cf. the reference to Jerusalem in the next verse. For these devastating hordes it is of no use to try the blandishments which have affected the Assyrians and other nations whose political friendship the nation had sought, for these *lovers*, *i. e.*, these whom thou wouldest have as lovers or to dote on thee (for the meaning of the word, see Ezek. 23:5, where Samaria is said to have doted on her lovers), seek no friendly intercourse. For the ideas of this verse, cf. Hosea 2:13 [Heb. 15]; Ezek. 23:40; Dan. 5:7. For **crimson** render *scarlet*, for **shalt** render *wouldest*, and omit **will** (twice). For **face** render *eyes* with A. V. M. The reference is to eye-paint, *i. e.*, possibly *antimony*, as used upon the nearer edges of the eyelids, and upon the eyelashes, sometimes also upon the eyebrows, to make the eyes appear large and lustrous. 31. The last resort of the fugitives (Zion, see ver. 5, 6; 8:14) is in danger. For *and*

the anguish, read, *shrieking*, *i. e.*, for צָרָה, *sārā*, read צוֹחָה, *šwāhā*, with LXX and 14:2. Jerusalem (see 4:11) shrieks in mortal pain. **She bewaileth herself**, or *gasps for breath*, she feels that her *soul*, her *life*, is **wearied**, rather, *succumbs*, **because of**, Hebrew, *to*, **murderers**. These are the manifestations of utmost despair.

Ch. 5. 1-31. THE PREVAILING INIQUITY AND THE NECESSARY RESULT. (Delivered 626-621 B. C., published 604, 603; annotated after 536.) The young prophet sets forth the social degeneracy of the capital. He shows how the whole body of society is diseased. *Rehōbōth* means **broad places**, or, *squares*. **Executeth judgment**, or, *does justly* (see on 23:5), our *does right*; **seeketh the truth**, rather, *seeks faithfulness*. The phrase **and I will pardon it**, or, *her*, is borrowed from ver. 7. For לִכְהֵן, *lākhēn*, **surely**, or, *therefore*, read לֹא, *lō khēn*, **not aright**, with 8:6. Even when the Divine name is invoked, and Jehovah's guarantee is thereby given for the uprightness of the speaker, the guarantee is unreliable. Swearing by Jehovah is not here used in distinction from oaths by any other god, but from less solemn affirmations (see 4:2 and cf. Exod. 20:7; Deut. 5:11). 3. Bring **falsely**, lit., *to falsehood*, from ver. 2 and translate:

thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.

6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.

7 How shall I pardon thee for this? thy children have forsaken me, and sworn by *them* that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

Thou hast smitten them, but they feel it not, Thou hast consumed them, they refuse to receive correction:

They make their faces harder than a rock; They refuse to return.

4 And I said,

Surely they are poor people; they are foolish; For they know not the way of Jehovah, The ordinance of their God:

5 I will get me unto the great men,

And will speak with them, For they know the way of Jehovah, The ordinance of their God.

But they, one and all, had broken the yoke, Had burst the thongs.

6 Therefore a lion out of the forest shall slay them,

A wolf of the steppes; A leopard shall spoil them, Lurking about their cities; Every one that goes out from them Shall be torn in pieces: Because their rebellions are many, Their revoltings are increased.

7 How can I pardon thee?

Thy sons have forsaken me, And sworn by them that are not God: When I had satisfied their desire, they committed adultery, And made themselves **at home** at the harlots' houses.

"O Jehovah, are thine eyes set upon falsehood, Are they not upon faithfulness,"

or *honesty* (Driver) (see 2 Kings 12 : 15 ; 22 : 7). The reference is to the favorable look of Jehovah upon the men that practise fidelity, and to his treatment of all according to this standard (see Ps. 35 : 18). The question is asked, because by invoking Jehovah's name, the people of Jerusalem have made him the indorser of their falsehoods. The chastisements for their unfair dealing, those individual misfortunes which a prophet would recognize as the expression of the divine disapproval, were not so interpreted by these unsusceptible men, and were disregarded by them (cf. 2 : 30). It is better to omit **have** (four times), and to make the verbs in the present tense. For **have not grieved**, render, *are not sick*, or, *feel it not*. **Thou hast consumed them** exaggerates the extent of the punishment, overloads the line to which it belongs, and is perhaps a scribal repetition of the first verb and its object in a slightly corrupt form (קָלִיתָם, *kullithām*, corrupted from קָלִיתָם, *hikkithām*). For their insolent attitude, cf. 6 : 15 ; Ezek. 3 : 7, 8. 4. Jeremiah, however, reflects that the ones he has met (*these*, or, *they*, used emphatically) belong to the lower classes of his countrymen, who have had little leisure to attend to the **way of the LORD**, *i. e.*, the manner of life which Jehovah has prescribed (2 Kings 21 : 22), here interpreted by his **judg-**

ment, or, *ordinance*. The latter word (see on 23 : 5) includes his *rules*, having a meaning similar to that in 2 Kings 17 : 26, and is used in 2 Kings 17 : 33, 40 of the *customs* of the nations. Men in the lower walks of life are not supposed to weigh their words with the precision of cultivated people, and should be judged more leniently for infractions of social or ecclesiastical rules. 5. Jeremiah therefore proceeds to **speak unto**, *with*, the higher classes, who are perfectly acquainted with their obligations (for **have known** render *know*), but **these have altogether broken the yoke and burst the bonds**, or, *they one and all had broken the yoke, had burst the thongs*, they had not been ignorant transgressors of a precept, but wilful rebels against their God (cf. 2 : 20).

6-9. PUNISHMENT INEVITABLE. The reference to the foe is plain. **Wherefore**, or, *therefore*, a **lion** (cf. 4 : 7). The tenses here used and the poetic form demand that **leopard** be the subject of **shall spoil**. **A wolf of the evenings**, or, *of the steppes*, is the subject of **shall slay** understood. For **shall watch over** (participle in Hebrew) render, *lurking about*. **Transgressions, rebellions, are many** (see 1 Kings 8 : 50 ; cf. Jer. 2 : 8). **Backslidings, revoltings, are increased** (cf. 2 : 19). 7. Abruptly the city is addressed, and by Jehovah. **How** is the proper rendering of Hebrew לָמָדָה 'lāzōth, and **for this**, which renders לָמָדָה, would furnish a double translation of this part of the

8 They were as fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall I not visit for these things? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 They have belied the LORD, and said, *It is not he*; neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts,

8 Horses aroused in passion

Eager were they:

Every one after his fellow's wife
They neighed.

9 Shall I not punish for these things?

Says Jehovah:

And on such a nation as this
Shall not my soul be avenged?

10 Go ye up upon her vine-rows,
And destroy;

But make not a full end:

Take away her twigs:

For they are not Jehovah's.

11 For the house of Israel and the house of Judah have dealt very faithlessly against me, says Jehovah,

12 They lie against Jehovah,

And say, *Not he*;

Neither will misfortune come upon us;
Neither shall we see sword or famine:

13 And the prophets will become wind,
Having no word in them.*

14 Therefore thus says Jehovah,
The God of hosts,

original, and is correctly omitted in R. V. **Thy children**, or, *sons*, are the citizens (2:30). **Forsaken me** (2:13). **And sworn by . . . no gods, not God** (see 12:16; 7:18; Ezek. 8, and on "Baal" see 2:8). For the expression *not God*, see 2:11. **Fed them to the full**, i. e., *satisfied their desire*. **They then committed adultery** (cf. 29:23), and **assembled themselves by troops**, better, *made themselves sojourners, made themselves at home* (1 Kings 17:20), i. e., change יִתְגַּדְּדוּ, *yithgódhādhā*, to יִתְגַּדְּרֻהוּ, *yithgórārū*, with LXX. To describe the extent to which they gave way to their animal propensities, they are described 8, as **fed horses**, or, *horses aroused in passion* (the participle to be read מְיֻזְזָנִים, *me'yūzzānīm*), **in the morning**, rather, *eager*, with reference to the genital organs (the reading adopted being מְשֻׁכִּים, *mā'shikīm* for מְשֻׁכִּים, *māsh-kīm*, by restoration of an א, 'āleph, easily lost). For **neighbour's** render *fellow's*. 9. The divine *visitation* (the parallel indicates punishment) is inevitable.

10-19. THE PITILESS ENEMY OF THE PEOPLE. The ideal friends, already summoned by Jeremiah so frequently, are bidden, **go ye up upon her walls**, rather, *her vine-rows* (read the word שְׂרֵת, *shūrōth*, as in Job 24:11, instead of שְׂרֵת, *shārōth*, and treat the word as in *post-biblical Hebrew*). **Take away her battlements**, rather, *her twigs*, for these are not Jehovah's. He planted the central stock, but not these *shoots* (2:21). **But make not a full end** is a comment of a scribe, not even needed here to guard the reader from sup-

posing that the people were to be consumed (cf. 4:27). The demand of Jeremiah is, of course, that the *twigs*, the growths of false swearers, adulterers, etc., be removed out of the way. 11. **Treacherously** is *faithlessly*; they have wilfully misinterpreted Jehovah's intentions (cf. 3:9). The words, **the house of Israel and the house of Judah**, must here refer to the wicked men of Jerusalem just alluded to. It seems strange that this familiar phrase, naturally relating to the past history of the two kingdoms, should be used in such a sense, and it is perhaps better to regard it as the language of a scribe. In LXX it is found at the close of the verse, as if secondary in that version. 12. The specifications of *faithlessness* are given: **They have belied the LORD**, i. e., *they lie against Jehovah*, and say, **It is not he**, rather, *Not he*, meaning that Jehovah is not one to serve us so, the prophet is mistaken about his intentions. Furthermore, **neither shall evil, neither will misfortune, come upon us**. 13. Again they say, **And the prophets shall, will, become wind, and the word is not in them**, or, *having no word in them*, A. V. offering the correct meaning of the clause. Threats of true prophets are declared by these men not to have any substance, not being genuine. The fact is they are disputed because they are unwelcome (cf. Isa. 30:10). For the most part in Jeremiah the *prophets* are the so-called false prophets (2:8; 4:9; 23:16-40), but here and in 28:8 they are the men who like our prophet have foreseen misfortune and have been despised for it. 14. **Wherefore**, i. e., *Therefore*.

Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustest, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the LORD: will ye not

Because **they**¹ speak this word,

Thus shall it be done to them.

Behold, I will make my words

Fire in thy mouth,

And this people wood,

And it shall devour them.

15 Lo, I will bring upon you

A nation from far, O house of Israel, says Jehovah:

It is an indestructible nation,

It is an ancient nation,

A nation whose language thou knowest not,

Neither understandest what they say.

16 Their quiver is an open sepulchre,

They are all mighty men.

17 And they shall eat up thy harvest, and thy bread:

They shall eat up thy sons and thy daughters:

They shall eat up thy flocks and thy herds:

They shall eat up thy vines, **(and thine olives)**

And thy fig trees,

They shall beat down thy fortified cities, wherein thou trustest, with the sword.

18 But even in those days, says Jehovah, I will not make a full end with you.

19 And it shall come to pass, when ye shall say,

Wherefore has Jehovah our God done all these things to us? that thou shalt say unto them,

Like as ye have forsaken me,

And served alien gods in your land,

So shall ye serve strangers

In a land that is not yours.

20 Declare ye this in the house of Jacob,

And publish it in Judah, saying,

21 Hear now this,

O foolish people, and without understanding;

Who have eyes, and see not;

Who have ears, and hear not.

22 Fear ye not me? says Jehovah:

Or will ye not tremble at my presence,

Because ye speak this word, rather, *they* speak, since Jeremiah is addressed in this stanza and not the people. At this point introduce the last clause of ver. 13. In 13 it forms a feeble conclusion and a line not needed for the stanza. In 14 it imparts both strength to the thought and completeness to the poetic form. Jehovah declares himself the champion of his prophet, that his opponents must eat their own words, and that words from Jeremiah's mouth will be shown to be true by the consuming effect of them upon those that have denied their validity (see 23 : 29 and cf. Isa. 55 : 11). **15.** The Scythian people is described as **from far**, **mighty**, or, *indestructible*, **ancient**, and as speaking a **language** incomprehensible to the Judeans (cf. Deut. 28 : 49). **16. Their quiver** is provided with arrows which work continual destruction, and therefore there is always the open grave (cf. Ps. 5 : 9 [Heb. 10]). **Mighty men**, *i. e.*, *warriors*. **17.** All the imperfections are in the same construction. Consequently we must

render, *They shall eat up thy sons and thy daughters*. The words may have been a marginal note from 3 : 24. After **vines** insert *and thine olives* with LXX. For the ideas and expressions of this verse cf. Deut. 28 : 31-33, 38-41, 51-53. **18. In those days** (see 3 : 16). The whole verse breaks the connection, and is to be regarded as the caution of an author later than Jeremiah (see 4 : 27). **19. Ye** is used to continue the address of ver. 17; **thou** with words to Jeremiah. For this verse, see 1 : 16; 22 : 8, 9; Deut. 29 : 24-26; 31 : 16; 1 Kings 9 : 8, 9; *strange* is *foreign*, *alien*.

20-25. JUDAH'S UNACCOUNTABLE DISREGARD OF THE POWER AND GOODNESS OF GOD. Here **Jacob** is equivalent to *Judah* (see 2 : 4). The usual ideal prophetic friends are summoned to declare a message. **21.** The Heb. word for *heart* may be used in the sense of *courage*, as in 4 : 9, and of *understanding* as here and in Hosea 7 : 11. For the rest, cf. 4 : 22; Ezek. 12 : 2; Isa. 43 : 8. **22.** For **pass it** render, *trans-*

¹ Third person is determined by the context.

tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these things, and your sins have withholden good things from you.

26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they

Who has placed the sand for a bound of the sea, By a perpetual decree, which it cannot transgress?

And so its waves toss themselves, but cannot prevail;

And * they roar, but cannot pass over it.

23 But to this people belongs a heart refractory and defiant;

They have turned aside and gone.

24 Neither say they in their heart,

Let us fear now Jehovah our God,

Who gives winter-rain [both], the autumn-rain, and the spring-rain, in its season;

Who reserves for us the appointed weeks of harvest.

25 Your iniquities have turned away these things, And your sins have withholden good from you.

26 For among my people are found wicked men:

They seize property;

Snares they set;

With traps they catch men.

27 Like a cage full of birds,

So are their houses full of deceit:

Therefore they have become great and waxen rich,

28 They are waxen fat.

They plan wicked things and succeed;

Also they violate * justice:

gress. A. V. assumes without marginal remark that the **waves** is out of place in the Heb., and R. V. follows it. This would not be worthy of remark, save as a reminder to the reader that words have been misplaced in the Heb. text, and must be replaced, even when the translators have neglected to do it. Driver differs with the translators here, and would insert *the waters thereof* before **toss themselves**, and retain *its waves* in place of **they** before **roar**, and he compares 46 : 7, 8. For the control here described, see Job 38 : 10, 11, and for the comparison, see Isa. 57 : 20, 21. **23** contains the application. **This people** is a favorite expression of Isaiah's (see Isa. 6 : 9, 10 ; 8 : 6). For **revolting** render, *refractory*, and for **revolted**, *turned aside*. The verbs are similar and are used for the sake of the play on them, but they are not identical. For **rebellious**, *defiant* is an improvement (Driver). **24.** For **that giveth rain, both the former and the latter**, read, *who gives winter rain, the autumn rain, and the spring rain.* Both is for and and is not found in Deut. 11 : 14 (see Jer. 14 : 22 : 31 : 35 ; 33 : 25). The autumn rain begins to fall in later October, and the spring rain in March and April (Smith, *Hist. Geog. Holy Land*, p. 164). These being maintained with regularity assure the seven appointed weeks of harvest between Passover and Pentecost (see Exod. 23 : 16 ; 34 : 22 ; Deut. 16 : 9, 10, 16). **25.** These *things* are the divine favors spoken of in ver. 24. Sometimes the winter rain was scanty, the harvest period

wet, and the increase small (see 3 : 3). **Good** naturally refers to the agricultural return (see 2 : 7). On the general thought of the verse, see Isa. 59 : 2.

26-31. THE RESULT OF GROSS INJUSTICE AND GENERAL DECEITFULNESS. The specifications of sins. Ver. 26 and 28 have given endless trouble. Two or three hints from LXX, a slightly different division into words from that made by M. T. in the early part of ver. 26, and two transpositions in ver. 28, will give us a consistent meaning, and when compared with the great advantage gained the cost to M. T. is very small. It is perhaps too much to hope that we can secure the *exact*, *pre-Massoretic* readings, but it is safe to say that the interpretation here adopted is substantially correct. For **they lay wait, as he that setteth snares**, read, *they seize property; Snares they set, i. e.,* for יָשָׁאוּ בִשְׁנֵי קִשְׁיִם, *yāshāu k'shākh y'qāshīm*, read, יִשְׁאוּ רֶכֶשׁ מִקִּשְׁיִם, *yess-ū rek'hāsh mōq'shīm*, and for **they set a trap**, render *with traps*. Perhaps M. T. may mean this, certainly the liberty taken with it would be no greater than that assumed in A. V., but possibly with Duhm we ought to substitute בִּשְׁחָת, *b'shāhāth*, for מִשְׁחָת, *māshkhāth*. **27.** Omit **is. Deceit**, *i. e.,* gains obtained by fraud (Amos 3 : 10). The verse is a striking exposure of the unfair means by which the rich men of Israel obtained their treasures. Indeed, **28, they shine**, rather, *they plan* (Dan. 6 : 4), **the deeds of the wicked, or, wicked things, yet they prosper, or, and succeed.**

prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

30 A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

They do not procure justice for the fatherless **;
And the right of the needy they do not defend.

29 Shall I not punish for these things?

Says Jehovah:

Or on such a nation as this

Shall not my soul be avenged?

30 Frightful and horrible things

Have come to pass in the land;

31 The prophets prophesy falsely,

And the priests **teach**¹ according to their directions;

And my people love to have it so:

And what will ye do at the end thereof?

CHAPTER VI.

1 O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a comely and delicate woman.

1 BRING (your belongings) into safety, ye sons of Benjamin,

Out of the midst of Jerusalem,

And blow the trumpet in Tekoa,

And raise up a beacon on Beth-haccerem:

For misfortune looks forth from the north,
And great destruction.

2 Is a² refreshing pasture

The **height** of the daughter Zion?

§7.
The
Rejected
People,
626-621 B. C.

Yea, they overpass . . . the cause, or, also they violate justice. They judge not . . . the cause of the fatherless, or, They do not procure justice for the fatherless, and the right of the needy do they not judge, or, defend. The author's translation as above gives the proper arrangement. Violation of justice, and especially that of the unprotected, was a frequent crime of the rich and influential classes, and was most earnestly condemned by the prophets and singers in Israel (see 21 : 12; 22 : 3; Dent. 10 : 18; 24 : 17-21; Isa. 1 : 17; 29 : 21; Ps. 10 : 18). 29 (see ver. 9). 30. A wonderful, i. e., *frightful*, and horrible thing (cf. 18 : 13; 23 : 14; 29 : 17) is committed, rather, *has come to pass*. 31. **Prophesy falsely**, Heb., *by a lie, in a lying way*, as 20 : 6; 29 : 9. For other expressions similar to this, see 23 : 25; 27 : 10, 14, 15; **and the priests bear rule**, rather, *teach, by their means*, or, *according to their directions*, by a natural extension of meaning contained in Heb. word *hands* (see 1 Chron. 25 : 2, 3, 6; Ezra 3 : 10). The rendering *teach* is obtained by substituting יָרָא, *yôrâ*, for יָרָא, *yîrâ*, with Micah 3 : 11. *Teaching*, not *ruling*, is the function of the priest. The people partake of the general contamination, and ask for no better leadership. **The end thereof, i. e.**, when the divine visitation comes (Hosea 9 : 5; Isa. 10 : 3; cf. Dent. 32 : 29).

Ch. 6. 1-30. THE REJECTED PEOPLE.
(Delivered 626-621 B. C., published 604, 603.)

1-5. EXCITATION TO WILD FLIGHT BEFORE

¹ With Micah 3 : 11.

THE EAGER FOE OF JERUSALEM. This reminds us of 4 : 5-7, though to the prophet Jerusalem is no longer a place of safety, and he bids his fellow-tribesmen (cf. 1 : 1) leave the corrupt and doomed city and flee toward the south. The foe is the same Scythian foe of chs. 4 and 5. **Gather yourselves to flee** is *bring (your belongings) into safety* (4 : 6). Probably ideal watchmen are directed to **blow the trumpet in Tekoa**. Notice the word-play. "In יָקֹא, *teqô(â)*, תִּקְעוּ, *tiq'â*, שׁוּפָר, *shôphâr*" (cf. 4 : 5). **And set up a sign of fire in Beth-haccerem**, rather, *and raise up a beacon on B. (the vineyard house)*. The word מַשְׁפָּח, *mâs'êth*, from the word *raise*, means an elevated thing, and in such a connection as this, *an elevated thing* used to attract attention, to serve as a *signal*. The signal might be a pillar of smoke, as in Judg. 20 : 38, 40, but not necessarily. Tekoa was a hill town ten miles south of Jerusalem and five south of Bethlehem. It was the home of Amos (Amos 1 : 1). Beth-haccerem was certainly an elevated place, and was probably the high hill south of Bethlehem. **For evil appeareth out of the north** is *for misfortune looks forth from the north* (cf. 4 : 6). 2. Giesebrecht is correct in translating: *Is a refreshing pasture* rather than *to a comely and delicate woman* (A. V.), or, *the comely and delicate one* (R. V.). The Massoretic scholars mistook הָ interrog. for the article, and then repeated הָ before the participle *delicate*. The correction entails another furnished by LXX, which for **I have likened** has *the height of*.

² With several ancient Vrsss.

3 The shepherds with their flocks shall come unto her; they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

3 Shepherds shall come unto her

With their flocks;

They pitch tents against her round about;

They feed every one off his place.

4 Prepare ye war against her;

Arise and let us go up at noon:

Woe unto us! for the day declines,

For the shadows [of evening] stretch themselves out:

5 Arise and let us go up by night,

And let us destroy her **foundations**.

6 For thus said Jehovah of hosts,

Hew ye down her trees,

And cast up a mound against Jerusalem:

Woe to the marauding¹ city;

The whole of her—oppression is in the midst of her.

7 As a well keeps fresh her water,

So she keeps fresh her wickedness:

Violence and plundering

Are heard in her;

Before me continually,

Wounds and blows.

The scribe perhaps confused נ with א as he frequently did. **The daughter of Zion**, is Jerusalem (4: 11). The question is explained by 3. **The shepherds** (omit *the*) are the leaders of a people (2: 8; 3: 15) here of the Scythian foes (cf. 12: 10). **For they shall pitch *their* tents . . . they shall feed . . . in his place**, render, *they pitch tents . . . they feed . . . off his place*. Place is Hebrew *hand*, used here as in Exod. 2: 5; Deut. 2: 37. *Eating, feeding*, is used of the ravages of the enemy in the vicinity, who next gives himself to an attack upon Jerusalem. **4.** The poet perceives the preparations, and hears the orders and reflections of the enemy. **Prepare**, lit., *sanctify*, since war was undertaken with a preliminary dedication of warriors and arms (22: 7; 51: 27, 28; Joel 3: 9 [Heb. 4: 9]; Micah 3: 5) naturally by the use of sacrifices to the deity. No siege is contemplated, but a sudden attack at an unexpected moment, *i. e.*, **noon**, the hot part of the day, and the time of relaxation (1 Kings 20: 16; cf. Gen. 18: 1). **Arise**, and may be scribal additions from ver. 5. Alas! it is too late for a surprise at midday, since **the shadows** are lengthening. **Of the evening** is probably an addition to the text; LXX, *of the day*, marks the first stage of the corruption, its reading being best explained by supposing that the Greek translators read צללים, *sil'lel yôm*, where their original contained the plural absolute, צללים, *ṣēlālîm*, *shadows*. The enemy is too ardent to wait another day, hence, **5**, they encourage one another to a night attack, and they say, **let us destroy her palaces**, or with LXX *her foundations*. It is doubtful if Jeremiah himself left the city to

avoid falling into the hands of this fierce foe, and whether other sons of Benjamin did so we are not informed.

6-8. JEHOVAH'S SIEGE OF THE WICKED CITY. Trees were to be cut down for battering rams (2 Sam. 20: 15), and parts of the besieging wall (Deut. 20: 20). For **trees** read *her trees* with many MSS, LXX, Vul., and Deut. 20: 19, and for **mount** render, *mound*, with A. R. V. **This *is* the city to be visited** is not a rendering of the Hebrew, which at this point must deviate from the original text. We may suppose that ה'עיר הפקר (ה'יא) *h' hā'ir hōphqādh*, and that we may render, *Woe to the city of rapine, the marauding city* (cf. Nahum 3: 1). LXX reading suggests that something like this may be correct. After this characterization of Jerusalem, Jeremiah adds **she *is* wholly**, or *the whole of her*, and, without completing the sentence says **oppression *is* in the midst of her**. This crime has been in the mind of our prophet from the time he first opposed the deceit and corruption of the capital (5: 1-5). The point is developed. **7. As a fountain**, or, *well*, **casteth out**, rather, *keeps cool*, or, *keeps fresh*, **her waters**, *so she keeps fresh*, etc. The question is between the verbs *qār*, assumed in A. V., R. V., and *qārār*, here preferred, either of which may furnish the verbal forms of this verse; but the assumed meaning of *qār* is doubtful, though *māgôr* (*spring*), is found. The meaning is that the wickedness of the capital is never anything but the prime article. The sounds of this are indicated (cf. 20: 8), and the sights before Jehovah in the city,

¹ With Nahum 3: 1.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is full of days*.

12 And their houses shall be turned unto others, *with their fields and wives together*: for I will stretch

8 Let thyself be corrected, O Jerusalem, Lest my soul be alienated from thee; Lest I make thee a desolation, A land not inhabited.

9 Thus says Jehovah [of hosts], Glean thoroughly as a vine The remnant of Israel: Turn back thy hand as a grapegatherer Upon the shoots.

10 To whom shall I speak, and testify, That they may hear? Behold, their ear is uncircumcised, And they cannot listen: Behold, the word of Jehovah has become to them a reproach; They have no delight in it.

11 But I am full of the fury of Jehovah; I am weary with enduring it: I must pour it out upon the children in the street, And upon the assembly of young men together: For [even] the husband with the wife shall be taken, The aged with him that is full of days.

12 And their houses shall be turned to others, Fields and wives together:

grief, or, *wounds* (cf. 5 : 3 ; 10 : 19), lit., *sickness; and wounds*, or, *and blows*. 8. **Be thou instructed**, or, *let thyself be corrected*, cf. *correction*, 2 : 30 ; 5 : 3, which signifies discipline. The trouble with Israel was not intellectual, but moral, and this is always the reason men do not do right. In 4 : 29, *land* was corrupted to *city* in M. T., and here the reverse may have taken place. No longer may Jerusalem laugh the enemy to scorn (Isa. 37 : 22), and to Jeremiah's lifelong sorrow, he has discovered the fact.

9-15. THE PROPHET'S SCATHING DENUNCIATION AND GRIM ANTICIPATION. Jeremiah is moved to make another attempt to warn the people of Jerusalem, for if he can find a few attentive ears, he may hope to save the wicked city (cf. Gen. 18 : 23-32). The Spirit of God working within him molds his impressions into obligations. He perceives that there is no limit to the divine mercy and effort for men. In other words, Jehovah (omit **of hosts** with LXX) commands him, **They shall thoroughly glean**, rather, *glean thoroughly* (reading עָלֵה עֲלֵה, 'elēl 'elēl, for עֲלֵה עֲלֵה, 'elēl yē'elēlā), for, if ver. 10 belongs to the same discourse, as is generally maintained, we must suppose that ver. 9 is addressed to Jeremiah. עֲלֵה (2d) is used to intensify the command. **The remnant of Israel** is not here the technical term for the pure seed of Israel, which remains after the fires of Jehovah's judgment, nor the portion of Israel that remained after the fall of Samaria, namely, Judah; but the (possible) remainder of the people in Jerusalem, to whom Jeremiah's message has not yet come, or the possible corner of their heart which by repeated

effort the prophet may reach. The remnant of a vine-stock is formed by the occasional clusters which escaped the gatherer's hand, and when he turns back his hand **into the baskets**, or, *upon the shoots*, he will find them. The remnant of *Israel* is formed by the people of Jerusalem who had not yet been reached by the preacher, whether he had spoken to them or not. 10. In despair the prophet replies that there are none in the city to whom he can go, for their ear is covered with a skin which prevents them from listening, in other words, they are so unsusceptible to impression that they might as well have no ears (cf. 4 : 4 ; 5 : 21). **Is unto them a reproach**, rather, *has become to them a reproach*, i. e., the message has become the occasion to affront the messenger of the despised word. The same is hinted at in 5 : 13. For the use of reproach in a different way see 15 : 15 ; 20 : 8. 11. Jeremiah here and in the following verses pours out such a torrent of wrath as only a sensitive soul, patient to the last limit of endurance, can do. He feels himself possessed to an unendurable degree of the divine anger. **Therefore is But**. For **I will pour it out**, render, *I must pour it out*. The infinitive שָׁפַךְ, *shāphôkh*, as we should read the word, is used in excited speech for the finite verb, and the translation here preferred best expresses the urgency of the matter. For **abroad**, render, *in the street*. Even the **children** and other innocent people must be included among the objects of the prophetic fury, since they are indissolubly bound with the guilty. It is better to omit **even** before **the husband**. 12. Ver. 12-15 are found repeated,

out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

17 Also I set watchmen over you, saying, Harken

For I will stretch out my hand
Upon the inhabitants of the land, says Jehovah.

13 For from the least of them even unto the greatest of them

Every one of them is greedy of gain;
And from the prophet even unto the priest
Every one of them deals falsely.

14 And they have treated the injury of my people
Superficially,
Saying, peace, peace;
When there is no peace.

15 They shall be put to shame because they have
committed abomination:
Yea, they are not at all ashamed,
Neither do they know how to show confusion:
Therefore they shall fall among them that fall:
At the time of their visitation they shall
stumble,
Says Jehovah.

16 Thus said Jehovah,
Stand ye upon the ways and see,
And ask for (**my paths**),
The old paths,
Where is the way to prosperity,
And walk therein,
And ye shall find rest for your souls:
But they said, We will not walk therein.

17 And I raised up over **them**¹ watchmen, (saying),

substantially, in 8:10-12, where they are for the most part secondary. Both persons and property will be seized by the rapacious foe. **Stretch out my hand** (see 15:6). Omit *with their*, supplied in A. V. 13. (cf. 5:26-29; 23:16-40.) 14. **Have healed**, better, *have tried to heal, have treated*, the injury to come as a light one, even denying that there would be any misfortune at all (cf. 5:12). **Hurt** is lit., *breach*, and is translated *destruction* in 4:6, 20; 6:1. The prophets and priests here referred to promised the people a continuance of present conditions, they prophesied *smooth things* (Isa. 30:10). 15. **For were they ashamed when they had committed abomination**, render, *They shall be put to shame* (cf. 2:26) *because they have c. a.* The first verb is a prophetic perfect and there is no interrogative. For **ay**, they were not at all ashamed, render, *Yea, they are not at all ashamed*. They behave abominably, and they have no sense of shame for their misdeeds. **Neither could they blush, neither do they know how to show confusion**, they are incorrigible and brazen-faced offenders (cf. 3:3). For **at the time that I visit them they shall be cast down**, read, *at the time of their visitation they shall stumble*, with LXX and 8:12. On *visit* see 5:9.

16-21. THE CONSEQUENCES OF PERSISTENT DISOBEDIENCE. THE CHOICEST OFFERINGS UNAVALING. The prophet bids the peo-

ple learn the lessons of past experience. **Stand ye in the ways**, or, *upon the ways*, at the parting of the ways. **And ask** (or, as we should say, examine the guide-boards) **for the old paths**, perhaps *for my paths, the old paths*, after a hint of LXX. **Where *is* the good way, or, the way to good, the way to prosperity** (8:15; 17:6; Deut. 23:6; 30:15, 16). **And ye shall find rest**, i. e., freedom from anxiety, e. g., such as is suggested by the false assurances of ver. 14. In the past men have laid out for themselves all sorts of roads toward all sorts of objects. These have led to misfortune. The old paths, *the eternal paths*, are those that have always been known and have suffered no change to suit the shifting desires of fickle men. By pursuing these paths one is in the way of life (cf. Deut. 30:15, 16). It is implied that this way is easily perceived, and it is asserted that by walking in it the desired rest will come. From one point of view the way to prosperity is a single way, as is the way to disaster. From another point of view there are many ways leading to the same assured results. Thus in Prov. 4:11 the *way of wisdom* is spoken of and *paths of uprightness* is the parallel (cf. Prov. 2:8, 20); while in Prov. 3:17 her *ways* are ways of pleasantness and all her *paths* are peace. On the other hand the *way, or the path, of the wicked* (Prov. 4:14, 19), is the equivalent to the *ways of darkness* (Prov. 2:13; cf. Jer. 5:4). The fathers refused to choose this way. 17. **Watchmen**,

¹ Third person, determined by context.

to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

Listen to the sound of the trumpet;
But they said, We will not listen.

18 Therefore hear, ye nations,
And know the **testimonies**¹ that are among them.

19 Hear, O earth:
Behold, I will bring misfortune **upon** this people,
Even the fruit of their **revolting**,
Because they have not listened **unto** my words;
And as for my instruction, they have rejected it.

20 To what purpose then to me is the frankincense that comes from Sheba,
And the [sweet] cane from a far country?
Your burnt offerings are not acceptable,
Nor your sacrifices pleasing unto me.

21 Therefore thus says Jehovah,
Behold, I will lay stumbling blocks before this people
And shall stumble against them fathers and sons together;
The neighbor and his fellow shall perish.

22 Thus says Jehovah,
Behold, a people comes
From the north country;
And a great nation is stirred up
From the recesses of the earth.

sentinels (cf. 2 Sam. 13 : 34), to bid them **hearken, listen, to the sound of the trumpet**, *i. e.*, prophets to warn the people of the consequences of their evil deeds (cf. Ezek. 3 : 17-19 ; 53 : 2-7). For **over you**, read, *over them*, which is demanded by the last part of the verse. 18. The nations are addressed and notified of the coming misfortune (cf. 4 : 16). The Hebrew of the last clause is certainly corrupt, and no satisfactory emendation has been suggested. To the present writer *μαρτυριαν* of Aquila contains the necessary hint, and for עֲדָה, 'ēdhā 'eth (עֲדָה), he would substitute עֲדוֹת, or עָרֹת, 'ēdhōth, *testimonies* (cf. 44 : 23 ; Deut. 4 : 45) and render *know the t. that are among them*. The *testimonies* are the solemn declarations of Jehovah's will. See Driver on Deuteronomy, pp. 80, 81 (cf. 11 : 7). 19. The attention of the earth is called (see 22 : 29 ; cf. 2 : 12). **Evil**, *i. e.*, *misfortune*. **Upon** is correct, for we must read עַל, 'āl, for אֵל, 'ēl, with LXX and 17 : 18. For **the fruit of their thoughts**, read, *the fruit of their revolting*, with LXX. **Hearkened**, or, *listened*, **unto my words**, is correct, but here the opposite change to that just suggested must be made, namely, עַל to אֵל, or to ל with ver. 17. **Nor to my law**, but **rejected it**, or, *and as for my law, they have rejected it*. *Law*, here the parallel of *words*, seems to refer to the instruction of the prophets in Jehovah's will and way, rather than to the written code and the oral rules inculcated by the priests. For the first use see

2 Kings 17 : 13 ; Isa. 1 : 10, and for the second Jer. 2 : 8 ; 8 : 8 ; Deut. 30 : 10. On the functions of priests and prophets, cf. 18 : 18. 20 (cf. Isa. 1 : 11). **Cometh there to me incense from Sheba**, or, *then to me is the frankincense that comes from Sheba*, a district in South Arabia celebrated for this resin (cf. Isa. 60 : 6). **Omit sweet before cane** with LXX. From cane, *calamus* in Songs 4 : 14, was produced a perfume used in making incense (Isa. 43 : 24). The far country is doubtless India. The sacrifices were not sweet, *i. e.*, *agreeable, pleasing*, costly as they might be. The people desired to go their own corrupt way (see ver. 16), and then placate their God with expensive offerings, but this Jehovah says is impossible ; their presents will not turn away the dreaded misfortune (see 11 : 15). On the contrary, 21, Jehovah will lay **stumbling-blocks** (Ezek. 3 : 20) before the people, and **shall fall upon them**, or, *shall stumble against them*, **fathers and sons together** (omit the twice), the catastrophe will be general. For friend render *fellow*.

22-26. THE ANGUISH PRODUCED BY THE FIERCE NORTHERN ENEMY. Ver. 22-24 are found with slight changes in 50 : 41-43. The reader is at once reminded of the descriptions of the same enemy found in ch. 4. For **the north country**, see 1 : 14, 15. **Shall be raised from the sides of the earth**, or, *is stirred up from the recesses of the earth* (see Isa. 14 : 13, "the recesses of the north" and cf. Jonah 1 : 5), the more secret or unfrequented corners or nooks of the

¹ With Aquila.

23 They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble; anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

26 O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation; for the spoiler shall suddenly come upon us.

27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

28 They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

23 They lay hold on bow and javelin;
They are cruel, and have no compassion;
The noise of them roars like the sea,
And they ride upon horses;
Prepared, as a man for the battle,
Against thee, O daughter Zion.

24 We have heard the report thereof;
Our hands waxed feeble:
Anguish has taken hold of us.
Pangs as of a woman in travail.

25 Go not forth into the field,
Nor walk by the way;
For a sword of the enemy—
Terror is on every side.

26 O daughter, my people, gird thee with sackcloth,
And wallow in ashes:
Make thee mourning, as for an only son,
Most bitter wailing;
For suddenly shall come
The spoiler upon us.

27 I have made thee an assayer [a fortress]¹ among
my people;
That thou mayest know and try their way.

28 They are all the most refractory of the refractory,
Abounding in lead, bronze, and iron:
All of them deal corruptly.

29 If a smelter burns himself at the fire,
There remains only lead:
In vain do they go on refining;
For the bad elements are not removed.

globe. 23. LXX has the verbs in the singular and the singular suffix pronoun. It matters very little, only we must understand that the singular participle and noun, **set in array as men for war**, or, *prepared as a (one) man for the battle*, must belong to the *people* just described. Omit **shall** from the first line. 24. The prophet, in imagination, hears the foreboding of his fellow-citizens upon the approach of the Scythians. **Thereof**, i. e., of this fierce people (see ver. 4, 5). 25. There follows Jeremiah's caution against leaving the city. The last clause is characteristic of our prophet (see 20 : 3, 10; 46 : 5; 49 : 29), and in this form is found in but one other book (Ps. 31 : 13; cf. Lam. 2 : 22). 26. The prophet perceives Jerusalem (4 : 11) in deep mourning. The intensity of the sorrow is measured by the terms that describe the lamentation. For similar marks of deep mourning, see 4 : 8; 13 : 18; 14 : 2; 25 : 34; Ezek. 27 : 30; Amos 8 : 10; Micah 1 : 10. For signs of distress less poignant, see 2 Sam. 13 : 19; Job 2 : 8.

27-30. THE PROPHET'S SAD RETROSPECT OVER HIS WORK. 27. **I (Jehovah) have set thee, have made thee (Jeremiah) for a tower**, or, *an assayer* (for the corresponding verb, see 9 : 7 [Heb. 6]; Job. 23 : 10) among the people of Jerusalem. By a process of refining, the prophet must seek to separate precious metal from dross (see Mal. 3 : 3). **A fortress was per-**

haps in the first instance a marginal comment drawn from 1 : 18 by a scribe who confused בָּחוּן, *bāhōn*, *assayer*, with בָּהֵן or בָּהִין, *tower* (Isa. 32 : 14; 23 : 13), just as the English translation does. 28 has Jeremiah's report. **They are all grievous revolters**, or, *the most refractory of the refractory*. A. V. probably understood (and correctly) the two participles as from the same verb, by supposing that סָרֵר, *sārē*, stands for סָרָר, *sōrērē*. For **walking with slanders**, read, *abounding* (Joel 3 : 18 [Heb. 4 : 18]) *in lead*, by substituting בָּהֵל, *bhādhl*, for רָכִיל, *rākhl*. Perhaps these words, with the two that follow in Hebrew (*they are* is a simple insertion of A. V.), constitute a comment on the moral results of the testing process from a writer who wished to preserve the figure that precedes and follows. **They are all corrupters, All of them deal corruptly**. 29. For **The bellows are burned, the lead is consumed of the fire**, read, *If a smelter (read מִפֶּה) burns himself (Niph'al, from חָרַר) at the fire* (cf. Ps. 12 : 6 [Heb. 7]). In this clause are used the three right-hand letters of מֵאֲשָׁתִים, *mē'ēshtīm*. The other two, מֵה, may be understood in the sense of *is completed, is perfected, remains*, and with *lead* form the clause *there remains only lead*. **The founder melteth in vain**, or, *in vain do they go on refining*, since the lead used as a flux for carrying off the slag fails to accomplish

¹ Came in from 1 : 18.

30 Reprobate silver shall men call them, because the LORD hath rejected them.

30 Rejected silver shall men call them, Because Jehovah has rejected them.

CHAPTER VII.

1 THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

1 THE word that came to Jeremiah from Jehovah, saying,

2 Stand in the gate of Jehovah's house, and proclaim there this word, and say, Hear the word of Jehovah, all Judah, who enter in at these gates to worship Jehovah.

3 Thus says Jehovah [of hosts], the God of Israel, Amend your ways and your doings, and I will

Part II.
The Temple Lament, etc.
§1.
Amendment Needed,
626-607 B. C.

its object and no pure metal is obtained. **30. Reprobate, rejected, silver shall men call them**, who were the people of Jehovah (cf. 7 : 28, 29).

7 : 1 to 10 : 25. THE TEMPLE LAMENT OVER JERUSALEM AND THE PROPHECIES OF DESTRUCTION. (Delivered 607 B. C.; published 604, 603; enlarged much later.) We now pass to the reign of King Jehoiakim, a vassal of Egypt (cf. Introd. II. 2, and notes on 11 : 9-17; 12 : 7-17). Chs. 7 to 10, a considerable portion of which was delivered at a time not far from the beginning of this reign, are sometimes referred to as the Temple Discourse of Jeremiah. It is admitted, however, by the majority of recent expositors that 10 : 1-16 has no reference and 9 : 23-26 no especial reference to the situation presented in 7 : 1 to 9 : 22. The latter passage forms a kind of literary whole, though its parts were probably produced on different occasions.¹ Whether Jeremiah himself in 604 B. C. united to this composition the passage that now forms an appropriate conclusion to its teachings and belongs to the same historical period (Jer. 10 : 17-25) is doubtful; for, if this is true, the subsequent interpolation of 9 : 23, 24; 9 : 25, 26; and 10 : 1-16 is more difficult of explanation. The topic of 7 : 1 to 9 : 22 may be designated, "True and False Ideas of Religion and the Consequences of Following them," and the approximate date of a part of this at any rate is fixed by ch. 26, in which is a most interesting account of the profound sensation produced by Jeremiah's preaching, and a simple, though tragic, statement of the sufferings borne by the prophet and his friends of this period. It should be added that several Scythian songs are distributed through chs. 7 to 10, and dates between 626 and 607 are therefore indicated for much of the material of the chapters.

7 : 1 to 8 : 3. THE NECESSITY OF AMENDMENT TO AVERT THE DESTRUCTION OF ZION.

(Delivered 626-607 B. C.; published 604, 603; annotated after 536.)

1, 2. CALL TO ATTENTION. LXX has only the words **Hear the word of the LORD all . . . Judah**, and it looks as if the remainder was a late composition based on 26 : 1, 2, which is the introduction to Baruch's account of the same transaction. From ch. 26, which should be studied in connection with this chapter, we learn that the discourse belongs to the year 607. **1** is the phrase found at the beginning of grand divisions of the book of Jeremiah (see 11 : 1; 18 : 1; 30 : 1). The same phrase with additional matter is found at 21 : 1; 32 : 1; 34 : 1; 34 : 8; 35 : 1; 40 : 1, and without from *Jehovah*, 25 : 1; 44 : 1. A similar phrase is contained in 26 : 1; 27 : 1; 36 : 1; 45 : 1; 46 : 1 (the latter in the order *which was the word of Jehovah*, etc.). No such phrase is found in ch. 52, which is copied from 2 Kings, and there is none at the beginning of the division, chs. 37 to 39 (cf., however, 37 : 6). No such extended and formal phrase is used to mark less important divisions in the book, except at 14 : 1; 47 : 1; 49 : 34, where the peculiar order of 46 : 1 is followed; 50 : 1 (somewhat different from all the others) which introduces the oracle against Babylon; and 51 : 59 where a command of Jeremiah's is introduced in a similar formal manner. **2.** For the location of the temple, see on 3 : 14. **Gate**, more precise than *court* (26 : 2), but not essentially different, since the gate is the opening into the court. **These gates** refer to the several entrances to the court through which the people came, or within which they found themselves (cf. 22 : 2). **Worship**, *i. e.*, at some feast, fast, or stated service.

3-7. FULFILMENT OF THE MORAL LAW ESSENTIAL TO OCCUPANCY OF JEHOVAH'S LAND. **3** (see 6 : 16). **Omit of hosts with LXX.** **This place is this land** (see ver. 6, 7, 14, 20; 14 : 13, 15; 24 : 5, 6; 33 : 10; Deut. 12 : 3); though the emphasis may lie upon the capital and the tem-

¹ The reader will observe that Jehovah's words to Jeremiah, the prophet's sad reflections over them, and oracles uttered by him, are mingled in the passage.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I set my name at the first, and see

ple. See ver. 12 and cf. the reference to the cities of Samaria in 2 Kings 17 : 24, 26. **4. These, i. e.,** the buildings included within the temple area (cf. 2 Chron. 8 : 11). For the threefold utterance cf. 22 : 29. The words are **lying words**, because in their use by the people they included the idea of the divine maintenance and protection. **5. For if, rather, but. Execute judgment** signifies *secure justice*, as in 21 : 12; 22 : 3, 15; 23 : 5. For the same Heb. words in other senses see 5 : 1, 4, and for duties to fellow-citizens (render *fellow for neighbour*) cf. Deut. 5 : 20, 21; 15 : 2; 19 : 14; 22 : 24, 26; 23 : 24; 27 : 17, 24. **6. The stranger, i. e., the sojourner**, the foreigner traveling or temporarily living in the land. For other references to the classes most likely to be oppressed see Exod. 22 : 21-23; 23 : 9; Deut. 10 : 18, 19; 24 : 14-22; 27 : 19; and cf. Jer. 5 : 28; 22 : 3. **And shed not** is a proper rendering, though the Hebrew has *do not shed*. We must suppose that the negative לֹא , 'al, is a scribal error for לֵךְ , 'le, or that in the clause we have an insertion from 22 : 3. For **innocent blood**, which means the blood of innocent persons, 2 : 34, see Exod. 23 : 7; Deut. 27 : 25; 2 Kings 24 : 4. **Walk after other gods** (see Deut. 6 : 14; 8 : 19; cf. Jer. 1 : 16). **To your hurt** (see 25 : 7), in form a clause of purpose, as if the necessary consequence were the aim of the actors (see ver. 8, 18, 19). **7. Dwell in . . . the land** (see Deut. 11 : 31; 30 : 20; cf. Gen. 12 : 7) **that I gave to your fathers** (see Deut. 11 : 31; 30 : 20; cf. Gen. 12 : 7; 13 : 15; 17 : 8; 26 : 3; 28 : 13). **For ever and ever, or, from of old and even forever.**

8-11. THE PROFANATION OF THE TEMPLE.

8. Lying words (see ver. 4). **That cannot profit, or, for no profit**, in form a clause of purpose, but see ver. 6. For a similar idea in an-

4 cause you to dwell in this place. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah.

5 are these; but amend thoroughly your ways and your doings. If ye thoroughly execute judgment

6 between a man and his fellow; if ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither

7 walk after other gods to your own hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old and even for

8 evermore. Behold, ye trust in lying words, for no profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn sacrifice

9 to Baal, and walk after other gods whom ye have not known, and then proceed to stand before me in this house, over which my name has been

called, and say, We are delivered; in order to do all these abominations? Has this house, over

which my name has been called, become a den of robbers in your eyes? I also,—behold, I have

12 seen, says Jehovah. For go, I pray you, unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to

other form see 9. For the transgressions named in this verse see Exod. 20 : 7, 13-15; cf. Jer. 5 : 2; 1 : 16; 44 : 3; Deut. 11 : 28; 13 : 6, 13; 28 : 64. See ver. 6 and for **Baal** see 2 : 8. The reader will recognize the Deuteronomic expressions. **10. The form of the verb changes, and introduces a kind of apodosis. After ye have done these things, will ye come and stand, i. e., proceed to stand** (2 : 7). **This house, the temple** (cf. ver. 12), **which is called by my name, or, over which my name has been called, i. e., which is my property, my dwelling** (see 14 : 9; 15 : 16; Deut. 28 : 10, and cf. especially ver. 12 below : 2 Sam. 12 : 28).

Delivered, i. e., from the unfortunate consequences of such action. Do you present the offerings and perform the ceremonies of the temple worship in order that you may commit with impunity the **abominations** mentioned in ver. 9? **Abomination** is a general word denoting any *person, custom, or act*, in some way abhorrent, especially such as are morally wrong, or contrary to good religious custom. This word is not often used of an actual idol (cf. 4 : 1; 7 : 30; 16 : 18). The poverty of the services is asserted in 6 : 20; Isa. 1 : 11-17. **11. Has it come to this, that the temple of Jehovah has become a den, or, cave, of robbers, in the opinion of these Israelites?** The passage is cited by Jesus in Matt. 21 : 13; Mark 11 : 17; Luke 19 : 46. **I have seen, I have been a witness of your evil deeds, and (it is implied) will punish them.**

12-15. THE JUDGMENT ON SHILOH AND THAT IN STORE FOR JERUSALEM. 12. But, better, for. Go (in imagination) **to my former place of residence, Shiloh, where I set my name, or, where I caused my name to dwell** (see ver. 10; Deut. 12 : 11; 26 : 2), **at the first** (Josh. 18 : 1), **and see what I did to it** (1 Sam. 4; Ps. 78 :

what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the queen of heaven, and to pour out drink offerings unto others gods, that they may provoke me to anger.

it because of the wickedness of my people Israel.

13 And now, because ye have done all these works, says Jehovah, and I spake unto you, rising early and speaking, but ye heard not; and called you, 14 but ye answered not: I will do to the house, over which my name has been called, wherein ye trust, and to the place which I gave to you and 15 to your fathers, as I did to Shiloh. And I will cast you out of my presence, as I have cast out [all] your brethren, the whole seed of Ephraim.

16 And thou, pray not thou for this people, Neither lift up cry nor prayer for them, Neither make intercession to me: For I will not hear thee.

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, And the fathers kindle the fire, And the women knead dough, To make cakes for the queen of heaven, Pouring out also drink offerings to other gods, In order to vex me.

60; cf. Jer. 44 : 3). *Shiloh* is written שִׁלּוֹ as in Judg. 21 : 21, but in 26 : 6 it is שְׁלֹה, with 1 Sam. 1 : 3; 2 : 14; 4 : 3, 12; and in ver. 14; 26 : 9; it is שִׁלֹּי, with 1 Sam. 1 : 24; 3 : 21. A fourth form, שְׁלִיחַ is found in Gen. 49 : 10; 1 Kings 2 : 27. The differences consist in the use or omission of a *vowel-letter*, and of the substitution of one *vowel-letter* for another. The place was situated in the territory of Ephraim at a point minutely described in Judg. 21 : 19. Bethel was ten miles north of Jerusalem, and Shiloh is nine and one-half N. N. E. of Bethel. It had been a specially important place of worship in the earlier period, just as Jerusalem was before the abolishment of the *high places*, when it became, of course, the only lawful one (cf. 31 : 6). The circumstances connected with the destruction of the Shiloh-temple were evidently well known to Jeremiah's hearers, though we have to depend upon this passage for our knowledge of this event. No doubt these lip-worshippers of Jehovah had been told this story upon their mothers' knees, and since they heard it had meditated long over the surprising iniquity that rendered such a judgment necessary, and they had perhaps congratulated themselves that they were orthodox servants of Jehovah. And they are unmasked in all their blind self-righteousness, while their works are characterized as of a piece with those of the earlier time. 13. With the exception of 2 Chron. 36 : 15, neither of the phrases, **rising up early and speaking**, see 25 : 3; . . and *sending*, 7 : 25; 25 : 4; 44 : 4; . . and *protesting*, 11 : 7; . . and *teaching*, 32 : 33, is used outside of our book. They refer to the continuous prophetic announcements since the beginning of Israelitish history, under the image of the hours of a day's labor from early dawn. The last part of the verse contains probably a reminiscence

from Isa. 65 : 12; cf. Jer. 25 : 4; 35 : 15-17. 14 (see 26 : 6, 9 and cf. ver. 4, 11, 12, of our chapter). 15 (see 2 Kings 17 : 18-23; 23 : 27). Omit the first **all** with LXX. Jeremiah's followers regarded the exile of Judah as included practically in the predictions of disaster uttered in this period of his life, and they have not hesitated to adapt the language to this idea. Cf. *Introd.* IX.

16-20. INTERCESSION FOR THE IDOLATERS USELESS. Jeremiah is represented as no longer in the court of the temple, but in some secluded spot, whither he retired for meditation, either from the preaching service just considered, or after some other address or reflection upon the waywardness of Jehovah's people. At all events, the personal experience here given may belong to the period that included the temple discourse. The verses present Jeremiah's reflections in the form of a divine message for himself. He is bidden cease intercession for his countrymen (see 11 : 14; 14 : 11; 15 : 1). **Therefore**, rather, and *thou*. 17. **Seest thou** (cf. 3 : 6). For the places, see 11 : 6; 44 : 6; cf. 5 : 1; 11 : 13. 18. **Queen**. M. T. has the correct consonants, מַלְכַּת, here and in ch. 44, but the wrong vowels, pronouncing the word *m'lekkheth*, instead of *malkāth*, on the assumption that מַלְאכַת, *work of*, or *host of*, was intended. LXX likewise made the same mistake and thought of the *host* of heaven, but in 44 : 17 the reading of LXX is correct. The queen of heaven is doubtless the Phœnician goddess *Ashtoreth* (2 Kings 23 : 13), or *Ashtarte*, the counterpart of the Assyrian *Ishtar*, to be identified with *Aphrodite* and *Venus*. In 44 : 19 the *cakes* are said to *portray* her, or *form models* of her. We may infer, therefore, that they were little crescents or star cookies. **And to pour out**, or *pouring out*, introduces the accompaniment.

19 Do they provoke me to anger? saith the LORD: do they not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

19 Do they vex me?

Says Jehovah;
Is it not themselves,
To the confusion of their own faces?

20 Therefore thus says the Lord Jehovah:

Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus says Jehovah [of hosts, the God of Israel]: Add your burnt offerings unto your sacrifices, And eat flesh.

22 For I spoke not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, with reference to burnt offering

Drink offerings, or libations, were of *oil* and of *wine* (Numb. 18 : 12), and also of *water* (1 Sam. 7 : 6; 2 Sam. 23 : 16). For several expressions in this verse, see 44 : 8, 17, 19, 25. The source of ch. 44 probably provided much of the material for our chapter (cf. 1 : 16). **That they may provoke me to anger**, rather, *in order to vex me*. Here the purpose is put for the result (cf. ver. 6). The clause reminds of 25 : 6, 7; Deut. 31 : 29 and other passages. **19. Do they vex me?** The implied answer is *No*, but this must be understood comparatively, since Jehovah is moved to wrath. The chagrin of the people over the consequences of their acts is far worse, however, and is reflected in their countenances. **20. Upon this place** (see ver. 3). *Upon* is correct, but Heb. לָמָס be changed to לָךְ. For the beginning and end of the verse, see 44 : 6; 4 : 4.

21-26. OFFERINGS NO PROPER SUBSTITUTE FOR OBEDIENCE. A continuation of ver. 1-15. Omit of **hosts, the God of Israel** with LXX. **Put, i. e., add, your burnt offerings unto your sacrifices.** *Sacrifices* (Exod. 10 : 25), *i. e., peace offerings*. It was the habit of the Israelites to eat a part of these at sacrificial meals (Lev. 7 : 15, 16), and to offer the *burnt offering* wholly to Jehovah (Lev. 1 : 9). Jehovah has no interest, however, in anything that his revolting people may offer, since the sacrifices have lost their sacredness owing to the misconduct of the worshippers. One offering is the same as another, and both are mere flesh which the people may eat if they will. **22.** Until very recently commentators have sought to evade the natural meaning of this verse by strained interpretations. On the one hand it has been explained as a rhetorical statement, expressing not an absolute antithesis, but a relative one. According to this Jehovah would be made to say, "I have not so much given you commands in respect to sacrifice, as rather en-

joined something else upon you." The objections to this are: (1) That in a matter of such importance the prophet would be likely to use a regular, not an unusual method of speech; (2) that the relative antithesis is assumed without satisfactory parallels; (3) the asserted insignificance of the offerings is not consistent with the solemn commands and sanctions of the pentateuchal legislation; (4) an absolute antithesis is more in harmony with the preceding verse. On the other hand, it has been asserted that **day** is to be understood as a twenty-four-hour day and not of the period of the Mosaic legislation. But this hypothesis would exclude the command of ver. 23 as well (cf. 34 : 13, 14). Once more, **concerning** (cf. 14 : 1; 2 Sam. 18 : 5), has been given the meaning *because of, for the sake of*, but (even if this meaning could be substantiated) it would not be suitable for a prophet to abrogate the divine commands, as Jeremiah on this theory practically does in ver. 21, whatever may have been the divine purpose in issuing the ceremonial law. Jeremiah seems to say that Jehovah had not insisted upon these sacrificial rites which the Israelites had inherited from the fathers. Compare the expression *your burnt offerings* (ver. 21). He had accepted their sacrifices, their incense had possessed agreeable fragrance for him, he had been pleased with the manifold attentions thus paid to his Holy Being, but he was pleased for just this reason, that they were the natural expression of loving and worshipful hearts, and so soon as they ceased to express these qualities, they degenerated into mere forms and ceremonies that had no efficacy whatever, and indeed were an abomination to him. Sacrifices did not originate at Sinai and were not there commanded. In Deut., chs. 12 to 26 (cf. Exod. 23 : 14-19), sacrifices are indeed enjoined, but in a way consistent with the hypothesis that they are inheritances from the past, and that only

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

23 or sacrifice: but this thing I commanded them, saying, Harken to my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I command you, that it may be well with you.

24 But they hearkened not,
Nor inclined their ear,
But walked [in counsels] in the stubbornness of their evil heart,
And went backward and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have sent unto you all my servants, the prophets [by day], rising early and sending them:

26 Yet they hearkened not unto me,
Nor inclined their ear,
But made their neck stiff:
They did worse than their fathers.

27 And thou shalt speak all these words unto them;
But they will not hearken unto thee:
Thou shalt also call unto them;
But they will not answer thee.

28 And thou shalt say unto them,
This is the nation that has not hearkened
To the voice of Jehovah their God,
Nor received correction:
Faithfulness has perished [and is cut off] from their mouth.

the conditions of their presentation are to be regulated. It is possible that even the minute prescriptions of the priestly parts of the Pentateuch may be understood in this way. At any rate, Jeremiah who, it must be remembered, had been for five years in prophetic service when the regulations of Deuteronomy were put in force by Josiah, seems to have wished to set his hearers upon the right track in this matter. What then had been enjoined by the Lord God? That which for evermore is the duty of man, **23**, attention to the divine voice and a life in harmony with his will. The discharge of moral obligation and the godly walk (cf. ver. 1-16) are the divine conditions of right living and of prosperity. And this is the reason why in Deuteronomy the emphasis is laid, not on the Levitical ceremonies, but upon loyalty to Jehovah. Compare for this idea as well as for the language of our verse, Deut. 4: 40; 5: 33; 6: 18; 10: 12, 13; 28: 1, 2. Other prophetic voices were lifted to announce the same vital message (see Isa. 1: 10-17; Hosea 6: 6; Amos 5: 21-25; Micah 6: 6-8; Ps. 50: 7-15; 51: 16-19 [Heb. 18-21]); it is scarcely necessary to add that in the interpretation of vers. 21-23, the present writer has left untouched the question of the Mosaic institution of the pentateuchal legislation. **24**. For the expressions of this verse, significant of the disobedience of the fathers, see 2: 27; 3: 17; 11: 8; 15: 6; 17: 23; 18: 17; 32: 33; Deut. 29: 19 [Heb. 18]; 2 Kings 17: 14, 40. Omit **in the counsels**

and with LXX, and for **imagination** render *stubbornness* with A. V. M, R. V. **25**. There is no sufficient reason for the **even** of A. V. Omit also **daily**. In the Hebrew we have יוֹם, *yôm*, *day* (from an original יוֹם), after יוֹם וָלַיְלָה, and we may suppose either that the letters יוֹ have been accidentally repeated from the word to the right, i. e., from the preceding word, or that the word יוֹ, *day*, should be added to the Hebrew text, since it takes *day*, *day*, in Hebrew to produce *daily*. The excision, rather than the addition, of יוֹ is preferred, for this brings the verse into harmony with 25: 4; 26: 5; 29: 19, etc. For the interpretation, see ver. 13, and for the first part of the verse, see 11: 7; Deut. 5: 6; 13: 5, 10. **26** (cf. ver. 24; 16: 12; 17: 23; 44: 5; Deut. 10: 16). **Hardened**, i. e., *made stiff*. Perhaps we should understand that ver. 26 applies to each succeeding generation of Israelites. There must be, however, a particular reference to the men of Jeremiah's time.

27-29. THE UNBROKEN DISOBEDIENCE AND THE ULTIMATE LAMENT. Here are words of the prophet doubtless delivered in another connection (cf. ver. 16-20), and provided with a special introduction (ver. 27, 28 to *unto them*), which in LXX has only the words, *And thou shalt speak unto them this word*. For **27** cf. ver. 13. **28**. For **a nation**, render *the nation* with R. V. For **obeyeth not**, render, *has not hearkened to*. **Truth**, or, *faithfulness* (omit the article from M. T., since it is a scribal

29 Cut off thine hair, *O Jerusalem*, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

29 Cut off thy hair, and cast it away,
And take up a dirge on the bare heights;
For Jehovah has rejected and forsaken
The generation of his wrath.

30 For the sons of Judah have done that which is evil in my sight, says Jehovah: they have set their detestable things in the house over which my name has been called, to defile it. And they have built the high place[s] of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind.

32 Therefore, behold, the days come, says Jehovah, that it shall no more be called Topheth, nor, The valley of the son of Hinnom, but The valley of slaughter: and they shall bury in Topheth, be-

repetition of the preceding letter), is **perished**, *has vanished* (cf. 5 : 1-3). Omit **and is cut off** with LXX. And therefore the daughter Zion (4 : 30, 31) is bidden, **29**, cut off the hair of her head—Heb. נִזְעַר, *nēzēr*, literally, the separation, or consecration of the Nazarite (Num. ch. 6), and secondarily, *long hair*, since this was a mark of that separation—in token of mourning (Job 1 : 20; Micah 1 : 16; cf. Deut. 14 : 1), since the present generation of the people suffers the divine wrath and rejection (6 : 30; Isa. 10 : 6). **Lamentation** means *dirge* and indicates the Hebrew *elegy*, a poem constructed in a peculiar form (*Introd.* V.) for funeral occasions (cf. 9 : 10, 17 [Heb. ver. 9, 16]). **High places**, *i. e.*, *bare heights* (8 : 2, 21).

7 : 30 to 8 : 3. THE ABOMINATIONS AT JERUSALEM, THE WASTE OF JUDAH, AND THE INDIGNITIES TO BE SUFFERED BY HER CITIZENS. Ver. 26 has here its continuation. **Evil in my sight**, see Deut. 4 : 25; 9 : 18, and many other passages. For **abominations**, or, *detestable things*, similar to these, see 4 : 1; Deut. 29 : 17 [Heb. 16]; 1 Kings 11 : 5, 7; 2 Kings 21 : 5, 7; 23 : 2-15; Ezek. 5 : 11; cf. Ezek. 8 : 3-17. **My name** (see ver. 10). The symbols of idolatrous worship were not confined to the *high places*, but were brought into the temple itself. **31. The high places**, or, *place*, LXX, were first *elevations* (1 Sam. chs. 9, 10; Deut. 32 : 13; Micah 1 : 8, 4; Job 9 : 8; Ezek. 20 : 29); then *places of worship* on heights (1 Kings 11 : 7; Ezek. 6 : 8); and finally *sacred places* generally, though established in valleys, or cities, as here and 19 : 5; 1 Kings 13 : 32; 2 Kings 23 : 8; Ezek. 16 : 16. **The valley of the son of Hinnom**, probably the present *er-Rabābi*, extended along the entire west and south sides of ancient Jerusalem. (See however, E. Bi., art. *Jerusalem*.) Here was **Tophet**, or, *Topheth*, not far from the gate *Harsith* (19 : 2), which is sometimes called *gate of potsheards*, and is identified by Conder and others with the *Dung gate* (Neh. 2 : 13; 3 : 14),

at the southeast corner of the city. Topheth should be pronounced *Tapheth* with LXX, and in itself has the harmless meaning of *fireplace*, having been identified by W. R. Smith with the Aramaic *ṭaphāyā*. The distinctive feature about this place of sacrifice was the *place of fire* where the children were burned. The vowels of *Topheth* appear to have been derived from *Bōshēth*, shame, in token of the horrible practices of the place. Cf. the change of *Mēlēck* to *Mōlēch* (1 Kings 11 : 7, etc.). Ewald thinks the place was established by Manasseh (see 2 Kings 21 : 3-6), and it may be true, although his grandfather had offered his son in the same terrible way (2 Kings 16 : 3; 2 Chron. 28 : 3). Indeed the offering of children was a practice of long standing (Exod. 22 : 29 [Heb. 28]; Judg. 11 : 34-40; Micah 6 : 7), having been borrowed from the Ammonites (1 Kings ch. 11), and from the Canaanites (Deut. 12 : 31). The god to whom the Ammonites offered children was *Mēlēk* (1 Kings 11 : 7; 2 Kings 23 : 10); or, *Milkôm* (1 Kings 11 : 5; 2 Kings 23 : 13); in our passage the God is Jehovah as *mēlēkh*, king (32 : 35), or as *baal*, lord (19 : 5; cf. 2 : 8). The children were used to propitiate the deity as other offerings were, and of course possessed in the thought of the worshiper peculiar efficacy (Micah 6 : 7). They were entirely consumed by fire as burnt offerings (2 Kings 17 : 31), and they were supposed to pass over to the divine King (2 Kings 23 : 10). In Israel at least, they appear to have been put to death before the fire was kindled (Gen. 22 : 10; Ezek. 16 : 20, 21). In Hebrew, **the valley of the son of Hinnom** is *gē bhēn + Hinnôm*, named doubtless from a former owner of the ravine. A shortened form is found in some passages, *e. g.*, Josh. 15 : 8, as *gē Hinnôm*, the source of the Greek *gehenna* or *hell*. The *them* supplied by A. V. is not needed. For **heart**, render, *mind*. **32**. In time to come (**the days come** is found frequently in Jeremiah: 9 : 25 [Heb. 24]; 16 : 14, etc.; see Amos 4 : 2; Isa. 39 : 6; cf. Jer. 3 : 16),

33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

33 cause there shall be no place else. And the dead bodies of this people shall be food for the birds of heaven, and for the beasts of the earth, with 34 none to frighten them away. And I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the sound of joy and the sound of gladness, the voice of the bridegroom and the voice of the bride: for the land shall become a waste.

CHAPTER VIII.

1 AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden

1 AT that time, says Jehovah, [and] they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of 2 their graves: and they shall spread them before the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, and after which they have walked, and which they have sought, and which they have worshipped: they shall not be gathered, nor be buried; they shall be as dung upon the 3 face of the ground. And death shall be chosen rather than life by all the remnant that are left of this evil family, in all the places [that are left], whither I have driven them, [says Jehovah of hosts].

4 And thou shalt say unto them, §2.
The
Imminent
Danger,
626-610 a. c.
Thus says Jehovah:
Do men fall, and not rise again?
Or does one turn back and not
return?

5 Why then has this people [Jerusalem] turned back
By a perpetual revolt?

the valley of slaughter will be the proper designation of this consecrated ground, for it will be the scene of great carnage, and they shall bury, etc., till there be no place, rather, *because there shall be no place else, i. e.,* other places of burial shall be full of graves. 33. Many must lie unburied upon the surface of the ground, and become the food of carrion creatures, there being no friends to do them honor, or to drive away the birds and the beasts of prey (cf. 16 : 4 ; 19 : 7). For *carcases*, render, *dead bodies*; for *meat*, *food*; for *fowls*, *birds*; and for *fray*, *frighten*. 34. Jehovah adds: *then, or, and, I will cause to cease* all joyful sounds out of Judah (16 : 9 ; 25 : 10, 11), (in all the passages render *joy* instead of *mirth* with 33 : 11 A. V.), *for the land shall be desolate, or, shall become a waste.*

Ch. 8. 1. At that time (8 : 17) they, *i. e.,* the enemy's soldiers, shall plunder the graves. The desecration of these is the crowning indignity, and the special classes herein enumerated (cf. 1 : 18 ; 4 : 9) would have burial places specially suited to their rank and magnificence (see Isa. 22 : 16). The reader need scarcely be reminded of the extra care for the dead practised in ancient times, both in Palestine and in the surrounding countries, and of their particular provisions against the violation of their graves. 2. The

bones are left uncared-for under the open heaven, in full view of the heavenly bodies to which worship has been rendered. For the expressions of this verse, see 16 : 4, 6 ; 19 : 13 ; 25 : 33 ; Deut. 4 : 19 ; 17 : 3. **Whom** (five times) should be changed to *which* with A. R. V. 3. The extraordinary distress will follow all escaped Israelites into their places of exile, so that they will prefer death to life (cf. 24 : 9 ; Job 7 : 15). Expunge **which remain and saith the LORD of hosts** with LXX. The first reading is an incorrect scribal duplicate of *that are left*. Here the emphasis has been laid so strongly by Jeremiah's biographers upon his predictions of misfortune, that reference should be made to those concise and original forms of statement in the Scythian and other poems of this period, which exhibit the prophet's style and cast of thought with absolute precision. Cf. also with the verses just expounded the happy future in store for the first exiles to Babylon, those of 597 B. C.

8 : 4 to 9 : 1. THE WILFULNESS OF JUDAH EXPOSED; DEFEAT AND EXILE THREATENED. (Delivered 626-610 B. C., published 604, 603.)

4-7. STUBBORN RESISTANCE TO JEHOVAH'S SWAY. For the form of the questions, see 2 : 14, 31. For **shall they fall, shall he turn away**, render, *Do men fall, does one turn back*. 5. There is no precedent for such constant unre-

back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, *but* they spake not aright; no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, *We are wise, and the law of the LORD is with us?* Lo, certainly in vain made he it; the pen of the scribes is in vain.

They hold fast deceit,
They refuse to return.

6 I listened and heard,
They speak not aright;
No one repents of his wickedness,
Saying, What have I done?
Every one **runs hither and thither in his**
course,
As a horse that rushes headlong in the battle.

7 Yea, the stork in the heaven
Knows her appointed times;
And the turtle-dove and the swallow
Observe the time of their coming;
But my people know not
The ordinance of Jehovah.

8 How do ye say, *We are wise,*
And the law of Jehovah is with us?
Surely, behold, has wrought falsely
The false pen of the scribes.

liability and persistence in an evil course. For **slidden back, backsliding**, render, *turned back, revolt*. **Deceit** (see 5 : 27; 7 : 28). For the play on the Heb. word שָׁחַב, *shûbh*, turn, see 3 : 12. Omit **of Jerusalem** with LXX, and make the feminine verb a masculine. 6 is descriptive of a present condition, and therefore **spake, repented, turned to**, must be changed to *spoke, repents, turns to*, or rather, *runs hither and thither* with LXX (by substitution of שָׁחַב for שָׁחַב). A. V. assumes **his** for *their* before **course** and we may be justified in doing the same on the testimony of LXX. **Rusheth headlong** is a doubtful translation of a word used of the *flowing*, or *pouring* of a stream, which is scarcely applicable to a horse. The word is needed, neither for the sense, nor the meter, and possibly שָׁחַב, *shôtêph*, is an enlargement of what was originally a marginal correction of שָׁחַב for שָׁחַב in the preceding clause. It should doubtless be omitted. The meaning seems to be that the people rush furiously hither and thither in their own chosen way, as a charger does in action, and that they pay no regard to the commands of God or the rights of men (cf. 2 : 23). Probably Jeremiah is the speaker, see ver. 7. These migratory birds can be relied upon to appear at the return of spring-time. **Know not the judgment of the LORD** is repeated from 5 : 4, although here the lack of will to do right is intended (cf. 2 : 8). For **and the crane**, render, *and the swallow*, and omit **and the swallow**. The *and* is to be expunged with LXX and Isa. 38 : 14, and the word translated *the swallow* is a particular designation of "the swallow" just mentioned, and not a third bird. Heb. has אֶגְרִי(ל), *'āghār*, after דָּוִד, the אֶגְרִי being needed to differentiate the דָּוִד, which means *swallow*, from the דָּוִד, which means *horse*. Note the fact that the word

"horse" had been used just before. The precise meaning of the epithet is unknown, but it may signify some sort of *chattering* in the note (cf. Isa. 38 : 14), and this peculiarity of the swallow led the Greeks to see in it a reminder of a barbarous tongue (Æsch., *Agam.*, 1050, referred to by Driver). For **turtle, or, turtle-dove**, see H. B. D.

8-10a, 13. FALSE WISDOM AND THE APALLING LOSSES OF THE WISE MEN. 8 (cf. 18 : 18). For **in vain made he it; the pen of the scribes is in vain**, render, *has wrought falsely the false pen of the scribes*. The priestly scribes (2 : 8) are here addressed. They deemed themselves wise because they had a written **law**, Deuteronomy, and because the teaching of its precepts was committed to them; and they despised the young prophet who appeared in the temple and in the market-places with his pretended word from Jehovah. They knew what Jehovah's will was. But the prophet intimates that they had added their own false precepts to the ordinances of Jehovah, and had entered them in the sacred book. Possibly, through the influence of Jeremiah and men of his stamp, the scribes were compelled to expunge their unauthorized additions. What these were we do not know, but we may conjecture that they had to do with abominations in worship similar to those so frequently alluded to in the book of Jeremiah (see, e. g., 7 : 30, 31). It may be true also that a prophet of Jeremiah's spiritual insight would see the possibility of formalism growing out of the observance of the law in Deuteronomy, as we now have it, and might use the language of ver. 8 even of it. For we must realize that the *scribes* were not mere *copyists*, but *handlers, interpreters* of the law, and their *oral* instructions (Deut. 24 : 8), placed on a par with the prescriptions of the

9 The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

9 The wise men shall be put to shame,
They shall be dismayed and taken:
Lo, they have rejected the word of Jehovah;
And what manner of wisdom have they?

10 Therefore will I give their wives unto others,
Their fields for new possessors—¹

For from the least even unto the greatest
Every one of them is greedy of gain,
From the prophet even unto the priest
Every one deals falsely.

11 And they have treated the injury of the daughter
my people
Superficially,
Saying, peace, peace;
When there is no peace.

12 They shall be put to shame because they have
committed abomination:
Yea, they are not at all ashamed,
Neither do they know how to be confused:
Therefore they shall fall among them that fall:
At the time of their visitation they shall
stumble,
Says Jehovah.

13 —will I certainly gather, says Jehovah;
(Leaving) no grapes on the vine,
Nor figs on the fig tree,
And (only) faded leaves,
I will give to these the **fruits** thereof.

14 Why do we sit still?
Assemble yourselves,
And let us enter into the fortified cities,
And let us perish there;
For Jehovah our God
Causes us to perish,
And gives us water of gall to drink,
Because we have sinned against **him**.

written law, would carry the authority of the law, and, if untrue, would be the equivalent of false writings. 9. **Are ashamed**, or, *shall be put to shame* (cf. 2 : 26; 6 : 15). The word is of course the divine "word" at the mouth of his prophet. These scribes were so attached to their traditions that they made the commandment of God of none effect, and their so-called wisdom can lead only to disaster. Duhm remarks on the passage that it is "the tragedy of religion, that the dead prophet kills the living one." The disasters are enumerated in 10a, and 13. For *and their fields to them that shall inherit them*, *their fields to new possessors* is better. The rest of ver. 10 and ver. 11, 12 were entered by a biographer of Jeremiah from 6 : 13-15. LXX does not have the words here. For the exegesis, see the other passage. It is needful to say only this, that a comparison of the two passages should be convincing of the fact that the scribes in early times copied passages with substantial accuracy, but did not object to slight variations. In ver. 10, *e. g.*, *every one of them* is כָּלֹּם, *kállô*, in 6 : 13, כָּלֹּ. In 6 : 14, *the daughter of* (see 4 : 11) is not found in the Hebrew. 13. **I will surely**

consume them should be rendered, *I will certainly gather*, and the words complete the line found in ver. 10. The Hebrew word אֶסְפֶּה, 'asîphêh, should read אֶסְפֶּם, 'ôsêphêh (cf. 1 Sam. 15 : 6), as is clear from the corresponding infinitive immediately before it, which imparts intensity to the action expressed by the verb. The loss of the fruits and foliage is expressed with a fair degree of accuracy in A. V., only in the Hebrew the clauses are circumstantial with reference to the last sentence in the verse. "(Leaving) no grapes . . . figs," etc. **And the things that I have given them shall pass away from them**, rather, *I will give to them, or these*, (*i. e.*, to the new possessors, ver. 10) *the fruits thereof*. For עֲבִירָם, yâ'ûbhêrâm, which cannot be translated, read עֲבִירָם, 'abhûrâm, with Josh. 5 : 11, 12.

14-17. THE APPROACH OF THE FOE. Another Scythian song, belonging therefore to the days of Josiah. For the beginning of it, cf. 4 : 5, and notice that here the fortified places will not prove a sufficient protection. The people are to perish with hunger, and at last are aroused to perceive their danger. **Water of gall** is a figure for the bitter inflictions of Je-

¹ The last words of this line are found at ver. 13.

15 We looked for peace, but no good *came*; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will not* be charmed, and they shall bite you, saith the LORD.

18 *When* I would comfort myself against sorrow, my heart *is* faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: *Is not the LORD in Zion? is not her king in her?* Why have they provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no balm in Gilead; *is there* no physician

15 One looked for peace,

But no good *came*;

For a time of healing,

And behold **sudden destruction**.

16 (**A sound**) is heard from Dan,

The snorting of his horses;

At the sound of the neighing of his steeds

The whole land trembles;

And he comes, and devours the land and all that is in it;

The city and those that dwell therein.

17 For, behold, I will send among you

Serpents, basilisks,

For which there is no charm;

And they shall bite you, [says Jehovah].

18 **Incurable** upon me is sorrow,

My heart is hurt upon me:

19 Behold, the sound of the cry of the daughter my people

From a far stretching land:

Is not Jehovah in Zion?

Or is her king not in her?

Why have they vexed me with their graven images,

With foreign vanities?

20 The harvest is past, the summer is ended,

And we are not saved.

21 For the break of the daughter my people, am I broken up, I am in black;

Fright has taken hold on me.

22 Is there no balm in Gilead?

Nor physician there?

hovah (see 9 : 15; 23 : 15). The Hebrew word means an herb yielding fruit extremely bitter to the taste (see Deut. 29 : 18). **Against Jehovah** should be read perhaps *against him* with LXX. 15. The verse has been conformed to 14 : 19, at least in the last word, which should be read *sudden destruction* with LXX. In **health** we have a final ה for the ה of 14 : 19, another example of the frequent exchange of these letters. The expectation of peace has been disappointed (cf. 6 : 14), and even now, 16, *A sound* (LXX), that of the destroyer's horse, sets the whole land in commotion. For **strong ones**, parallel to *horses*, render, *steeds*. For **Dan**, see 4 : 15. For **they are come, and have devoured**, rather, *And he comes and devours*, with the context (LXX also has singular verbs). 17. Jehovah is the speaker in this concluding stanza. For *cockatrices* render, *basilisks*, i. e., serpents of deadly power celebrated in fable. The expression *saith the LORD* is not found in LXX, and overloads the stanza. For *snake-charmers*, cf. Ps. 58 : 4, 5 [Heb. 5 : 6].

8 : 18 to 9 : 1 [Heb. 8 : 18-23]. THE PAIN OF THE PROPHET. *When I would comfort myself against sorrow* should be read, *Incurable upon me is sorrow*, since LXX leads us to make of מְכַלֵּי גִי'ת, *măbbē'lyghîthî*, the two words מְכַלֵּי גִי'ת. **My heart is faint**, i. e., *sick, heavy, in, or, upon, me* (cf. 4 : 19). 19.

Because of them that dwell in a far country should be rendered, *From a land of distances*, or, *From a far-stretching land* (Isa. 33 : 17, R. v.). Jeremiah hears, in imagination, the people of the land of Israel (4 : 11) crying out for its divine King (cf. 2 : 27, 28). Why does not the monarch protect his land? (3 : 14.) The answer is plainly given by Jehovah himself in a third question, so characteristic of Jeremiah, the content of which is illustrated by 2 : 5; 7 : 19, 20. **Strange** is *foreign*. 20. The prolonged distress is anticipated and vividly presented, possibly with the use of a proverb, but at any rate in the form of an invasion impending from the spring-time (the harvest extended from April for fifty days) through the summer, and perhaps autumn, during which period the people had hoped again and again for deliverance, only to be disappointed. 21. The prophet speaks for himself again, and describes the intensity of his grief. He is **hurt**, lit., *broken, broken up*, in mind, heart. **I am black**, or, *I wear black, I am in black*, as if the injured body (the people of Judah) had already passed away. **Astonishment**, rather, *fright*. Again the triple question, 22, **Is there no balm in Gilead** (see 22 : 6). "Balm" was probably an aromatic gum (Gen. 37 : 25) made from the fruits of trees, whether manufactured in Gilead or carried there in trade (Ezek. 27 : 17) is

there? why then is not the health of the daughter of my people recovered?

For wherefore is not grown
The new flesh of the daughter my people?

CHAPTER IX.

1 OH that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit;

1 OH, that my head were waters,
And mine eye a fountain of tears,
That I might weep day and night
For the slain of the daughter my people!

2 Oh, that I had in the wilderness
A **most distant** lodging place;
That I might leave my people,
And go from them!
For they are all adulterers,
An assembly of faithless men.

§3.
Gross
Corruption
Followed by
Destruction,
626-610 B. C.

3 And they bend their tongue, their bow.

Lies and not [to] faithfulness
Prevail in the land:
For from evil to evil
They proceed,
And me they know not,
Says Jehovah.

4 Take ye heed every one of his friend,
And trust ye not in a[ny] brother:
For every brother utterly circumvents,
And every friend goes about with slanders.

5 And they mock every one his fellow,
And speak not the truth:
They have taught their tongue to speak lies,
They have done perversely, they are weary
with returning:

not known. It appears to have had strong medicinal quality (cf. 46 : 11; 51 : 8). The "balm" of Jeremiah is not to be identified with the *balm of Gilead* which, as children, some of us older people were in the habit of applying to cut fingers. Whether a similar gum was used as an ingredient of the ancient *balsam* of Gilead is not certain. If medicines and physicians were absent from frequented spots, it might be comprehensible why **the health of Jeremiah's people** (4 : 11) is not restored, or, rendering more literally, why *is not gone up, or grown, the new flesh of the daughter my people*. For the meaning "new flesh," which is now generally accepted, see Fleischer in Delitzsch's commentary on Isaiah, at the passage 58 : 8. For other instances of its use in Jeremiah, see 30 : 17; 33 : 6. **9 : 1 [Heb. 8 : 23]**. The verse belongs manifestly with ch. 8 on account of the sentiments it contains. The rhetorical form (cf. the beginning of ver. 2 [Heb. 1]) led to its union with the following verses. The whole poem reminds of 4 : 19-22, though the pain of our prophet is, if anything, more intense. The reader should note how he identifies himself in his thought on the one hand with an injured God, and on the other with a distressed, if erring, people.

Ch. 9. 2-22 [Heb. 1-21]. THE GROSS MORAL CORRUPTION OF THE PEOPLE AND THE INEVITABLE DESTRUCTION OF THE NATION.

(Delivered 626-610 B. C., published 604, 603, annotated after 536.)

2-9 [Heb. 1-8]. THE MORAL CORRUPTION OF THE PEOPLE. For of **wayfaring men** read *most distant* with LXX. This supposes a substitution for אֲרָחִים, 'ar'chim, of אֲחָרָי, 'ah'arôn, or קָץ (2 Kings 19 : 23), and is the suggestion of Giesebrecht. Jeremiah wishes a home far away from his faithless and immoral countrymen. For the characterizations of this and the following verses, see 5 : 1-3, 7-9; 7 : 27, 28; 8 : 5, 6. **3. And they bend their tongues like their bow,** or, *And they bend their tongue, their bow*, appears to have been uttered originally in another connection. The phrase is not easily connected with the words that follow, which are sufficient for the stanzas without them. It may be derived from some lost couplet of Jeremiah's. Duhm is reminded of Ps. 64 : 3 [Heb. 4]. A. V. supplies for before **lies**, but it is better with LXX to omit for the before **truth, faithfulness**, and to translate, *Lies and not faithfulness prevail in the land*. **4.** Make the future tenses presents, for **supplant**, render, *circumvents*, and for any read a (LXX). **5.** The futures should be presents. **Deceive** should be *mock* with A. V. M. **Neighbour is fellow.** For *and weary themselves to commit iniquity*, render, *they have done perversely, they are weary*; and, **6, for thine habitation is in the midst of deceit; through deceit,**

through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled: they are gone.

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have for-

6 Oppression on oppression,
Deceit on deceit;
They refuse to know me,
Says Jehovah.

7 Therefore thus says Jehovah [of hosts],
Behold, I will melt them and try them,
For how (else) should I do,
Because of (the evil of) the daughter my
people?

8 Their tongue is a deadly arrow;
The word in their mouth is deceit:
One speaks peaceably to his fellow,
But within himself he forms a crafty plan
against him.

9 Shall I not punish [them] for these things?
Says Jehovah:
Or on such a nation as this
Shall not my soul be avenged?

10 For the mountains will I take up
A weeping and lamentation,
And for the pastures of the wilderness
A dirge,
Because they are burned up, with none passing
by;
Neither do men hear a sound [of cattle];
From the birds of the heavens unto the beasts
They have fled, they have gone.

11 And I will make Jerusalem heaps,
A dwelling place of jackals;
And I will make the cities of Judah a desolation,
Without inhabitant.

12 Who is the man so wise
That he may understand this?
And to whom has the mouth of Jehovah so
spoken
That he may declare it?
Wherefore is the land ruined,
Burned up like the wilderness, without a passer
by?

13 And Jehovah said:
Because they have forsaken my law

read, with returning: oppression on oppression, deceit on deceit. This translation depends upon a change of to commit iniquity into they have done perversely (הָעוּי, with final ו instead of ה), and the division of thine habitation (שְׁבַתְךָ) into the two words שָׁב, shúbh, turn, and תָּכַח, tókh, oppression, all with LXX. 7. Omit of hosts with LXX. Here Jehovah is the assayer (cf. 6: 27) who is to discipline his people and remove the dross. Supply the evil of before the daughter, with LXX. 8. The use of as is unnecessary. Shot out is deadly. With his mouth belongs after deceit, and the proper translation is, one speaks deceit with his mouth, or (by insignificant changes suggested by LXX), the word in their mouth is deceit. Neighbor is fellow. Render the last clause, but within himself he forms a crafty plan against him. 9. Omit them with LXX and 5: 9, which see.

10. THE DEVASTATION OF THE LAND. Habitations should be pastures, with A. V. M. The word cattle appears unduly to restrict the prophet's meaning and, since its equivalent is

in the next line, seems superfluous. For the thought, see 4: 23-26. For wailing, render, lamentation, and for lamentation, dirge (see ver. 17 [Heb. 16]; 7: 29). It is possible that here, and in ver. 12, we have the expression burned up (נִשְׁתָּה, nîst'hú), where the original writer intended to write laid waste (נָצַח), so apparently A. V. M, and 4: 7. For fowl . . . beast, render, birds, beasts.

11-16. THE MORAL REASONS FOR THE CALAMITY. Jehovah speaks in ver. 11, 13-16; in 12 Jeremiah appears to be the speaker. Heaps, i. e., piles of broken stone and other building material. In and a den of dragons, the translators of A. V. were misled by LXX. The Hebrew runs, a dwelling-place of jackals, an expression peculiar to Jeremiah (see 10: 22; 49: 33; 51: 87). The depopulation extends to all the cities of Judah. 12. Is there a wise man or a prophet who can give the explanation of such devastation as this? (See 18: 18; cf. Hosea 14: 9 [Heb. 10].) The true answer is given in 13, where the people are said to have been disobedient to

saken my law which I set before them, and have not obeyed my voice, neither walked therein ;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them :

15 Therefore thus saith the LORD of hosts, the God of Israel : Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known : and I will send a sword after them, till I have consumed them.

17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come ; and send for cunning *women*, that they may come :

18 And let them make naste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled ! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

Which I set before them,
And have not hearkened to my voice,
Neither walked therein ;

14 But they have walked after the stubbornness of Their (*evil*) heart
And after the Baals,
Whom their fathers taught them :

15 Therefore, thus says Jehovah [of hosts], the God of Israel,
Behold, I will feed them [this people] with wormwood,

And make them drink the water of gall.
16 And I will scatter them among the nations,
Whom neither they nor their fathers have known :
And I will send the sword after them,
Till I have consumed them.

17 Thus says Jehovah [of hosts],
Consider ye, and call for the women that chant dirges,
That they may come ;
And send for the skillful women,
That they may **cry aloud** :

18 And let them hasten and take up
A lamentation for us,
That our eyes may run down with tears,
And our eyelashes flow with water.

19 For a sound of lamentation is heard out of Zion,
How are we spoiled !
We are put greatly to shame, for we have forsaken the land,
Because our dwellings are cast down.

20 For hear **my** word, O ye women,
And let your ear receive the word of **my** mouth,
And teach your daughters lamentation,
And every one her female friend a dirge.

the divine **voice** as contained in the **law** (2 : 8 ; 8 : 8)—**therein** must mean *in the law*. **Saith is said**. With the familiar expressions of this verse are to be compared 7 : 23 ; 26 : 4 ; 44 : 10 ; Deut. 4 : 8, 44 ; see also Jer. 1 : 16. **14**. Enter *evil* before **heart** with LXX ; 3 : 17 ; 7 : 24. **Imagination** should be *stubbornness* as in the cited passages. For **Baalim**, *i. e.*, different gods under the Baal idea, see 2 : 8, 23. **15** (see 8 : 14). Omit **of hosts** and **this people** with LXX. **16**. The prediction of exile and destruction in the familiar language of 24 : 10 ; 44 : 27 ; 49 : 37 ; Lev. 26 : 33 ; Deut. 28 : 64. For **heathen**, render, *nations*.

17-22. THE SAD LAMENT. Ideal messengers are to summon professional females to chant a funeral dirge as for dearly beloved friends. For **that they may come** (second instance), read, *that they may cry aloud*, with LXX (תַּבְּינָן, *täbbi'nā*, for הִכְנָנָה). The dirge was constructed with art, whether at funerals it was repeated from memory or composed by the skillful women upon the occasion, as is sometimes done in modern Syria (see on 7 : 29). Duhm suggests that these *wise women* had other functions in connection with the house of death and

funeral ceremonies, such as the arrangement of honors for the dead and a watch upon their movements, lest they interrupt the occupations of the living, etc. The general term **wailing**, or, *lamentation*, is here used for the above-mentioned *dirge*. The object of it was to stimulate to weeping. For **eyelids gush out**, render, *eyelashes flow*. In **take up** an **8** has been omitted, as occurs frequently and is presupposed, *e. g.*, in our interpretation of 5 : 26. **19**. For **have cast us out**, render, *are cast down*, since the verb may be read just as well as a passive, הִשְׁלַכְנִי, *hōshl'kkhū*, which is needed here. In imagination, Jeremiah perceives the overthrow of the Israelitish dwellings and the departure of the residents to the capital, and hears people chanting the dirge from Jerusalem (see 3 : 14). **20**. The letter ' among other things may indicate the pronoun *my*, but it appears to have been used also as an abbreviation for the divine name יהוה, and Duhm very justly supposes that here a ' was mistakenly taken by M. T. to mean Jehovah, which really means *my*. Translate, *For hear my word, O ye women, and let your ear receive the word of my mouth (perhaps originally receive it), and teach your*

21 For death has come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised:

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the

21 Death has come up into our windows,
It has entered into our citadels;
Cutting off the children from the street,
The young men from the squares.

22 [Speak, Thus says Jehovah],
And the dead bodies of men are fallen
As dung upon the open field,
[And] as a handful after the reaper,
With none to gather it.

23 Thus says Jehovah,
Let not a wise man glory in his wisdom,
Neither let a mighty man glory in his might,
Let not a rich man glory in his riches:

24 But let him that glories glory in this, that he has understanding, and knows me, that I am Jehovah who exercises kindness, judgment, and righteousness in the earth: for in such men I delight, says Jehovah.

25 Behold, the days come, says Jehovah, that I will punish all them that are circumcised in their uncircumcised heart.

26 circumcision; Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all that have the corners of their hair shorn,

daughters lamentation, and every one her female friend a dirge. Jeremiah here directs that the professional women teach the prophetic dirge to all the women. **21.** For is pleonastic. Palaces should read *citadels*. Without is *the street*, and the streets should be *the squares* (cf. 6 : 11). The fearful messenger is everywhere. **22.** Complete destruction is contemplated. For shall fall, render, *are fallen*. LXX omits and before as the handful. If this is correct, possibly Duhm is right in omitting the familiar words *as dung*, which indeed are not needed here for thought or poetry (cf. 8 : 2). At the end, *them*, supplied by A. V., should be exchanged for *it*, since the reference is to the "handful" and not to the *carcasses, dead bodies*. The closing phrase in Hebrew then is, *With none to gather it*. The peculiar phrase *Speak, Thus saith the LORD* is not found in LXX, and is probably a gloss. The subject is continued in 10 : 17-25.

Of the supplements to this part of Jeremiah, 9 : 23, 24 [Heb. 22, 23]; 9 : 25, 26; 10 : 1-16; 10 : 17-25, the last only is to be connected with the passage 7 : 1 to 9 : 22, and it forms a fitting conclusion to that important compend of discourses. Very likely it was added to the MS sometime after the composition of the rest and, meanwhile, vacant space at the end had been utilized for the preservation of the other fragments, which have no relation either to the main topics of these chapters or to one another. In seeking a suitable place, a collector of passages may have remarked the similarities of language between 9 : 23, 24 and 8 : 8, 9 (cf. 9 : 3),

and while 10 : 1-16 plainly presupposes a different point of view, it bears a superficial resemblance to some topics presented in 7 : 1 to 9 : 22.

9 : 23, 24 [Heb. 22, 23]. THE BEST POSSESSION OF MAN IS THE KNOWLEDGE OF JEHOVAH AS THE DIVINE KING. (Date unknown, inserted here after 536 B. C.) This fragment may belong to the time of Jehoikim. **23.** Human wisdom, power, and riches are still made the dependence of men, are of no truer worth than when the prophet spoke, and lead to the same sort of disappointments. **24.** True renown lies in the fact that a man has understanding of the right sort, *i. e.*, in the sphere of knowledge of Jehovah (cf. 1 Cor. 1 : 31) who is perceived in acts of loving-kindness, judgment, and righteousness. These sublime qualities are asserted of God in a multitude of passages (see 32 : 18; Ps. 99 : 4; Isa. 54 : 8, 10), and they are the distinctive marks of the Messiah (Isa. 9 : 7 [Heb. 6]; 11 : 1-9; 61 : 1; see Jer. 23 : 5). It is in showing these attributes of God that we are especially his followers (Eph. 5 : 1). Remember also the glory to be expected by Jehovah's faithful children (Jer. 4 : 4; John 17 : 22). **On understandeth**, cf. 3 : 15; 10 : 21; and on *knowledge*, 2 : 8; 4 : 22; 5 : 21. In O. T., knowledge is thus emphasized, because the knowledge of God leads to obedience to his requirements, and in the path of obedience lies the approval of Jehovah and the possession of his gifts. **For in these things** should be, *for in such men*.

9 : 25, 26 [Heb. 24, 25]. PUNISHMENT IN STORE FOR THE UNCIRCUMCISED IN HEART. (Inserted after 536 B. C.) Another

utmost corners, that dwell in the wilderness; for all *these* nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

that dwell in the wilderness; for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart.

CHAPTER X.

1 HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

1 HEAR ye the word which Jehovah speaks unto you, O house of Israel:

\$6.
Idols,
400-200 B. C.

2 Thus says Jehovah,

Learn not the way of the nations,
And be not dismayed at the signs of heaven;
For the nations are dismayed at them.

3 For the **terror** of the peoples is vanity:

For it is a tree which one cuts out of the forest,

The work of the hands of the craftsman with the axe.

4 They beautify it with silver and with gold;
They fasten it with nails and with hammers,
That it shake not.

fragment possibly from the time of Jehoiakim. **The days come** (see 7 : 82). **With the uncircumcised** should be, *with a foreskin*, or *in their uncircumcision*. The meaning of the verse is that the people that have received the external rite of circumcision and still have a foreskin, *i. e.*, have a heart unsusceptible to spiritual impression (4 : 4) will be punished. This applies, **26**, to several of the peoples about Judah as well as to herself, among them **all that are in the utmost corners**, or, *all that have the corners of their hair shorn*. The custom of shaving the temples, forbidden to the Israelites (Lev. 19 : 27), was practised by certain Arab tribes (Herod. III. 8; cf. 25 : 23, 24; 49 : 32). The meaning assigned to ver. 25 is confirmed by 26b, **for all these nations** (circumcised in the flesh or not) are uncircumcised, *i. e.*, in heart, and so is Israel, *i. e.*, Judah. In the distribution of judgment, Judah is on the same plane as the other nations that have practised circumcision and has no advantage over those that have not been circumcised at all.

Ch. 10. 1-16. IMPOTENCE OF THE IDOLS OF THE NATIONS. (Written and inserted, 400-200 B. C.) This is a *post-exilic* passage penned by a man of Jeremiah's spirit and appended to his roll. It has nothing to do with the subject of 7 : 1 to 9 : 22, which is resumed at 10 : 17. The exhortations are addressed to later Jews, who live apparently among the other nations, and are surrounded by idolatrous rites. Similar topics are found in the latter portion of Isaiah (see, e. g., Isa. 40 : 12-26). The material is not now arranged in an orderly manner, and some transpositions or insertions must have taken place. Ver. 11 is in the Aramaic language, interrupts the connection between ver. 10 and ver. 12, and is easily explained as a marginal note of direc-

tion to Jews in foreign lands respecting their own attitude toward the religious customs of other nations. Similarly, ver. 6-9 interrupt the flow of thought and may be explained, ver. 8, 9 as comments on ver. 3-5, and 6, 7 as comments on ver. 10, 12. Ver. 6-8 are not found in LXX. It is perhaps unnecessary to claim further insertions in the original text, though others have been suggested. Ver. 12-16 are copied in 51 : 15-19.

1, 2. WARNING AGAINST FOREIGN RELIGIONS. A. V. well translates **לְעַלְיוֹתָם**, *upon, as unto*. **2. The way of the heathen, or, nations**, as we must translate always, signifies the prescribed rules for religious observance (see 5 : 4 and cf. 6 : 16). **The signs of heaven** are, first, *the heavenly bodies* (Gen. 1 : 14), but doubtless here are intended celestial phenomena, such as eclipses, comets, shooting stars, and the like. For those familiar with astrology there was hope as well as fear in connection with the superstitious study of the heavens (cf. ver. 5), but fear was the predominant emotion. The Jews, after observation of the beliefs of the nations, are to cherish just the opposite opinions.

3-5, 8, 9. THE EMPTINESS OF THE MANUFACTURED GODS. The allusions in ver. 3 are to an idol of wood. For **customs**, it is better, therefore, to read *terror* with Giesebrecht, *i. e.*, for **קִטְתָּ** (**קִטְתָּ**), *hūqqōth*, substitute **חֲטִיתָ**, *hūttāth* (Gen. 35 : 5; cf. Gen. 31 : 42). **For one cutteth a tree**, or more lit., *For it is a tree which one cuts*, a mere dead tree is this so-called *terror*, or *god*, which a craftsman can manufacture (Deut. 27 : 15). The connection with ver. 2 may lie in the fact that images of the heavenly bodies were made by their worshipers (cf. 44 : 19). **4** has a general subject; the goldsmith (ver. 14) is naturally the first workman, he takes the rough wooden image and makes it shapely and bright

5 They *are* upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

6 Forasmuch as *there is* none like unto thee, O LORD; thou art great, and thy name is great in might.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning *men*.

5 They are like a pillar in a cucumber-patch, and speak not:

They must needs be borne, because they cannot step.

Be not afraid of them; for they cannot do evil, Neither is it in their power to do good.

6 There is [from] none like thee, O Jehovah; Thou art great,

And thy name is great in might.

7 Who should not fear thee,

O King of the nations?

For to thee it is fitting:

Forasmuch as among all the wise men of the nations,

And among all their **kings**,

There is [from] none like thee.

8 And in short they are senseless and foolish:

Vain discipline are **his counsels**.

9 There is imported silver from Tarshish that is beaten into plates,

And gold from **Ophir**,

The work of the craftsman,

And of the hands of the goldsmith;

Violet and purple is their clothing;

They are all the work of skilled men.

with an overlay of the precious metal, and then either he or some one else, the purchaser perhaps (Duhm), fastens it to the pedestal (cf. Isa. 41 : 7; 44 : 13-17). 5. They, i. e., the idols, *are upright as the palm tree, but speak not*, should be, *They are like a pillar in a cucumber-patch* (Isa. 1 : 8), and *speak not*, they are mere magical devices, mere scarecrows, as we should say, that cannot really accomplish anything and simply presume on a lack of intelligence. They cannot take one step, do evil or do good. It is ridiculous to fear such nonentities.

6, 7. FEAR IS SUITABLE TOWARD THE KING OF KINGS. A comment on ver. 10 by a writer who perceived that the fear of Jehovah was not directly inculcated there. **Forasmuch as** must be omitted. It does not correspond to the Hebrew text, and the *letter* which it is an effort to translate is to be erased as an incorrect repetition of the preceding letter. R. V. presupposes the erasure without calling attention to the fact. A. V. does the same thing near the end of ver. 7 with the same letter *m*. The omission must be approved in both cases, but critical work of this sort should be mentioned. In 7 it is better to read מַלְכֵיהֶם, *māl-khêhêm*, *their kings*, for מַלְכוּתָם, *māl-kûthâm*, *their kingdom*, which it would be impossible to explain. Too frequently in the countries about Palestine, divine honors were claimed by the kings and freely bestowed upon them by their subjects (cf. Acts 12 : 22). It is especially appropriate that fear should be exercised toward the divine King of kings, the Lord of mankind, with whom no earthly intelligence or power is to be compared.

8, 9 form comments on ver. 3-5. For **But they are altogether brutish and foolish; the stock is a doctrine of vanities**, read, *And in short they are senseless and foolish: vain discipline are his counsels*. For altogether A. V. M has in one, that is, in one moment, in a word, in short. The reference is possibly to the peoples (ver. 3), but probably to their idols (ver. 5) which are then individualized in the second half-verse. **Doctrine** means *discipline*. It refers to education in *morals*. The usual meaning is *correction* (2 : 30; 5 : 3). For the explanation of this difficult half-verse, the writer has followed Giesebrecht in reading הָבֵל מַעֲצָתוֹ, *hêbhêl mō'acôthâw*, instead of הָבֵל מַעֲצָתוֹ, *hâbhâlm 'es hû'*. It was very easy for a scribe to confuse the word *vanity* with an *idol*, and after that to introduce the word **stock, tree**, from ver. 3 (cf. the use of vanities in 8 : 19). 9 gives notes on ver. 4, 3 respecting the workmanship and adornments of the gods. Tarshish was a maritime country (Ezek. 27 : 25) in the far West (Isa. 23 : 1, 12; 60 : 9), standing in a peculiarly intimate connection with Phœnicia (Ezek. 27 : 12). For many centuries it has been described as a part of southern Spain, but in recent years this location has been disputed. Perhaps it was a general term for western coast lands of the Mediterranean (see Gen. 10 : 4 and cf. Jer. 2 : 10). **Uphaz**, Heb. אוֹפִיר, probably stands for "Ophir," אוֹפִיר (Luc., Syr., Targ.; cf. 1 Kings 9 : 27, 28; 10 : 22), a maritime region to the south or east of Palestine, and probably to be located on or near the Persian gulf (see Gen. 10 : 29, 30). The colors **blue**, or, **violet**, and **purple** were dyes obtained by the Phenicians from

10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and *there is* no breath in them.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

10 But Jehovah is God in truth;

He is a living God, and an everlasting King:
At his wrath the earth trembles,
And the nations cannot abide his indignation.

11 Thus shall ye say unto them,

The gods that have not made the heavens and the earth, shall perish from the earth, and from under these heavens.

12 Who made the earth by his power,

Who established the world by his wisdom,
And by his understanding stretched out the heavens:

13 When he utters his voice, there is a roar of waters in the heavens,

And he causes the vapors to ascend from the end of the earth;

He makes lightnings at the time of rain,
And brings forth **light** out of his store houses.

14 Every man becomes senseless, losing knowledge; Every goldsmith is put to shame by his graven image:

For his molten image is falsehood,
Having no breath in them.

15 They are vanity, a work of mockery:

In the time of their visitation they will perish.

shell-fish found on their coast, and were especially desired in garments for royal and other noble personages (Judg. 8 : 26; Esther 8 : 15; Ezek. 23 : 6; 2 Macc. 4 : 38).

10-16. JEHOVAH ONLY, THE RULER OF THE WORLD, THE CREATOR AND OVERSEER OF THE UNIVERSE, HAS TRUE DIVINITY. The futures should be presents. Not the things Jehovah has made, but himself, is God, and when he pours out his wrath, **the earth, i. e.,** the people of the earth, **the nations, tremble and cannot abide, or, contain it,** cannot stand up in their usual strength and endure it (Nahum 1 : 6; cf. Jer. 6 : 11). This gives a strong contrast with ver. 5. **11,** as has been said, is in Aramaic, and is in a dialect in some respects different from the Aramaic chapters of the Bible (see Driver's "Introd.," 2d ed., p. 239; 6th, p. 255). The verse is a strong piece of evidence for the introduction of marginal material into the text by the Hebrew scribes. Fortunately they were averse to the omission of words once introduced into the text, and there are no gaps of any length in our accepted O. T. This verse does no violence to the thought of our passage. It contains a formula to be used by pious Jews when they are invited to engage in the religious rites of the nations, or are troubled with their superstitious notions. Since the gods of the nations **have not made the heavens and the earth,** but Jehovah has done this (ver. 12), they cannot be allowed any share or place in the world's affairs, which are governed by the Creator. **12.** The participles with which the first two lines begin

are to be connected with Jehovah of ver. 10, and are equivalent to perfects. For **he hath made,** render, *who made.* For this verse, see 18 : 18; Job 26 : 7; Ps. 96 : 5. The Creator must be God in truth. For **discretion,** render, *understanding.* **13.** The Hebrew begins with **לְקוֹל תִּתֵּב,** *l'qol tittib, at the sound of his giving.* Probably transposition of a word has taken place, and we should read **לִתְּת קוֹל**, which words alone can give the translation of A. V. For **multitude,** render, *noise, A. V. M, or roar,* of waters (cf. 3 : 23). Frequently one hears the roar of driving rain and the crash of thunder (Ps. 18 : 13 [Heb. 14]) at the same time. The Creator draws water toward the heavens as well. Once more, **lightnings** are made **with rain,** or, *at the time of rain,* and Jehovah **bringeth forth the wind,** rather, *light, i. e., the flash, out of his treasures* (Ps. 135 : 7), *i. e., treasuries, or, storehouses.* **Light** is supported by LXX here and in 51 : 16 (cf. Job 37 : 3), and is more suited to the wonders the prophet is describing. For **storehouses,** cf. 38 : 11; 1 Kings 7 : 51; Ps. 33 : 7. Thereupon, **14, Every man is brutish in his knowledge,** or, *Every man becomes senseless, losing knowledge,* has no longer anything to say about his understanding, but stands dumb before such a manifestation of knowledge. **Every founder is confounded by the graven image, i. e.,** *Every goldsmith is put to shame by his graven image,* since neither the being he worships, nor the idol, can produce anything of the sort. **15.** The idols are **vanity, the work of errors,** or, *a work of mockery, a*

16 The portion of Jacob is not like them: for he is the former of all *things*; and Israel is the rod of his inheritance: The Lord of hosts is his name.

17 Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the Lord, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: *there is none* to stretch forth my tent any more, and to set up my curtains.

16 The portion of Jacob is not like these;
For the former of all things is [and Israel the tribe of] his inheritance,
Jehovah of hosts is his name.

17 Gather up thy goods from the land,
And dwell thou in the siege.

§7.
Zion's
Distress,
626-610 B. C.

18 For thus says Jehovah,
Behold, I will throw down the inhabitants of the land

At this time,
And will distress them
That they may **despair**.

19 Woe to me for my injury!
My wound is grievous:
But I said, Truly this is sickness,
And I must bear it.

20 [My tent is spoiled and]

All my cords are broken:
[My sons] and my flock [and] gone:
There is none to stretch forth my tents any more,
And to set up my curtains.

work that *fools* or *deludes* the worshiper (the verb is in Gen. 27 : 12). On the last clause, see 6 : 15; cf. Deut. 7 : 25, 26; Isa. 2 : 20. **16.** Omit and Israel is the rod of, with LXX, here and in 51 : 19. In the latter passage "and Israel" is not found even in the Hebrew. Then translate the second clause, *for the former of all things is his inheritance*. In other words Jehovah the Creator is the inherited portion of Jacob, and the thought finds its parallel in Ps. 16 : 5, 6. The opposite thought is much more frequent (cf. Deut. 4 : 20), hence the insertion of the spurious words. The thought of Jehovah as the peculiar property of his people brings the God of Israel very near to the Christian. The last phrase is probably derived from Isa. 48 : 2 (see also Jer. 31 : 35; 32 : 18; 46 : 18; 48 : 15; 50 : 34; 51 : 19). On hosts, see 2 : 19.

17-25. THE DISTRESS OF ZION AND THE PROPHET'S PRAYER FOR A MITIGATION OF HER PUNISHMENT. (Delivered 626-610 B. C., inserted after 586; annotated later.) The passage is to be connected with 9 : 22 [Heb. 21]. The Vrss. differ widely from the Heb. and from each other, and the text seems to have suffered somewhat in transmission.

17-22. THE UNFAITHFUL SHEPHERDS AND THE SCATTERED FLOCK. The person addressed is the daughter Zion, Jerusalem (4 : 30, 31), as representing the whole people. The feminine pronouns show this (cf. 7 : 29). The word *wares*, *goods*, is of uncertain derivation, but may be compared with the *trafficers* of Isa. 23 : 8, used as a synonym of *merchants*, and from the same root idea as our word. If the text is correct (LXX shows wide variations), it expresses

a command to the Judeans to prepare for departure from their many homes in the country.

O inhabitant of the fortress should be read and dwell thou (וְיָשָׁבְתִי, *wēyāshābhṭi*, for וְיָשְׁבְתִי, *yōshēbhṭh*), in the siege. The people can no longer roam freely in the land to be overrun by the enemy. **18.** The enemy is an instrument (Isa. 10 : 5, 6) to **sling out**, or, **throw down**, the inhabitants. Jehovah will distress them, that they may find it so. *Find* seems inappropriate here, and is replaced by *Duhm* with a word similar in appearance, יִמְמָסָא, *yimmā'sā* = *yimmāssū*, in the passive, *be melted*, or *despair*. For the clause of purpose, cf. 7 : 6; 9 : 12 [Heb. 11]. **19.** The prophet speaks as in 4 : 19-21 of his severe distress, here in the form of a broken or wounded body (cf. 8 : 11, 21). The wound is grievous, sick. To the Heb. mind, not only a person, but also his wound was sick (see 14 : 17; cf. 15 : 18).

A grief is sickness. It is unnecessary to add *my* with R. V. and most ancient Vrss. **20.** The words **My tabernacle is spoiled, and** are probably an insertion on the basis of 4 : 20, and express a thought similar to the next clause, for when the cords attaching it to the tent-pins or stakes, give way, the whole collapses (cf. Isa. 33 : 20). These terms, strictly applicable to nomad life, continued to be used after the Israelites were established in permanent dwellings (cf. 1 Kings 12 : 16). **My children are gone forth of me, and they are not**, represent the Heb. בָּנָי וְאִנְיָי נִגְזְרוּ, *Bāny y'sā'āni w'ēnām*. For this LXX read אֲנִי נִגְזַרְתִּי, *Bāny w'sō'nī 'āyīn*, which probably contains in אֲנִי, *sō'n*, flock, a correct form of the original, cf. *shep-*

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23 O LORD, I know that the way of man is not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on

21 For the shepherds became senseless,
And did not inquire of Jehovah:
Therefore they ruled unwisely,
And all their flock is scattered.

22 Hark! a rumor, behold it comes,
And a great commotion out of the north
country,
To make the cities of Judah a desolation,
A dwelling place of jackals.

23 I know, O Jehovah,
That not to man belongs his way:
It is not for a man to walk,
And to direct his steps.

24 Correct **us**, O Jehovah, but with judgment;
Not in thine anger, lest thou make **us** few in
number.

25 Pour out thy fury upon the nations
Who know thee not,

herds, ver. 21. If this is so, it is likely that *my children* is a marginal interpretation of *my flock*, and that for the sentence we should translate *and my flock gone*. For the rest, tents are now introduced, see 4: 20, and correct **tent** to *tents* with that passage. The Heb. consonants would be the same in either case. 21. The reason for the devastation of Judah is given. The **pastors**, *shepherds*, i. e., rulers (2: 8), became **brutish**, or *senseless* (ver. 8, 14). **Have not sought**, *did not enquire of Jehovah*, did not seek directions from the owner of the flock. On this account, **they shall not prosper**, or *ruled unwisely*, and **all their flocks**, or *flock* (Heb. *pasture*), **shall be**, or, *is*, **scattered**. On this verse, see 3: 15; 23: 1, 2; Ezek. 34: 2-6. It is written from the point of view of exilic times. 22. Jeremiah continues ver. 20 in this verse, with direct reference to the enemy he expects. **Behold, the noise of the bruit is come** should be rendered, *Hark! a rumor, behold it comes*. **Out of the north country** (see 1: 14, 15; 6: 22). **Desolate**, is a *desolation*, 9: 11 [Heb. 10] A. V., which passage see for the last clause. (Cf. also 49: 33; 51: 37.)

23-25. INTERCESSION FOR A MITIGATION OF THE PUNISHMENT. A. V. has missed the meaning of the original. Translate: *I know, O Jehovah, That not to man belongs his way: It is not for a man to walk, And to direct his steps* (see Prov. 16: 9; 20: 24). The vowels of the verb *walk* are not correct in M. T. Read **הָלַךְ**, *hālōkh*, and for **יָדַעְתָּ**, *hākhin*, to direct, read **הָכֵנָה**, *hākhēn*, with Giesebrecht. The destiny of mankind is in Jehovah's hands. There is no reference here to a lack of moral freedom, and the Judeans were always addressed by the prophet as if they possessed it, could choose either to act well or ill. The idea appears to be chosen to prove that so far as man is concerned, there is no escape from the consequences of his conduct.

The same day on which the writer penned these lines, and only a few minutes afterward, he was led to read a paragraph from a financial column in his daily paper, which illustrates so well the teaching of this verse that it is here reproduced in full: "He who runs may observe and he who observes carefully, broadly, and long, will discern that there is operating upon this earth a mightier than the mighty power of money, a subtle law, ignored by many and little understood by any, a law of the universe, silent in its working, yet as powerful in the development of human affairs as the cyclone which sweeps over the land and mows a swath as clean as the cut of a Damascus blade; a law which makes pigmies of the smartest and richest men, singly or combined; a law which makes wealth and poverty serve it, and all things animate and inanimate to obey; a law which controls the agencies effecting booms and panics; a law which thoroughly and in spite of human design is working out a great destiny for peoples and nations and humanity on this old earth on which men stride and think themselves gods in strength and resources; a law variously demonstrated and defined, but omnipotent."—(The "Boston Herald," Aug. 8, 1903.)

But Jehovah in wrath may remember mercy and therefore he is besought 24, to **correct me** (or, *us*, LXX), **with judgment**, that is, *coolly and deliberately* (cf. 23: 5), **lest thou bring me to nothing**, or *lest thou make us (LXX) few in number*. Jehovah is entreated to consider all the mitigating circumstances that naturally would recommend the offender to clemency (cf. Ps. 6: 1 [Heb. 2]; 38: 1 [Heb. 2]). *Correction* is practically our *chastisement*, i. e., punishment for the sake of improvement. Do not act toward us in heat, but 25, **pour out thy fury upon the heathen (nations) that**, rather, *who, know thee not*. The later Jews

thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

And upon the families
Who call not on thy name.
For they have devoured Jacob [and devoured
him] and consumed him,
And have laid waste his habitation.

prided themselves upon their superiority in religious knowledge, and to them the world was divided into two classes, *Jews* and *heathen*. This verse appears to be an echo of that sentiment, rather than the oracle of our prophet. To Jeremiah, as to Isaiah, the nations were the divinely called instruments for the chastisement of his people. **And upon the families**, *i. e.*, divisions of the nations (*cf.* 2: 4). Perhaps the author has reserved his more important reason to the end. **For they have eaten up, devoured, Jacob**, *i. e.*, the Israelites. The **and devoured him** is to be omitted with LXX as a corruption of the following word. **And have made his habitation desolate**, or, *and have laid waste his habitation*. *Cf.* the passage Ps. 79: 6, 7, which is a duplicate of ver. 25, and a late production.

11: 1 to 17: 27. THE IRREVOCABLE EVIL IN JUDAH AND THE SAD RESULTS. (Published 603 B. C., enlarged after the exile.)

Part III. of Jeremiah's book very likely comprises a large portion of the additions made in 603, when Baruch revised the first roll (*cf. Introd.*, VI). This theory accounts for its place in our present book of Jeremiah, and for the almost unconditional character of its predictions of disaster. The minatory character of this division is perhaps sufficient to account for the place of the opening sections in which the covenant that had been broken is so strongly emphasized.

Chapter 11 opens with plain references to the book of Deuteronomy. This book, or the legal portion of it, was discovered in the temple by Hilkiah the priest in 621 B. C. (2 Kings 22: 8). It was taken at once by Shaphan the scribe to King Josiah, and was read in his hearing, and after a reference to Huldah the prophetess, was adopted by the people in Jerusalem as the law of the realm. In accordance with its teachings, the symbols of idolatry were destroyed, idolatrous rites were abolished, and Jehovah's Passover was established. The theocratic principles and laws of this book (*Deut.* 5-26) are termed the covenant, the contract including promise of obedience to the divine commands on the part of the people, and on the part of Jehovah a promise to give Israel the preeminence among the nations of the earth (*Deut.* 26: 16-19; 28). The

young Jeremiah may or may not have been a prominent actor in the stirring events to which allusion has been made. There is no good reason to question the substantial accuracy of the reporter in 11: 1-8, and, if the statement is true, we may conclude at least that the prophet inculcated the moral teachings of Deuteronomy to the inhabitants of the capital, and such other Judeans as came thither for business, pleasure, or religious observance, though it may be too much to suppose that he became an itinerant preacher of the book throughout the land of Judah.

There are no means of knowing just what Jeremiah thought of this scheme of church and State carried out with such promise by Josiah and the priests. He may have been willing to adopt the plan of centralization of the worship at Jerusalem, and he may have seen no other way so hopeful for the destruction of idolatry, but he was far from enthusiastic over any set forms of worship (*cf.* 7: 21-23), and it would look as if he regarded the whole scheme as at best a doubtful one. With the tendencies of the priests to enlarge the legal sections with requirements of their own, he certainly had no sympathy (8: 8). With the moral precepts of the book, he was in full accord, as appears in all his discourses.

Jer. 11: 3-5 and 11: 6-8 afford us two summaries of Jeremiah's proclamation of the above-mentioned law. The first doubtless belongs to the eighteenth year of Josiah (2 Kings 22: 3, 8), 621 B. C. The abrupt introduction of the covenant at this point may be explained on the ground that the matter to which the prophet referred lay clearly in the mind of his hearers, though our report of the occurrences of this time is fragmentary. Indeed, the words of Jeremiah on this occasion have been reported with the greatest freedom in the familiar language of the covenant itself.

Some commentators assign the second summary of the covenant to the year 621, and this view may be correct; though the emphasis laid in ver. 6-8 upon disobedience as contrasted with ver. 3-5, and especially the close connection of 6-8 with 9-14 makes it probable that ver. 6-8 are a reiteration, in the opening days of Jehoiakim, of the earlier teaching (Giesebrecht).

CHAPTER XI.

1 THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; Cursed be the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it* is this day. Then answered I, and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

1 THE word that came unto Jeremiah from Jehovah, saying,*

2 And do *thou* speak unto the men of Judah and *unto* the inhabitants of Jerusalem, *Hear ye, he*

3 *words of this covenant*: and say unto them, Thus says Jehovah the God of Israel: Cursed be the man that hears not the words of this

4 covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying, Hearken to my voice and do [them according to] all that I command you: and ye shall be my people, and I will be your God: that I may establish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as at this day. And I answered, and said, Amen, O Jehovah.

6 And Jehovah said unto me, Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do

7 them. For I earnestly protested to your fathers *from* the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Hearken to my voice. Yet they hearkened not, nor inclined their ear, but walked every one in the stubbornness of their evil heart: so I brought upon them all the words of this covenant, which I commanded them to do, but they did it not.

Part III.

The Results of Evil.

\$1. The Deuteronomic Covenant, 621 B. C.

\$2. The Covenant Reinforced, 601 B. C.

Ch. 11. 1-5. THE PREACHING OF THE DEUTERONOMIC COVENANT. (Delivered 621 B. C., published 603.)

1-5. STRICT OBEDIENCE TO THE DIVINE COVENANT ENJOINED. Note the phrase characteristic of a new division of Jeremiah's life and activity. **2.** There is a little confusion here as to the order of the phrases in the Heb. **Speak** would appear to be a command to Jeremiah (see ver. 5), though in the text it is in the *plural*. If we adopt the *sing.* with LXX, and set the whole clause at the head of the verse, all will fall into intelligible order. **To** of A. V., or *unto*, is correct. The Heb. **וְ** must be changed to **וְ**, as often. **3.** For **obeyeth** render *hears*. For the sentiment, see Deut. 11: 28; 27: 26; 28: 15 to 29: 1 [Heb. 28: 69]. The covenant is described **4,** as **commanded . . . in the day** Jehovah brought the fathers out of the land of Egypt, from, or out of, the iron furnace. Here Egypt is likened to a smelting-pot for iron, in allusion to the fiery trials that attended the Israelites during their residence in this land (cf. Deut. 4: 20; 1 Kings 8: 51). For the rest of the verse, see 7: 23; 9: 13 [Heb. 12]; Exod. 19: 5; Lev. 26: 12; Deut. 7: 6. **Them, according to** must be omitted as a corruption coming in from the end of ver. 6. The words are not found in LXX. **5.** (See Exod. 3: 8, 17; Deut. 6: 3; 7: 8; 8: 18; 29: 12-14 [Heb. 11-13]; and on ver. 8-5, cf. 1: 16; Deut. 27: 1, 15-26; 28: 45;

29: 25-27 [Heb. 24-26]; 30: 15-20.) For **so be it** it is as well to render *Amen* with Deut. ch. 27. To the curse, Jeremiah, as a good Israelite, responds, *Amen*.

6-8. THE REINFORCEMENT OF THE COVENANT. (Delivered 607 B. C., published 603.)

6-8. THE ACCOMPLISHED PENALTY OF PAST DISOBEDIENCE. **6.** (See 7: 17; 11: 2.)

7. Here Jehovah is represented as a witness testifying **earnestly**, in this case with specifications of rewards and punishments, to the obligations of Israel (see Deut. 8: 19; 2 Kings 17: 13; Ps. 50: 7; 81: 8 [Heb. 9]). For the verse, cf. 7: 13, 22, 23. **In the day** (cf. ver. 4), should be *from the day* with 7: 25. **8.** (See 7: 24) **Imagination** is used again for *stubbornness*. For **therefore I will bring**, render *so I brought*. For the last (supplied) *them* read *it, i. e., the covenant*.

9-17. THE APOSTASY OF JUDAH AND THE RETRIBUTION. (Delivered 607 B. C., published 603.)

The exact date of 11: 9 to 12: 6 we cannot give. It is clear, however, that there is suggested in the passage a departure from God of the Judeans, and an unexpected and grievous hostility to his prophet on the part of his townsmen and family; and since we know that Josiah's religious policy was reversed by Jehoiakim, we may well assign the passage to the earliest year of the latter's reign. This judg-

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and the inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

9 And Jehovah said unto me,
A conspiracy has been found
among the men of Judah, and
among the inhabitants of Jeru-
salem. They have turned back
unto the iniquities of their forefathers, who
refused to hear my words; and (**behold**) they
have gone after other gods to serve them: the
house of Israel and the house of Judah have
broken my covenant which I made with their
fathers. Therefore thus says Jehovah,
Behold, I will bring misfortune upon this
people,
Which they shall not be able to escape;
And they shall cry unto me,
But I will not hearken unto them.

12 And shall go the cities of Judah and the inhabi-
tants of Jerusalem
And they shall cry unto the gods to whom they
burn sacrifice:
But they will not save them at all
In the time of their misfortune.

13 For according to the number of thy cities
Are thy gods, O Judah;
And according to the number of the streets of
Jerusalem
Have ye set up [altars to the shameful thing]
altars to burn sacrifice to Baal.

14 And thou, pray thou not for this people,
Neither lift up cry nor prayer for them:
For I will not hear them in the time that they
call unto me,
In the time of their misfortune.

§3.
Apostasy
and
Retribution,
607 B. C.

ment is confirmed by a consideration of the contents of the older theology, which maintained, (1) the earthly weal of good men, and (2) the inviolability of Zion; and which had to be revised in view of, (1) the death of Josiah, (2) the capture of the city by Neco, and the establishment of an Egyptian vassal, Jehoiakim, on the throne of Judah. Before Jeremiah could preach much, he might need to retire to his old home, in quiet meditation to consider the ways of God. Moreover the people, ever inclined to religious revolt, would eagerly embrace the occasion of national disaster to oppose the prophet and his teaching. It is probable enough, therefore, that these thoughts proceed from the earliest days of Jehoiakim, before the temple discourse of ch. 7 was delivered.

9-14. THE IRREDEEMABLE GUILT OF THE PRESENT GENERATION. The passage belongs to a time subsequent to that of the last section, and enough time appears to have elapsed to test the attitude of the people, and for them to band together against Jehovah's rule. For the form of ver. 9 see 7: 17. 10. They are turned back to the iniquities of (adopted the same iniquities as) their forefathers (see 7: 22-26; Ps. 79: 8). To or unto is correct, though ל' must be changed to לָ. Some have supposed the reference to indicate a turning back from the righteousness of life of Josiah's time (after the law book was introduced) to the earlier impiety,

but 3: 10 shows that the reformation of Josiah was one of outward form, without inward change of mind, and that the relapse of Jehoiakim's time was not so radical as has been supposed. And behold (to be entered with LXX), they went, or have gone, after other gods (see 1: 16; Deut. 8: 19). The uninterrupted character of Israel's guilt from the time of the departure from Egypt is emphasized by Ezekiel and later writers. Jeremiah looks at the matter from another side in 2: 2, 3, and it would appear that ch. 11 in this respect also has been worked over from the Jeremian form. Cf. the expression the house of Israel and the house of Judah (3: 18; 5: 11), which inevitably suggests a retrospect, while the writer is supposed to be talking about the men of 607 B. C. 11. Evil is misfortune. Upon them, i. e., Upon this people (LXX). For the rest, cf. 2: 27, 28; 14: 12; Micah 2: 3. 12. Offer incense should be burn sacrifice. Similar changes must be introduced in ver. 13, 17. For trouble render misfortune. The word is the same that we have in ver. 11, 17. We are reminded of the language of 2: 28, though it is used seriously here and here we have, 13, the source of the half-verse therein quoted. Altars to that shameful thing, even must be omitted, with LXX, as a late comment. On Baal see 2: 8. For were render are. 14. (See ver. 11; 7: 16; 14: 11.) Instead of for their trouble, read

15 What hath my beloved to do in mine house, *seeing* she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

15 What has my beloved to do in my house?

Seeing she has committed offenses:

Can **fat pieces** and holy flesh

Remove from thee [thee] thy misfortune?

(Or canst thou escape by these)?

Then thou mightest exult.

16 A leafy olive tree, fairish of [fruit of] form,

Jehovah called thy name:

With the sound of a great roaring, its leaves are set on fire,

And the branches of it are deformed.

17 For Jehovah of hosts, who planted thee, has pronounced misfortune against thee, because of the evil of the house of Israel and of the house of Judah, which they have done [for themselves], to vex me by burning sacrifice to Baal.

at the time of (LXX and other Vrss. having *בָּעֵת*, *bē'eth*, for *בְּעָדָה*, *bē'adh*) *their misfortune*.

15-17. JEHOVAH'S REJECTION OF HIS OWN PEOPLE. Jehovah himself is the speaker and he wishes to know by what right his people (still beloved) continue to present offerings in the temple. The English of A. V., R. V., is a very unsatisfactory rendering of this verse. Indeed, no conceivable English words could reproduce the meaning of the Hebrew text, which has apparently become corrupt. The following explanations presuppose trifling changes in the text, save in one instance, where a clause is added from LXX text. The translation, *seeing she hath wrought lewdness*, is nearly correct, though Heb. must be restored with LXX and Ps. 37 : 7 by changing the Massoretic pointing and by omitting two vowel-letters. Render *Seeing she has committed offenses* (עֲשָׂתָהּ קִזְמוֹת *as'thā mēzimmōth*). For the introduction of *seeing*, see Isa. 3 : 15. **With many** is very difficult to explain. LXX has in this place a word corresponding to *cries*, or *vows*, but it is best, with Giesebrecht, to take the letter ה just omitted from the preceding word and the הַרְבֵּים, and to understand הַחֲלָכִים, *can fat pieces*, as the original reading. Can these and holy flesh, *i. e.*, the offerings, is passed from thee, **when thou doest evil**, rather, *remove from thee* (*thee* was entered twice in the Heb.) *thy misfortune*. Here add with LXX, *or canst thou escape by these* (אִם תִּפְחָלֵץ, *im tēhālēṣ*), and for **then thou rejoicest**, render *Then thou mightest exult*. The people of Judah have thought to placate their God with offerings, and they have come, doubtless, with their burnt offerings for him and their peace offerings for themselves, of which they have partaken with festival tumult and joy, thinking that the impending catastrophe may be averted, but they are corrected (see 3 : 4, 5, 23 ; 6 : 20 ; 7 : 10). **16.** The prophet takes up the word for Jehovah. The people are likened to **a green, or leafy,**

olive tree, perhaps with special reference to their being in Jehovah's house, ver. 15 (see Pa. 52 : 8 [Heb. 10]), **fair, and of goodly fruit**.

The last expression is *fair of fruit of form*, whatever that may signify. The meaning appears to be that the tree was *fair of form* before the storm of Jehovah arose in which it was struck by lightning, and its branches lost much of their grace and, since the word *fruit* (פֵּרִי, *phēri*), between *fair* and *form* cannot be construed in this connection, it is better to read פִּירָה and to regard this as the diminutive ending of פֵּרִי, *fair*, and to render פִּירָה, *phēphīyā*, as *fairish* (cf. 48 : 20). So Duhm. **With the noise of a great tumult**, or *roaring* (cf. Ezek. 1 : 24), *i. e.*, of the tempest (see 10 : 13) **he hath kindled fire upon it**, rather, *one sets its leaves* (עָלְיָהּ, *ālēyhā*), *on fire*, or its leaves are set on fire, **and the branches of it are broken**, or *evil, ugly, deformed*. In the storm the limbs have been wrenched off the beautiful olive and it has become an ugly tree. **17.** Omit in this verse the **against** (*for*) **themselves** with 44 : 3, and for the several phrases cf. ver. 10, 13 ; 1 : 16 ; 2 : 8 ; 7 : 12, 18.

11 : 18 to 12 : 6. THE ATTACK AT ANATHOTH AND JEREMIAH'S DISSATISFACTION WITH THE LONG-SUFFERING OF JEHOVAH. (Date 607 B. C., published 603.)

18-23. THE PLOTS OF JEREMIAH'S TOWNSMEN DISCOVERED AND PUNISHMENT PRO- NOUNCED. Jeremiah here introduces the subject of his personal experiences at the hands of his countrymen, and their shameful duplicity and cruelty toward him. His own townspeople appear to have been the first to take exception to his manner of preaching, which had been far from popular at home, and which brought their town no desirable celebrity when he took up his work in the capital. It seems that those who were bound to him by the strongest natural ties (ver. 21 ; 12 : 6), and should have exceeded all others in loyalty and sympathy were the first

18 And the LORD hath given me knowledge of it, and I know it: then thou shewest me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.

18 And Jehovah caused me to know, and I knew it:

Then thou showest me their doings.

19 But I was like a pet lamb

That is led away to be slaughtered;

And I knew not that against me

They had devised devices,

(*Saying, Come and*) let us fell

The tree in its *vigor*,

And let us cut him off from the land of the living,

That his name may be no more remembered.

20 But Jehovah [of hosts] judges righteously,

Tries the reins and the heart,

Let me see thy vengeance on them:

For unto thee have I committed my cause.

§4.
Attack at
Anathoth,
607 B. C.

(so far as we know) to turn against him, even conspiring to take his life, maintaining all the while a friendly and fond exterior toward him. Of this outrageous plot Jehovah suffered information to his prophet, 18, not probably by an inward revelation from the divine Spirit direct, but in some one of the thousand ways in which Providence acts for the trustful man and brings information to him. Possibly in this case some one of his family was not so far gone in wickedness as the rest, or had a tenderer spirit and gave Jeremiah warning. If in any such way the intelligence came, a faithful Israelite would give Jehovah the credit for it as is here the case. There is something very attractive and childlike in this reference to the thought and activity of God. We have become so accustomed to lay emphasis on second causes that we have nearly excluded God from his universe, except as we have supposed him an occasional worker, for the purpose of breaking some law of nature. The truth is that God works through all the laws of nature that we have discovered and through many that we have not yet ascertained; and in modern times, through the doctrine of the divine immanence, we are getting back to the better point of view of the Old Testament masters of thought. The Hebrew word for **I know it** should receive different vowels and become *I knew it* (יָדַעְתִּי, 'ēdhā'ēhā). While the plot was under way, Jeremiah, 19, was like a lamb, or an ox, rather, like a pet (the word is used of familiar friends, or companions, in 13 : 21; Ps. 55 : 13 [Heb. 14]) **lamb, confiding, unsuspecting, that is brought, led, to the slaughter** (cf. Isa. 53 : 7). The words of the hostile plotters are introduced in LXX by *saying, Come and*, which are in harmony with the meaning and add to the poetic regularity of the stanza. **Let us destroy, or fell**, with all the best Vrss. (read נִשְׁלִיחָה, *nāshlīkhā*, for נִשְׁחַתְּהָ, *nāshhātā*), and the figure of a tree. For **with the fruit**

thereof, most commentators since Hitzig substitute *with its sap*, or, *in its vigor*, in the fresh life of spring, the word referring to the natural force or full powers of Jeremiah (as of Moses in Deut. 34 : 7). The poetic suffix pronoun *mō* was misunderstood by A. V., R. V., and the *m* was taken as a part of the noun. A parallel to the use here is found in 2 Sam. 19 : 24 [Heb. 25]. The design is now expressed in literal language. **Let us cut him (Jeremiah) off**. In 20, cf. 23 : 5, omit **O** and **that**, which are not in the original and are not needed, and **of hosts** with LXX. **The reins**, an obsolete term meaning the *kidneys*. These are used with the heart or understanding just as the *bowels* are (4 : 19; 31 : 20) as the seat of disposition and emotion (cf. 17 : 10; 20 : 12; Ps. 7 : 9 [Heb. 10]). The righteous judge **triest, assays** (6 : 27), in the region of these inmost recesses of feeling, and therefore he knows the purity of Jeremiah's motives, as well as the character of those actuating his opponents; and he is besought to show **vengeance** on Jeremiah's enemies, **for**, says the prophet, **unto thee have I revealed, or, committed, my cause, or, contention**. The prophet did not reveal this to God, rather the reverse; and so with change of vowels we must read גִּלְתִּי, *gāllōthī*, from *gālāl*, *roll*, for גִּלְתִּי, *gāllōthī*, from *gālā*, *reveal*. To roll a thing *unto* or *upon* a person (Ps. 37 : 5; cf. 22 : 9), is to commit it in trust to him, as Jeremiah does here. Opinions will differ respecting the ethical quality of this prayer of the prophet, but it is better to regard it as the despairing, mad cry of his poor, tortured humanity, calling out to God between the sobs, in an angry and unmeasured strain. Who cannot sympathize with such a mood and feel that our prophet by years of patient suffering amply atoned for his weakness in the early hour of his struggle with the baffling problems of life and duty. In 21-23, the matter is put still more strongly, though the use of familiar phrases opens the question of an editorial hand

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

21 Therefore thus says Jehovah concerning the men of Anathoth, that seek thy life, saying, Thou shalt not prophesy in the name of Jehovah, that thou die not by our hand:

22 Therefore thus says Jehovah of hosts, Behold, I will punish them: Their young men shall die by the sword; Their sons and their daughters shall be consumed by famine;

23 And there shall be no remnant to them: For I will bring misfortune **upon** the men of Anathoth, The year of their visitation.

CHAPTER XII.

1 RIGHTEOUS art thou, O LORD, when I plead with thee: yet let me talk with thee of *thy* judgments: Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

1 RIGHTEOUS art thou, O Jehovah; I could not contend with thee:

Only I would speak with thee concerning judicial questions:

Wherefore does the way of the wicked prosper? Wherefore are all they at ease that deal faithlessly?

2 Thou plantedst them, yea, they take root;

They spread, yea, they bring forth fruit:

Thou art near in their mouth, And far from their reins.

3 But thou, O Jehovah, knowest me:

Thou [seest me, and] triest my heart toward thee:

Pull them away like sheep for slaughter, And prepare them for the day of butchery;

4 How long shall the land mourn,

And the herbs of the whole country wither?

For the wickedness of them that dwell therein, Beasts and birds have vanished.

Because they said,
He will not see our latter end.

in the passage. (Cf. ver. 11; 14: 15, 16; 15: 9; 18: 21; 23: 12; 48: 44; Amos 2: 12.) 22. For the young men, *their young men*, LXX, may be correct. In the parallel line, read *shall be consumed* for *shall die* by transposition of two consonants (יָמָּוּת, *yāmūthū*, for יָמָּוּת, *yāmūthū*). The reading is more in harmony with the usual effort at variety in two successive lines, and is confirmed by 14: 15; 44: 12. 23. Upon is correct, and לִי is to be substituted for אֵל. Here, contrary to 8: 12; 10: 15, **year of** is in apposition with **evil**, or, *misfortune*. (See on 49: 8.)

Ch. 12. 1-6. THE REPROOF OF JEREMIAH'S IMPATIENCE. The second sentence shows that in the first the prophet does not **plead**, or, *contend*, with Jehovah. Heb. lit. rendered is *righteous art thou, Jehovah, that I should contend with thee, too righteous art thou*, etc., i. e., *Righteous art thou, O Jehovah; I could not contend with thee* (see 23: 5): **yet**, or, *only*, **let me talk with thee** (אֶתְּךָ, *’ēthākḥ*, for אֶתְּךָ, *’ēthākḥ*, as so frequently) **of thy judgments**, or, *I would speak with thee concerning judicial questions* (contrast 1: 16; 4: 12; 39: 5). For the last clause render *Wherefore are all they at ease that deal faithlessly?* The long-suffering God in

the punishment of the wicked has been the marvel of his thoughtful servants in all the ages. The marvel is increased for those in whose eyes their success, 2, is the direct gift of God. To Jeremiah, the conspirators, really the false friends of Jehovah, have appeared to flourish like a tree of the divine planting, which takes root, spreads, and bears fruit (cf. ver. 16, 17; Hosea 14: 6 [Heb. 7]). 3. Omit **seen me** and with LXX, as being in the wrong tense and a source of weakness in the line. **Pull them out**, or, *away*, i. e., from their place in the world, **like sheep** from the fold, and **prepare** (Heb., *sanctify*, for the sacrifice) **them for the day of slaughter**, or, *butchery*. This day is the day of Jehovah, and is used by the prophets with reference to the various epochs in the life of Israel when Jehovah appears to succor his people, or to take vengeance on his enemies. (See 4: 9; Isa. 2: 11; 30: 25; Amos 1: 14; 2: 16; cf. Jer. 4: 11; 7: 22.) For such a prayer, see Ps. 69: 22-28 [Heb. 23-29]. 4. 4a to *birds* forms a stanza originally belonging in another connection, as is clear from ver. 3 and 4b which belong together. **Every field** in the Heb. is *all the field*, and in parallelism with **the land**, it means the whole country. Cf. the expression

5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

5 If thou hast run with footmen, and they have wearied thee,
Then how canst thou contend with horses?
And if in a land of peace only thou art secure,
Then how wilt thou do in the majesty of Jordan?

6 For even thy brethren, and the house of thy father,
Even they deal faithlessly with thee;
Even they cry aloud behind thy back:
Believe them not, when they speak fair words unto thee.

7 I have forsaken my house,
I have cast off my heritage;
I have given the dearly beloved of
my soul
Into the hand of her enemies.

§5.
The
Neighbors of
Judah,
597 B. C.

the field of Moab, Num. 21 : 20. The half-verse contains an allusion to the devastation of the country as punishment for the people's sin. 4b refers to the conspirators against Jeremiah's life, who boast that the prophet's eyes will never open upon the day of their destruction. 5, 6 may be explained as the answer of Jehovah to his servant, or as that servant's soliloquy when he perceived that his complaint had been occasioned by his own too easy discouragement, it scarcely matters which. In either case, 5 teaches that the man who is discouraged over the ordinary struggles of life is in no condition to endure the extraordinary tests that are to come. The first half-verse is clear. For the last half render, *And if in a land of peace (only) thou art secure, Then how wilt thou do in the majesty of Jordan?* **Swelling** is *pride*, or *majesty*, in allusion to the dense thickets on the banks of the stream, in which lions prowled (49 : 19; Zech. 11 : 13). The application to Jeremiah's circumstances is given, 6, in the assertion that his foes include those of his own household. **Yea, they have called a multitude**, rather, *even they cry aloud after thee, or, behind thy back. Believe them not, though, rather, when, they speak fair, i. e., good, friendly, words unto thee* (cf. Micah 7 : 2). It is always a source of encouragement to the brave man, in view of his sufferings, to reflect either that he or some one else has endured greater troubles and dangers, or that he has a divine mission, as in Acts 23 : 11, still to endure the greater test.

7-17. THE DEVASTATION OF JUDAH BY THE NEIGHBORING NATIONS; THE BANISHMENT AND RESTORATION OF THE NEIGHBORS. (Delivered 597 B. C., annotated and inserted after 536.) Before expounding the series of sermons and meditations belonging to the succeeding years of Jehoiakim's reign, we must reproduce an address of ten years later than

his opening year which we have hitherto referred to. If this chronological fact be kept in mind, it may be helpful, rather than confusing to pass for the time being to the last days of Jehoiakim, to see with Jeremiah's eyes the harvest of misfortune which the seed of his wicked times must produce, and to transport ourselves with him into the time of desolation, a picture of which he by anticipation gives. This will render all the more practical for us the solemn messages of the next ten chapters of Jeremiah's book. It is possible that the passage was introduced here by some reader or scribe, owing to the superficial resemblance contained in the word *neighbors* (12 : 14).

Let us remind ourselves that Josiah, the friend of Assyria, was slain by the Egyptian, who in his turn assumed the overlordship of Judah, with Jehoiakim as the nominal king in the year 607. (See introd. to ch. 25.) Three years later, the Egyptians were beaten by the Babylonians at Carchemish on the Euphrates, and in 601 Jehoiakim acknowledged the supremacy of Babylon (2 Kings 24 : 1). Three years afterward he broke faith, whereupon he was first distressed by small bands of the neighboring peoples, and then by Nebuchadrezzar's Babylonian army which, after Jehoiakim's death, captured the city and carried into captivity his son Jehoiachin and ten thousand of the people. The preliminary distresses belong to the year 597 B. C., and in view of them our prophet speaks his message of 12 : 7-17. The passage was enlarged in later centuries.

7-13. THE SURRENDER OF JEHOVAH'S LAND TO HER ENEMIES. The perfect tenses are what is called prophetic perfects, used when the speaker wishes to set forth his predictions as certain of accomplishment. The **house** is here not the *temple* but the *holy land* (Hosea 8 : 1; 9 : 15). This Jehovah has **left**, or, *cast off*, though it is his **heritage** (2 : 7), his *beloved*

8 Mine heritage is unto me as a lion in the forest; it crieth out against me; therefore have I hated it.

9 Mine heritage *is* unto me as a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns; they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues because of the fierce anger of the LORD.

8 My heritage has become to me
As a lion in the jungle.
She has uttered her voice against me;
Therefore I hate her.

9 My heritage was unto me as a speckled bird of prey
Surrounded by birds of prey;
Go ye, assemble all the beasts of the field,
Bring them to devour!

10 Many shepherds destroy my vineyard,
They tread my portion under foot;
They make my choice portion
A desolate wilderness.

11 They make it a desolation;
It mourns upon me, being desolate;
The whole land is devastated,
For no man lays it to heart.

12 Upon all the bare heights in the wilderness
Spoilers come:
For the sword of Jehovah devours from one end
of the land even to the other end of the
land:
No flesh has peace.

13 They have sown wheat, and have reaped thorns;
They have made themselves sick and profit
nothing:
But are disappointed with **their**¹ crops,
Because of the fierce anger of Jehovah.

(11:15). If the introductory note on this section is correct, the enemies here intended are not the Scythians, nor the Egyptians, but the Arameans, Moabites, and Ammonites, bands of whom swarmed into the land of Judah after the rebellion of Jehoiakim against the overlordship of Nebuchadnezzar in or about 601 B. C. (2 Kings 24:1, 2). 8. The land (used here for the people) has set itself against her lord, and roared upon him as a lion does upon one surprising him in his lair. Therefore Jehovah is compelled to *hate* his beloved one. 9. It is better with A. V. to regard the first sentence as an assertion of Jehovah than as an expression of his surprise. Omit therefore the Π interrogative as an incorrect repetition of the preceding letter. For *bird* render *bird of prey*. Jehovah's *heritage* was as a bird of peculiar plumage attacked by other birds, possibly bound by gunners in order to attract the others by its cries (Duhm). A better order of words than **the birds round about are against her** is *surrounded by birds of prey*. In *against her* the suffix pronoun is *feminine* by attraction to *heritage*, though it must be referred to the *masculine* noun *bird of prey*. The final injunctions addressed by the prophet to the ideal messengers so frequently at his command, are to summon predatory animals of every sort to devour the bird now hated by Jehovah. The last verb is causative with A. V. M., R. V. 10 is descriptive of a present situation. The **pastors** (2:8),

or, *shepherds* (6:3), are the leaders of the opposing forces, possibly the kings of the various peoples to which reference has already been made (ver. 7). They *destroy* the *heritage*, the **vineyard** of Jehovah, by leading their flocks through it. 11. For שָׂמְדָה, *sāmdh*, he makes it, read שָׂמְדָהּ, *sāmdhā*, they make it, with A. V. **Because**, Heb. *Kī*, is either pleonastic here, or it is an erroneous reading for *and*. **Made desolate** should be *devastated*. Notwithstanding the waste that may be contemplated everywhere, no man **layeth it to heart**, i. e., receives correction and amends his ways (5:3; 7:5); for we must remember that while the surrounding nations served themselves, they also fulfilled Jehovah's purpose to punish his people. This verse is very repetitious, but the idea is clear enough. 12. **High places** are *bare heights* (3:2). **Wilderness** (see 2:6). For **shall devour, shall have**, render *devours, has*. 13. **They**, refers of course to the Israelites. They *have reaped* (not *shall reap*) **thorns**. They *have put themselves to pain*, or, *they have made themselves sick, but shall not profit*, or (and), *profit nothing*. For **and they shall be ashamed of**, render *but are put to shame by, or disappointed with, your, (their with the context) revenues, or, crops* (cf. 2:36). The references are of course to the literal pains taken to cultivate the fields, and to the failure of the crops, owing to the devastations wrought by the instruments of Jehovah's anger.

¹ Third person, determined by context.

14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

14-17. THE EXILE AND RESTORATION OF THE NEIGHBORING NATIONS. The word *neighbor* means properly *fellow-citizen* (Isa. 33 : 24), here fellow-claimant with Jehovah within the Davidic boundaries of Palestine. This territory constituted the **inheritance of Israel, their, i. e., the Israelitish, land.** In the present writer's judgment, the passage has a genuine Jeremian kernel, and, if so, the neighbors are the peoples named in 2 Kings 24 : 2. If Stade and Duhm are right in ascribing it to a later time and author, the people would be the same, with the addition of others, notably, the Greeks and Egyptians. Duhm finds the predictions of these verses in the hopes of the second century B. C., and their fulfilment in the work of John Hyrcanus and his sons. The last clause of 14 would appear to refer, not to an exile of Judah, but to a gathering of Judeans out of the surrounding peoples for restoration to their narrower Judean home previous to the banishment of the neighbors. The clause was doubtless added to the verse some time after the passage was composed. From one point of view, we saw that the whole land was contemplated as the property of the Israelites, but there were parts claimed by the surrounding nations, and from their point of view each of these divisions is spoken of, **15, as his heritage, his land, i. e., the portion claimed by each nation.** After the exile, the divine compassion is exercised and a restoration takes place. And, **16, if the neighboring peoples then adopt the religious customs of Israel (4 : 2 ; 5 : 2 ; 10 : 2) they shall be established as associate members of the Israelitish community.** On the contrary, **17, if they will not obey, i. e., if any do not hear, cf. that nation,** they must not only suffer exile, but utter destruction.

Chs. 13-17, with such exceptions as will be noted, bring us back to the earlier days of Jehoiakim, and present a combination of discourses from the years 607-603 B. C., perhaps

14 Thus says Jehovah concerning all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit:

Behold, I will pluck them up from off their land, and the house of Judah will I pluck up from the midst of them.

15 And it shall come to pass, after that I have plucked them up, I will turn and have compassion on them; and I will bring them back, each one to 16 his heritage, and each to his land. And it shall come to pass, if they diligently learn the ways of my people, to swear by my name, As Jehovah lives; even as they taught my people to swear by Baal; then shall they be built up in the 17 midst of my people. But if they do not hear, then will I pluck up that nation, plucking up and destroying it, says Jehovah.

assuming substantially their present arrangement in 603. They include a series of dialogues between Jehovah and his prophet over the abounding evil in Judah and its consequences, in which messages are given, lessons taught, and prayer and intercession offered, interspersed with exhortations to the people and representations of their supplications to Jehovah. The dates of Jeremiah's discourses are fixed approximately by such passages as 13 : 15-17 ; 15 : 15-21 ; 17 : 16, 17, which contain thoughts specially in harmony with the situation presented in ch. 36. Moreover, it is certain from the pictures of the foe from the north herein contained, with the possible exceptions of 14 : 17, 18 and 17 : 1-4, that the prophet no longer has the Scythians in mind but the Babylonians (see 13 : 21).

The compilatory character of the book is evident in these chapters, and some of the discourses are developed after the diffuse and borrowed style of the later editors. See evidence for this in 14 : 11-16 ; 15 : 1-4 ; 16 : 1-4, 8-13.

Ch. 13. 1-27. THE DAMAGED LOIN CLOTH AND THE REJECTION OF THE PEOPLE. (Published 603 B. C., annotated after 597.)

Professor Duhm regards the passage 13 : 1-14 as entirely unworthy of an old prophet, and assigns such representations as this to one of the latest and most insignificant of the biblical writers. This writer in his judgment has tried to cover up the poverty of his thought with a display of pompous and pretentious language, and he ridicules the idea that Jeremiah can have had anything to do with a composition which represents Jehovah as anticipating for the prophet his experiences and providing him with words to meet every possible situation, and he thinks that speaker and hearers have entered a fantastic realm far below the plane of ordinary life. It would seem, however, that Jeremiah may have used many symbols drawn from his imagination to set forth single truths (cf. 25 :

CHAPTER XIII.

1 **THUS** saith the **LORD** unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the **LORD**, and put it on my loins.

3 And the word of the **LORD** came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates as the **LORD** commanded me.

6 And it came to pass after many days, that the **LORD** said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the **LORD** came unto me, saying,

9 **Thus** saith the **LORD**, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah,

17-26) just as Ezekiel did after him, and it is difficult to see why he may not have adopted the medium of a dialogue between Jehovah and himself to recite a simple lesson that he wished to impress upon the people. Moreover, for much of our present Jeremiah we are indebted to Baruch and other scribes, and the actual words in which much of the teaching has been clothed may have been chosen by one or more of these.

1-11. THE RUINED LOIN CLOTH OF JEHOVAH. 1. Jeremiah receives a divine impulse to **get**, or **buy**, a **linen girdle**, or *loin cloth*, and to **put it upon his loins**, and to wear it, without putting it into **water**, *i. e.*, without washing it, or subjecting it to moisture, and he proceeds, 2, to do so. It is possible that the cloth may not have been worn in reality, but that the whole transaction is in vision. This would be in harmony with the method of teaching adopted by Ezekiel. The significance of the *cloth* is set forth in ver. 11, an important lesson is taught in ver. 3-7, and explained in ver. 8-10. Having worn the loin cloth for a time, 3, naturally a long time (*cf. ver. 11*) Jeremiah is commanded, 4, to **go to the river Euphrates and hide it there in a hole of the rock, in a chink of the crag** (16 : 16). It seems unnecessary to suppose any other locality than some crag on the bank of the upper Euphrates, though suggestions of change in the Hebrew word have been made in order to render the double journey of Jere-

1 **THUS** said Jehovah unto me, Go, and buy thee a linen loin cloth, and put it upon thy loins, and put it not

2 in water. So I bought the loin cloth according to the word of

3 Jehovah, and put it upon my loins. And the word of Jehovah came unto me a second time,

4 saying, Take the loin cloth [that thou hast bought], which is upon thy loins, and arise, go to the Euphrates, and hide it there in a chink of

5 the crag. So I went, and hid it by the Euphrates, as Jehovah commanded me.

6 And it came to pass after many days, that Jehovah said unto me, Arise, go to the Euphrates, and take the loin cloth from thence, which I

7 commanded thee to hide there. Then I went to the Euphrates, and digged, and took the loin cloth from the place where I had hidden it; and, behold, the loin cloth was marred, it was profitable for nothing.

8 And the word of Jehovah came unto me, saying,

9 **Thus** says Jehovah, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This people *, who refuse to hear my

words, who walk in the stubbornness of their evil heart, and go after other gods to serve them, and to worship them, shall even be as this loin cloth, which is profitable for nothing. For as the loin cloth cleaves to the loins of a man, so had I caused to cleave unto me the whole house of Israel and the whole house of Judah, says

§6.
The
Damaged
Loin Cloth,
605 B. C.

miah probable. The journeys, however, are in the realm of the prophet's imagination (*cf. 2 : 10*). The words **that thou hast got** (*bought*) may well be omitted with LXX, since the article identifies the cloth with accuracy and the conjunction of relative clauses is improbable. In imagination, Jeremiah obeys, and it is implied returns home. A long time afterward, 6, the prophet is commanded to journey again to the hiding-place, and to recover the cloth. Going thither, 7, he digs it up out of the place where he had buried it and found it ruined by moisture and therefore good for nothing. And then comes, 8, the Divine **word**, or *explanation* that, 9, Jehovah will **mar the pride**, or *majesty*, of Judah and Jerusalem. For the cloth signifies, 10, **this people**. It is better to carry the word **evil** to a position after **heart** (*in the imagination* [*stubbornness*] of their *evil heart*) with 7 : 24. For their actions, *cf. 1 : 16*; 11 : 10. **Shall even be** is not a literal translation from the Hebrew, which would be *and let it be*. It is likely, however, that the expression is used carelessly with the intention of conveying the meaning adopted in A. V. It is probable that the writer means to hint that the people of Jehovah suffers ruin at the hands of the people of the Euphrates country, *i. e.*, the Babylonians. 11. The connection of the chosen people (5 : 11) with Jehovah was of the closest sort and, had they proved obedient, might have remained so; for Jehovah intended that the Is-

saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.

15 Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

Jehovah; that they might be to me for a people, and for a name, and for praise, and for glory: but they hearkened not.

12 And thou shalt speak unto them this word:

Thus says Jehovah, the God of Israel, Every jar is filled with wine: and they will say unto thee, Do we not indeed know that every jar is filled

13 with wine? Then shalt thou say unto them, Thus saith Jehovah, Behold, I will fill all the inhabitants of this land, and the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem,

14 with drunkenness. And I will dash them one against another, even the fathers and the sons together, says Jehovah: I will not pity, nor spare, nor have compassion, that I should not destroy them.

15 Hear ye, and give ear;

Be not proud: for Jehovah has spoken.

16 Give glory to Jehovah your God,

Before it grow dark,

And before your feet stumble

Upon the dark mountains;

And while ye look for light, he turn it into darkness;

He change to obscurity.

raelites by their faithfulness should be the special occasion of his renown. The several terms to express this renown are: **name**, which is frequently used for Jehovah himself as revealed to men, *e. g.*, 16 : 21; Exod. 23 : 21; Isa. 30 : 27; but here is used as in Gen. 6 : 4; Isa. 48 : 9, of that celebrity which is expressed by **praise**; the latter term (Ps. 34 : 1 [Heb. 2]; Isa. 42 : 10) denotes the words in which the excellencies of Jehovah should be celebrated; while **glory**, from the idea of *brightness, ornament*, here refers to the attractive power Israel was intended to possess of drawing the nations to Jehovah's service.

12-14. THE SHATTERED JARS. The proverb **every bottle** (made of earthenware, 48 : 12; Isa. 30 : 14) **shall be filled**, or, *is filled*, with **wine**, is to be spoken **unto them**, *i. e.*, probably to the disobedient Judeans, and it is applied, **13**, to the **inhabitants** of Judah and Jerusalem, who are to be filled with **drunkenness** (*cf.* 25 : 27). Drunkenness is used for the *wine* that produces it (*see* Ps. 60 : 3 [Heb. 5]), as a figure of that paralysis of mind that renders a man helpless in the face of danger. This condition is to come upon all the people of the land, and especially upon the leading classes at Jerusalem. The use of the plural, **the kings**, points to a prolonged period of the history, rather than to any particular epoch, and it is therefore an evidence against the Jeremian authorship of ver. 12-14 in their present form. The expression **that sit upon David's throne**, Heb., *that sit for David upon his throne*, is also very peculiar (*cf.* 22 : 2, 4). **14**. In this condition the Judeans are to be de-

stroyed, as one destroys earthenware jars, by dashing them one against another. **Jehovah will not pity, nor spare, nor have mercy, or, compassion.** (*See* Deut. 13 : 8, 17 [Heb. 9, 18]; Ezek. 7 : 4, 9). **But destroy them, from destroying them**, A. V. M., that is, *that I should not destroy them*.

15-17. EXHORTATION TO HEED THE WARNING. An address to people inclined to disobedience. In 604 Jehoiakim had shown himself **proud** by a scornful rejection of the prophet's message from God (36 : 21-24). *Proud* here is *high, haughty*, as contrasted with a *lowly, humble, mind* (*see* Prov. 16 : 18). **16**. The word here used for **glory** (*cf.* ver. 11) is the ordinary one and signifies *weight, dignity*. It is used most frequently of the manifestation of God in nature, experience, and history. (*See* Num. 14 : 22; Isa. 6 : 3; Ezek. 39 : 21.) It is sometimes the equivalent of Jehovah himself as in Ps. 113 : 4. In our passage, however, it signifies something that man may confer upon him, and hence means a recognition of his being and lordship by loyal obedience to his commands (Ps. 96 : 7, 8). **Before he cause darkness** should be rendered *before it grow dark*, before the predicted misfortune takes place, for the disaster may yet be averted. Change your attitude while a bright way is open to you. **Shadow of death is darkness** (2 : 6). The picture of men wandering upon the mountains, overtaken by an unexpected storm gradually increasing in intensity, and losing their way, sets forth vividly the unlooked-for dangers that encompass the moral way entered upon by Jehoiakim. For a parallel *see* Job 3 : 9. The *fem.* pronoun **it** must be

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

18 Say unto the king and to the queen, Humble yourselves, sit down: for your principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and

17 But if ye will not hear it,

My soul weeps in secret

At the sight of pride;

And mine eye [weeps sore, and] runs down with tears,

Because Jehovah's flock is carried into exile.

18 Say *ye* to the king and to the queen-mother,

Sit down in the depths:

For shall come down from your **heads**,

Your beautiful crown.

19 The cities of the south are shut up,

With none to open them:

Judah is completely carried away,

A whole exiled band.

20 Lift up thine eyes, and behold

Them that come from the north:

Where is the flock that was given thee,

Thy beautiful flock?

21 What wilt thou say, when they shall be appointed Over thee as rulers?

changed in Heb. to the *masc.* **17. But if ye will not hear it** is true to Jeremiah's feeling, but here disturbs the poetic flow of his thought, and is a quotation from some other connection, or a comment of the editor. Omit **shall**, making the verb a present. Omit **places** also. **Secret** is the abstract used for the concrete *hiding-place* whither Jehovah had sent him (36: 26). **For your pride**, or, *at the sight of pride*. **Pride** (here the letter **נ** has been lost as so frequently), in Scripture language, is a quality shown by one who feels that he can get on in the world without God (Prov. 8: 13; Isa. 9: 9 [Heb. 8]; cf. ver. 15). **Shall weep sore**, and are superfluous words (cf. 14: 17) and should be omitted with LXX. In this verse, Jeremiah refers to the deportation of Israelites to be effected by the Babylonians, the Chaldeans, under Nebuchadrezzar.

18, 19. JEHOIACHIN'S LOSS OF HIS ROYAL ESTATE. These verses contain a prediction of the humbling of Jehoiachin (many good expositors say Jehoiakim) and his mother, and the capitulation of the State in 597. They were introduced here because of the similarity in content and in poetic measure with ver. 20-27. **Say, i. e., say ye** (ideal messengers) with LXX. **Queen, i. e.,** of course the *queen-mother* *Nehushta*. It was not often the case in Israel that a wife of the king was queen, the mother held this office (see 22: 26; 29: 2; 1 Kings 15: 13; 2 Kings 24: 8, 15; cf. 1 Kings 2: 19). **For your principalities shall come down**, rather, *for is come down from your heads*, with omission of the letter **נ** according to LXX, Syr. Vul. (read מְרָאשֵׁיכֶם, *mērāshēkkēm*). **Even the crown of your glory, i. e., your beautiful crown** (see ver. 11). For signs of mourning, see 6: 26. **19.**

South, i. e., Southland (17: 26), a district in the extreme south of Judah. (See Josh. 15: 21-32.) It is better to regard the verbs as presents, in vivid representation of the future scene, the events being actually before the face of the seer. **And none shall open them** (rather, *with none to open them*), because the people have been taken, and, since the enemy appears from the north, the loss of the Southland signifies the loss of the whole. For the last clause, omitting a letter at the beginning and one at the end, each of which is a repetition of the preceding letter, we may read with LXX and Amos 1: 6, 9, גָּלוּת שְׁלֵמָה, *gālūth sh'lemā*, *an entire exiled company, a whole exiled band*.

20-27. THE SHAMEFUL CONDUCT OF JERUSALEM AND HER DISGRACE. The daughter Zion, Jerusalem, is addressed as so frequently by Jeremiah, and the pronoun **your**, which in the Hebrew is plural must be changed to the singular, with LXX, and **thee, thy**, farther on. The *Q^{re}*, or marginal reading of M. T., is wrong in regarding the verbs as *plurals*. The Chaldeans came from the north for their invasion of Judah. The **flock** of Jerusalem, Jehovah's *flock* (ver. 17), is the chosen people. Of course the prophet contemplates particularly the *shepherds*, the ruling classes at Jerusalem, who are responsible for the flock (2: 8; 3: 15; 23: 1, 2). Jehovah's people are beautiful in his eyes, though they have been shamefully neglected by the under-shepherds. The next verse, **21**, has occasioned considerable difficulty to expositors. If we remember that the Heb. *visit upon*, A. V. M., does not always signify *punish*, but frequently has the meaning *appoint over*, and if we transfer as *chief*, or, *as rulers*, to a place after **punish thee** (Giesebrecht), we secure a capital

as chief over thee; shall not sorrows take thee, as a woman in travail?

22 And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine

Since thou thyself hast been intimate with them, And they are friends of thine *.

Shall not pains take hold of thee, As of a woman in travail?

22 And if thou say in thy heart, Wherefore have these things come upon me? For the greatness of thine iniquity thy skirts were uncovered, Thy heels suffered violence.

23 Can an Ethiopian change his skin, And a leopard his spots? Then may ye also do good, That are accustomed to do evil.

24 And I will scatter them, like stubble that passes away, Before the wind of the wilderness.

25 This is thy lot, the portion measured to thee, From me, saith Jehovah; Because thou hast forgotten me, And trusted in falsehood.

26 And I myself also have stripped Thy skirts over thy face,

27 And shall appear the shame of thine adultery,

And of thy neighings

The disgrace of thy fornication.

meaning: *What wilt thou say when they shall be appointed* (נִקְרְוּ, *yōphq'dhū*, LXX) *over thee as rulers?* Since thou thyself hast been intimate with them (cf. 2 : 36; 4 : 30; Isa. 39 : 6), and they are familiar friends of thine. **Captains** should be companions, familiar friends (cf. 11 : 19). The Babylonians, eagerly sought in alliance, will not be an agreeable topic of conversation as overlords. To this is added a familiar couplet concerning the sorrows, pains, of childbirth (6 : 24). From LXX and 6 : 24 we may note the loss of a *jot*, a letter *y*, *yodh*, from the beginning of the Heb. word translated in travail (read יֵלְדָה אִשָּׁה, *ishshā yōlēdhā*). 22 contains a supposed inquiry of Jerusalem as to the reasons of the calamity, and she is referred to her great iniquity. Her skirts were discovered, opened, uncovered, her heels (here put for the *pudenda*) were made bare, or suffered violence. The wife of Jehovah (2 : 2) who has decked herself to curry favor with the Babylonian people (cf. 4 : 30) and has become intimate with them (ver. 21), becomes the slave of the false friends. 23. The fearful consequences of an evil life in its effect upon the free will of the wrong-doer are here wonderfully portrayed. The guilty in Jerusalem are individualized. The Cushites (the Ethiopians of the earlier Greek writers) were descendants of Ham and had their home south of Egypt (Ezek. 29 : 10). Men of this nation were familiar enough to the Judeans in more than one relation (see 38 : 7; Isa. 18 : 1, 2, 7). 24, 25 (see 4 : 11). It may not be necessary to make changes in the pronouns of

the Heb., though it must be understood that now Jerusalem, now its individual citizens are referred to. The severe lot of Israel is defined here as the portion measured to her by him who regulates the distribution of things, cf. the portion of mine inheritance and of my cup in Ps. 16 : 5, the portion of their cup (Ps. 11 : 6). For the conclusion of ver. 25, cf. 3 : 21; 7 : 4, 8; 16 : 19. 26, 27. The exposure of ver. 22 is brought about by Jehovah himself, and I myself also. **Will discover** represents here a still stronger Heb. word, *stripped*. **Upon thy face**, or, *over thy face*, indicates the openness of the violation. **I have seen** has been incorrectly transferred to the beginning of ver. 27. For that **thy shame may appear and thine adulteries, and thy neighings, the lewdness of thy whoredom**, we must render and shall appear the shame of (omitting thy) *thine adultery and of thy neighings* (the last term may have been introduced from 5 : 8 after the passage was composed), *the disgrace of thy fornication*. The intention is that Jerusalem's lewd character shall be visible to all observers (Nahum 3 : 6). Translate the remainder of ver. 27 : *On the hills and (with LXX) in the fields, I have seen thy detestable deeds* (cf. 4 : 1); *Woe unto thee, O Jerusalem! for (with LXX) thou wilt not become clean; How long will it yet be?* It will surely take a long time to purify such a defiled people and meanwhile there is naught but woe for them. This condition will not last forever, however, and in course of time the prophet wrought out his doctrine of the return from captivity (see 29 :

abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once be?

On the hills (**and**) in the field,
I have seen thy detestable deeds;
Woe unto thee, O Jerusalem! (**for**) thou wilt
not become clean;
How long will it yet be?

CHAPTER XIV.

1 THE word of the LORD that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 O LORD, though our iniquities testify against us,

1 *THE word of Jehovah that came unto Jeremiah with reference to the drought.

2 Judah mourns,
And the gates thereof languish,
They sit in black upon the ground;
And the cry of Jerusalem goes up.

3 And their nobles sent their inferiors for water:
They came to the pits,
And found no water;
They returned with their vessels empty:
[They were disappointed and confounded,
And covered their heads].

4 **And the tillage** of the ground is interrupted,
Because no rain has fallen [in the land];
The plowmen are disappointed, (**and con-
founded**),
They cover their heads.

5 For even the hind in the field
Calves and forsakes her young,
Because there is no grass.

6 And the wild asses stand [upon the bare heights],
they pant for air [like jackals];
Their eyes fail,
Because there is no herbage.

7 [If] our iniquities testify against us,
Work thou for thy [name's] sake, O Jehovah:

\$7.
Divine
Disfavor,
603 B. C.

10; 31: 16; 32: 15). If Jerusalem here is genuine, it stands as frequently for the whole people.

14: 1 to 15: 9. THE EVIDENCES OF THE DIVINE DISFAVOR AND THE REJECTION OF THE PROPHET'S INTERCESSION. (Published 603 B. C., annotated in *post-exilic* times.)

1-6. DROUGHT AND FAMINE. 1 has the peculiar form of introduction referred to at 7: 1. The history of this irregular expression cannot be traced. **Dearth** means *cutting off*, and especially a cutting off of rain, *drought*. 2. The **gates** of the cities of Judah are used here for the *people* collected in these places of assembly. **They are black unto the ground** means *they sit in black upon* (bowed down to) *the ground*. **Black** might mean mourning-garb of somber color, but more probably refers to the dust and dirt collected from the ground (cf. 6: 26; 13: 18; Isa. 3: 26; 47: 1). It is a time of deep distress, calling for unusual signs of mourning (see 6: 26). The reason is the drought. For 3, **their nobles had sent their little ones** (of course *inferiors* is intended) **to the waters**, rather, *for water*, and these having gone to distant **pits** (Amos 4: 8) and found none, had **returned** without it. The words, **they were ashamed** (or, *disappointed*, Job 6: 20) **and confounded**, and **covered their heads**,

may be omitted with LXX, as they are probably a repetition of the similar ones in ver. 4. Fortunately, however, they have preserved for us the second verb, which has dropped out of ver. 4. 4. For בָּעֵבֹר, *bā'abhār*, **because**, read וַעֲבֹרֶת, *wā'abhōdhāth*, and *the tillage of*, with Giesebrecht, on the basis of LXX reading, and render, *and the tillage of the ground is interrupted*. Omit **in the earth**, with LXX, Syr., as unnecessary and disturbing to the meter, and for the last half-verse adopt the rendering approved at ver. 3. Make the verbs *presents*, also those in 5, 6. The last phrase in each of the verses gives a superfluous idea and an extra line and both remarks are suspicious. **In the high places**, *i. e.*, *upon the bare heights*, is more suspicious still, for in their present condition there would be neither purpose nor strength to go to the heights. **Like dragons**, *jackals*, fortunately was not read in the MS on which LXX labored. The thought is that the **hind** forsakes her young in order to hunt for moisture and that the **wild asses stand and snuffed up the wind**, or *pant for air*, with dull eyes, owing to their enfeebled condition, all intended to set forth the severity of the drought.

7-10. THE PETITION OF THE PEOPLE REJECTED. 7. **Though** (Heb. *if*) was not read

¹ With ver. 3.

do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

10 Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the LORD said unto me, The prophets

For our revoltings are many;
Against thee have we sinned.

8 O thou hope of Israel,
Thy savior in the time of trouble,
Why shouldst thou be as a traveler in the land
And as a wayfaring man that turns aside to
tarry for a night?

9 Why shouldst thou be as a man surprised,
As a mighty man that cannot save?
Yet thou, O Jehovah, art in the midst of us,
And thy name has been called over us;
Leave us not.

10 Thus says Jehovah respecting this people,
So they love to wander;
They do not restrain their feet:
And Jehovah does not accept them;
Now will he remember their iniquity,
And punish their sins.

11 And Jehovah said unto me,
Pray not for this people for their good.

12 When they fast,
I will not hear their cry;
And when they present burnt offering and obla-
tion,
I will not accept them:
But by the sword, and by famine, and by pesti-
lence,
I will consume them.

13 And I said,
Ah, Lord Jehovah!
Behold, the prophets say to them
Ye shall not see a sword,
Neither shall ye have famine;
But I will give you enduring peace in this
place.

14 And Jehovah said unto me,
The prophets prophesy lies in my name.

by LXX, nor was **name's**. The meaning is not seriously affected in either case. Jehovah is besought to *work* for his *own*, or his **name's sake**, that his reputation may remain untarnished (ver. 9, 21; Ezek. 20: 9, 14; cf. 13: 11). **Backslidings** should be *revoltings* (3: 6). 8. Why should the deliverer of Israel and their permanent lord be indifferent to the prevailing conditions, like the transient visitor in the land—for **stranger** read *traveler*—or, 9, why should he be **astonied**, or, *surprised*, so as to lose his balance or become incapable of performing a warrior's part (Zeph. 3: 17). In this representation of the people's words, Jeremiah attributes to them about as much spiritual insight as Elijah perceived in the prophets of his time (1 Kings 18: 27). Moreover, they go on to say, *Thou art one of us, and thy name is*, or, *has been called upon*, or, *over us* (cf. A. V. M). This may be a late comment based on 7: 10, etc. The petition is as superficial as that of Northern Israel in Hosea's time (Hosea 6: 4) and is rejected. 10. Read the perfects as presents. **Thus**, or, *so*, **they love to wander**. The indifference and feebleness which the people find suggested by Jehovah's failure to remove danger out of their

path are characteristic of their own fickle behavior. They love to *wander* away from Jehovah and back to him with the frequency of their changing moods (cf. 2: 25). And Jehovah cannot accept their petition and must **visit their sins**, i. e., punish them for their sins (see 11: 22; 23: 34), and especially 25: 12. The last half-verse is quoted from Hosea 8: 13. There is no further reference to the topic of the drought.

11-14. JEREMIAH'S INTERCESSION FORBIDDEN. 11 (see 7: 16; 11: 14). 12. **Fast** (see 36: 9). **Oblation**, the *unbloody* offering (Lev. 2). This word originally meant *present* or *tribute* (Gen. 32: 13; 1 Kings 4: 21; 2 Kings 17: 3, 4); then tribute to God, whether of animals or not (Gen. 4: 3-5; 1 Sam. 26: 19); and finally the unbloody tribute of Leviticus. For Jehovah's attitude, see 6: 20; 7: 21; 11: 15; and on the forms of punishment, see 24: 10; 29: 17, 18; cf. 15: 2; 18: 21; 21: 6, 7, 9; Deut. 28: 21; 32: 24, 25. 13. Jeremiah lays the blame upon the prophets who have given false assurances of peace (see 4: 10). **Assured peace** is peace of *firmness*, or *stability*, *enduring peace*. **This place** is Jerusalem (7: 3). 14 (see 23: 16-40). The prophets are Jehovah's prophets, and they profess to

prophecy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophecy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in thy name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophecy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

I sent them not,
Neither have I commanded them,
Neither spoke I to them:
A lying vision,
And empty divination,
And the deceit of their own heart,
They prophecy to you.

15 Therefore thus says Jehovah concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land: By sword and famine shall 16 those prophets be consumed. And the people to whom they prophecy shall lie cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 And thou shalt say this word unto them,
Mine eyes run down with tears,
Night and day;
And they may not cease;
For with a great break is broken
The virgin daughter my people,
With a very grievous blow.

18 If I go forth into the field,
Then behold the slain with the sword!
And if I enter into the city,
Then behold famine-diseases.
For both prophet and priest
Wander **through** the land,
And have no knowledge.

speak in his name, but they make deceitful representations devised by themselves (see 23 : 16, 26). These are mere delusions, nothing but lies, which are here characterized by three pairs of words: (1) **a false vision**, *a vision of lies*, *a lying vision*; (2) **divination**, and **a thing of naught**, or *empty divination*; and (3) **the deceit of their heart**. The second phrase is obscured in Hebrew by the fact that an *and* has been incorrectly placed between the words of this pair. We must omit it, since *divination*, lit., *decision*, is not itself a bad word (see Micah 3 : 6, 7), but must be characterized by a second word connoting the desired idea. Thus we have *flattering divination* (Ezek. 12 : 24); *lying divination* (Ezek. 13 : 6, 7); *vain divination* (Ezek. 21 : 23 [Heb. 28]). The word *vision* does not here refer to the trance-like state in which early seers found themselves (Num. 24 : 2-4; 1 Sam. 19 : 20-24). The prophets had the full and conscious possession of their mental powers when receiving a message from God, and this term refers to the objective truth which they received (see Isa. 1 : 1; 21 : 2; cf. Micah 1 : 1).

15-18. THREATS UPON FALSE PROPHETS AND THEIR DECELUED FOLLOWERS. 16 (cf. ver. 12; 7 : 33; 8 : 2; 11 : 22). **Their wickedness** is of course the *consequences* of the wickedness (4 : 18). People who suffer themselves to be deluded must not cite in their justification the misleading assertions of prophets and teachers. They are responsible for the kind of guides

they choose and for the character of the testimony they will receive (cf. Deut. 18 : 1-4). **17. Let is unnecessary, and they may not is preferable to let them not.** Jeremiah does not work up a fit of weeping, but is unable to hold back his tears because of the impending disaster (see 6 : 7; 8 : 21; 10 : 19; 13 : 17). **Virgin daughter of my people** signifies the people of Jehovah conceived of as a maiden (see 4 : 11). **18.** Jeremiah does not think here of a besieged city, though the enemy is near enough to kill stragglers from it. **For them that are sick with famine**, we must substitute *sicknesses of famine, famine-diseases*. One evidence of the straitened circumstances in which the people find themselves is the relinquishment by prophets and priests of their usual offices (since the offerings for religious ministrations have ceased) in order to wander through the land. This is a degradation from their honorable positions, even if we suppose that the general idea of *going about to trade* is connoted by the verb, and particularly if the idea of *begging* is hinted at, as Duhm thinks probable, and Driver, who quotes a rare Syriac usage, contemplates as possible. The interpretation here given presupposes a change of אֵל, 'el, unto, to אֶת, 'eth, the sign of the direct object, and that the home land is intended. **For that they know not**, we must read and *have no knowledge*, namely, to impart to inquirers in this crisis according to their custom (5 : 81). They are busy with se-

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is no healing for us?* we looked for peace, and *there is no good;* and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

19 Hast thou utterly rejected Judah?
Has thy soul loathed Zion?
Why hast thou smitten us,
And there is no healing for us?

One looked for peace,
But no good came;
And for a time of healing,
And behold terror.

20 We know, O Jehovah, our wickedness,
The iniquity of our fathers:
For we have sinned against thee.

21 Do not despise us, for thy name's sake;
Do not treat with contempt the throne of thy glory:
Remember, break not thy covenant with us.

22 Are there any among the vanities of the nations
that can cause rain?
Or can the heavens give showers?
Art not thou he, O Jehovah our God?
And we look to thee;
For thou hast made all these things.

CHAPTER XV.

1 THEN said the LORD unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

3 And I will appoint over them four kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all

1 AND Jehovah said unto me,
If Moses and Samuel stood before me,
Yet my soul would not be toward this people:
Send (**them**¹) away from before me,
And let them go forth.

2 And it shall come to pass, when they say unto thee,
Whither shall we go forth? that thou shalt tell them,
Thus says Jehovah:
Such as are for death, to death;
And such as are for the sword, to the sword;
And such as are for famine, to famine;
And such as are for captivity, to captivity.

3 And I will appoint over them four kinds, says Jehovah:
The sword to slay,
And the dogs to drag,
And the fowls of the heaven to devour,
And the beasts of the earth * [and] to destroy.

4 And I will make them a consternation to all the

curing the necessities of life. This is more probable than a reference to their indifference to and neglect of God suggested by such passages as 2 : 8; Ps. 14 : 4; Hosea 4 : 6; though this latter lack was the source of all their trouble.

19-22. JEREMIAH'S LAMENT OVER THE JUDGMENT AND PRAYER FOR HELP. The thought of the drought is resumed in an intercessory prayer of the prophet. **Zion** is Jerusalem, or Judah (3 : 14). **19** (see 8 : 15). For trouble, render, *terror*. **20** (see 7 : 22-27; 8 : 14; 15 : 4). **21**. For thy name's sake, see ver. 7. **Do not disgrace, make a fool of, treat with contempt, the throne of thy glory**, *i. e.*, Mount Zion, Jerusalem (3 : 17; 17 : 12; cf. Isa. 8 : 18; 18 : 7); rarely the temple (Ezek. 43 : 7). On the covenant, see 11 : 1-8; Deut. 4 : 31. **22**. The vanities, *i. e.*, false gods (2 : 5; 8 : 19), of the Gentiles, or the nations, cannot give rain, nor can the heavens of themselves pro-

duce it (cf. 1 Kings 17, 18; Hosea 2). For **therefore we will wait upon thee**, render, *and we look to thee* (cf. ver. 19; 8 : 15). **Thou hast made all these things**, namely, the heavens, and the rain, and, by implication, the fruits of the earth (cf. Hosea 2 : 8, 21, 22 [Heb. 10, 23, 24]).

15 : 1-9. THE IMPOSSIBILITY OF AVERTING THE FINAL DISTRESS. Jeremiah's intercession is rejected with the rejoinder that even the typical representatives of intercessory leaders (see Exod. 17 : 4; 32 : 32; 1 Sam. 7 : 9) could accomplish nothing in this instance. The people can no longer stand before Jehovah as his people, but must be **cast out, sent away**, from his presence and go forth. **2**. The various destinies of the people are announced: **death** stands for *pestilence* (43 : 11; cf. 18 : 21). **3** (see 7 : 33; 8 : 2; 14 : 16; Ezek. 14 : 21). Carry the verb to devour to a place after the fowls, birds, of the heaven. **4**. I will cause them to be re-

¹ With Vul.

kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while *it was* yet day: she hath been ashamed and

kingdoms of the earth, because of Manasseh the son of Hezekiah king of Judah, on account of (**all**) which he did in Jerusalem.

5 [For] who will have pity upon thee, O Jerusalem?

And who will commiserate thee?

And who will turn aside
To ask for thy welfare?

6 Thou hast cast me off, says Jehovah,

Thou goest backward:

And I will stretch out my hand [against thee]

and destroy thee;

I am weary with repenting.

7 And I will winnow them with a winnowing-fork

In the gates of the land;

I will bereave of children, I will destroy my people,

On account of their **evil deeds** [they have not returned].

8 **Their** widows shall be increased to me

Above the sand of the seas:

I will bring [to them] upon the mother **in the street**

A spoiler at noonday:

I will cause to fall upon her suddenly

Alarm and terror.

9 She that bore seven shall languish,

She shall breathe out her life:

Her sun shall go down while it is yet day;

She shall be put to shame and abashed:

moved, rather, *I will make them a consternation*, *i. e.*, an occasion of consternation, **into all kingdoms**, or, *to all the kingdoms*, on account of the sins of King Manasseh. *Consternation* is found also in 24 : 9; 29 : 18; 34 : 17; and the written form מַעֲרָא, *ma'ā'a*, should not be changed, as advised in the M. T. footnote. The terms **king of Judah, in Jerusalem**, are more natural in the mouth of a *post-exilic* writer, and ver. 1-4 may have been composed after Jeremiah's time. LXX has *all* before **which he did**.

5-8. Jerusalem is set to one side in disgrace, and her friends turn away from her. For **bemoan**, render, *commiserate*. 6. **Thou hast forsaken me**, or *thou* (the people) *hast cast me* (the Divine leader) *off*. **Thou art gone, or goest, backward**. A. V. is correct in taking the next verbs as futures, though for the rendering it is better to adopt different vowels, reading the first one, *e. g.*, מֵאֲחֵרָה, *me'āḥērāh*, for מֵאֲחֵרָה, *me'āḥērāh*. The general character of the accomplishments in ver. 6-9 makes it probable that we have here to do with a vivid representation of the future, rather than the detail of past events. **Against thee** is to be omitted with LXX. 7. (See 13 : 24.) **And I will fan them with a fan, winnow them with a winnowing-fork**. This implement (described in H. B. D. and E. B.) was used for throwing up the grain material after it was threshed,

in order that the wind might separate the grain from the chaff and straw. An exposed spot was chosen, where the night breezes from the west (Ruth 3 : 2), might be utilized (cf. 4 : 11; Isa. 30 : 24). **In the gates of the land, i. e.**, the cities (14 : 2; Lam. 2 : 9; Nahum 3 : 13). For **since they return not from their ways**, LXX found the reading *on account of their evil deeds*, מֵעֲוֹנוֹתֵיהֶם, *mē'ā'ōthēhēm*, which is preferable. 8, 9. Adopt future tenses. **Their** of A. V. is to be accepted with LXX. Omit **upon them, to them**, on the same authority, as foreign to this context and a burden to the line. For **against the mother of the young men**, read, *upon the mother in the street*, בָּהֶרֶץ, *bāḥāḏs*, for בָּהֶרֶץ, *bāḥār* (cf. 9 : 21 [Heb. 20]; Prov. 1 : 20; Nahum 3 : 10). **At noonday, i. e.**, at an unexpected moment (6 : 4). **Upon it, is upon her, i. e.**, the mother. For **and terrors upon the city**, render, *alarm and terror*. There is no word in the Heb. corresponding to *upon* and the word translated *city* cannot be the usual word, עִיר, *'ir*, for here a synonym of terror is demanded. *Alarm* is adopted as a derivative from עָרָר, *'ār*, *to be stirred up*. See Driver's note on the passage. 9. The most fortunate woman (1 Sam. 2 : 5) will feel the severest sorrow, because she will have lost most. The brightness of her life will go out in a moment, and all that are left of her many descendants will be delivered to the sword of the foe. As a first-rate

confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire

And the residue of them will I deliver to the sword

Before their enemies, [says Jehovah].

10 Woe to me, my mother, that thou hast borne me,

A man of strife [and a man of contention] to all the world: I have not lent money, neither have men lent to me;

Yet all of them curse me.

11 Amen, O Jehovah, if I had not struggled,

And* if I had not entreated thee,

In the time of misfortune and in the time of distress

For good to the enemy.

12 Have I an arm of iron

Or a covering of [and] bronze?

13 Thy substance and thy treasures

Will I give for a spoil,

[Not] as wages [and] for [all]¹ thy sins,

[And]¹ in all thy borders.

14 And I will cause (thee) to serve thine enemies

In a land which thou knowest not:

48.
Admonition
to the
Prophet,
603 B. C.

artist, with half a dozen strokes of his pencil, presents a living face to the beholder; so this wonderful poet and prophet, with a few touches of his genius, has drawn a picture of the calamity to fall upon his distressed people. SAITH THE LORD is to be omitted with LXX.

10-21. THE DEEP DISCOURAGEMENT OF JEREMIAH; ADMONITION AND STRENGTH FROM ABOVE. (Published 603 B. C., annotated later.)

10-12, 15-18. THE PROPHET'S WOE AND HIS PRAYER FOR THE DIVINE INTERVENTION. The lot of our prophet is a bitter one, for his calling has brought him unmerited persecutions. Ver. 10 is translated correctly in A. V., though in M. T. the last two words have been divided in an impossible way, furnishing an evidence of the occasional lapses of the scribes (read כָּלֵהֶם קָלֵלָנִי, *kālêhem qālânî*). Jeremiah recognizes the fact that money-lending is apt to provoke enmity among friends, but his opponents have had no occasion of this sort. 11 has been variously interpreted. LXX text can not be followed in all respects, but it helps us to understand the Heb., and furnishes some improvements upon its present form. In particular, for אָמַר, *āmār*, said, its אָמֵן, *āmên*, is to be adopted, and on its testimony for good, A. V. well, must be transferred to the second part of the verse. Furthermore it teaches us that Jeremiah represents himself as an intercessor for his people, an idea in harmony with the whole context. Translate therefore: Amen, O Jehovah, if I had not struggled (read אִשְׁרִיתִי, *sārîthî wê*, for שְׁרִיתִי, *shêrîthîkhâ*, and see Gen. 32: 28 [Heb. 29]), And if I had not entreated

thee, In the time of misfortune and in the time of distress, For good to the enemy. Jeremiah would willingly be cursed, if he had not rendered the highest kind of service to his detractors (see 17: 16). 12 is very obscure and it is probable that corruptions have been introduced into the Heb. text. Possibly Duhm is right in reading יָרִי, *zêrô(â)*, arm, for יָרֹחַ, *yârô(â)*, one breaks. We may then suppose that an original לִי, meaning *li*, to me, was incorrectly expanded into בַּרְזֶל, *bârzel*, iron, a duplicate of the preceding word. On this hypothesis, the first line would be, Have I an arm of iron? In the second line also we must suppose some corruption. LXX apparently read וְשִׁפְפִיץ נְחֹשֶׁת, *w'shippîץ nêhōshêth*, and a covering of bronze, for וְנִחְפֶּן כַּסָּף, *mîsâphôn ûnêhōshêth*, translated the northern . . . and the steel, and can scarcely be far from correct. For the וְ, and, however, retain the ו of the M. T. and suppose it to be the relic of the adverb of interrogation מַה, *im*, or, and the reference is to a coat-of-mail. Jeremiah has no power to resist the attacks of his enemies, all of which are effective against him.

With this section has been united a prediction of the losses and the captivity of the people.

13, 14. THE PEOPLE'S LOSS OF HOME AND INDEPENDENCE. These verses interrupt the connection and are a subsequent insertion from 17: 3, 4. For the interpretation, see that passage. The following changes of text are suggested: 13, with LXX and 17: 3, omit (1) out, in without price, and render as wages; (2) and that; (3) all (1st) with 17: 3; (4) even, and, with 17: 3. 14. For I will make thee to pass with, read I will cause thee to serve, with

¹ With some ancient Vrss. and 17: 3.

is kindled in mine anger, *which shall burn upon you.*

15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which refuseth to be healed?* wilt thou be altogether unto me as a liar, *and as waters that fail?*

19 Therefore thus saith the LORD, If thou return, then will I bring thee again, *and thou shalt stand*

For a fire is kindled in mine anger,
Which shall burn **for ever.**¹

15 Thou knowest, O Jehovah:

Remember me, and visit me,
And avenge thyself for me on my persecutors;
Make no delay with thine anger [take me]:
Know that for thy sake I bear reproach

16 **From those that despise thy words.**

Destroy them and thy word shall be to me a joy,
And the rejoicing of my heart:
For thy name has been called over me,
O Jehovah [God] of hosts.

17 I sat not *rejoicing*

In the assembly of merry-makers*;
Because of thy hand, I sat alone:
For thou didst fill me with indignation.

18 Why has my pain become perpetual,

And my wound mortal,
Refusing to be healed?
Thou wouldest indeed become unto me as a
deceitful stream,
As waters that are not constant?

19 Therefore thus says Jehovah,
If thou return, then will I bring thee back,
Thou mayest stand before me;

LXX and 17: 4. For upon you, read for ever, with 17: 4.

15-18. 15. Thou knowest, *i. e.*, Jeremiah's undeserved sufferings and his weakness. (Ver. 10-12.) Visit me, *i. e.*, look after, take care of me. (Ps. 8: 4 [Heb. 5].) Revenge me should be *avenge thyself for me*. The next clause is not good Hebrew. Omit take me . . . away with LXX, and change לֹאֶרְךָ אֶפְרָיִם, 'al l'érèkh 'app'khā, not . . . in thy longsuffering, to לֹאֶרְךָ אֶפְרָיִם, 'al l'érèkh 'app'khā, make no delay with thine anger. Rebuke is reproach; in a different sense 6: 10. The last line of this stanza is to be found in the first two words of 16, though in the first one transposition of letters has taken place, and we must read with LXX, From those that despise thy words (לִמְנַסְּתִי מִן־מַסֵּה דְבַחְרֵי־כְחָ, *mīnnō'sē dhēbhārēykhā*), *i. e.*, concerning disaster (cf. 5: 13; 6: 10; 8: 9), instead of thy words were found. For and I did eat them, LXX read destroy them (בָּלֵלְם, *kāllēm*, for וְאָכַלְתֶּם, *wā'ōkhēlēm*), which is much more in harmony with this context. The difference in the Hebrew is of the slightest. Was unto me the joy, should be rendered *shall be to me a joy* (the verb should be וְיָיִתְּ, *wihī*). Thy name has been called over me (cf. 7: 10). Since Jehovah has claimed the prophet for his own, he can rejoice even in Jehovah's vengeance, for the first consideration with a servant is to be as his master (cf. 6: 11). Omit God with LXX. The thought of this verse reminds Jeremiah of his solitary life, and of his identification in spirit with God. 17. For mockers render merry makers. The hand

of God is put for the power with which he affected the thought, or determined the action of his prophets (see Isa. 8: 11; Ezek. 1: 3; 3: 14). Jeremiah was compelled to sit in solitude, for he who could look with God's eyes into the immediate future, and perceive the disappointments and disasters in store for the people, had no heart to put into social festivities. 18. For liar, render *deceitful stream*, and for waters that fail, *waters that are not constant* (practically A. V. M.). The prophet in the intensity of his suffering inquires if Jehovah does not intend to come to his relief, but proposes to mock his thirsty soul like the inconstant streams of the wilderness (Job 6: 15-20). The Old Testament characters were in the habit of expressing themselves very freely and frankly before God, probably more so than we should feel like doing (cf. Ps. 89). And yet it is rare to find a man with as much real humility and piety as Jeremiah possessed. The truth is that the men of old time poured out their unworthy feelings in an unrestrained torrent, which emptied their hearts of their bitterness, while too frequently to-day these emotions are stored within the soul to poison a man's nature and ruin his usefulness. Of course Jeremiah cherished wrong thoughts and had to be corrected, as we shall see; but no human being probably ever sounded such depths of sorrow, or had such experiences of unrequited love.

19-21. JEREMIAH CORRECTED AND ENCOURAGED. If Jeremiah will return, *i. e.*, to a trustful and courageous disposition, Jehovah

¹ With 17: 4; Deut. 32: 22.

before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

And if thou wilt utter noble words without base ones,

Thou shalt be as my mouth:

They may return unto thee,

But thou shalt not return unto them.

20 And I will make thee to this people

A fortified [bronze] wall:

And they shall fight **against** thee;

But they shall not prevail over thee:

For I am with thee

To save thee

21 And to deliver thee, [says Jehovah; and I will deliver thee] out of the hand of the wicked, [And I will redeem thee] out of the palm of the terrible.

CHAPTER XVI.

1 THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous death; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

1 AND the word of Jehovah came unto me, saying,

§9.
Evil and
Recompense,
603 B. C.

2 Thou shalt not take thee a wife,

neither shalt thou have sons and

3 daughters in this place. For thus says Jehovah concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bore them, and concerning their fathers that begat them in this land:

4 They shall die of grievous maladies,

They shall not be bewailed, nor be buried,

They shall be as dung upon the face of the ground:

And they shall be consumed by the sword and by famine,

And their dead bodies shall be food for the birds of heaven,

And for the beasts of the earth.

promises to reinstate him in his office of man of God, servant of God (cf. Deut. 1: 38; 17: 12; 1 Kings 17: 1). In this promise, we see how near the prophet came to losing his exalted office. In future, Jeremiah must **take forth the precious from the vile**, i. e., utter noble words without base ones, and then his prophecies shall have divine authority. It is not becoming in a man of God to say such weak and common things as he has just spoken. Murmuring at this stage of religious experience is unendurable. To this feeling Jeremiah is brought under the divine tuition, and the progress of his spiritual experience is here given without concealment. He was noble enough to give it all. "A genuine soul, a true man of God, and at the same time a poet by the grace of God." (Duhm.) In the last part of the verse, the possibility is contemplated that Jeremiah's earnest exhortations (13: 15), may be heeded, though he is not usually hopeful of that. 20, 21. (See 1: 18, 19.) **Fenced** is *fortified*. It is possible that **brazen**, *bronze*, is a gloss from 1: 18, as Duhm supposes. We may well omit with LXX **saith the LORD**. And I will deliver thee, and, with some LXX MSS., and I will redeem thee. **Hand** (second instance) is *palm*. **The terrible** are the strenuous and tyrannical foes of Jehoia-kim's time.

16: 1 to 17: 4. THE ABOUNDING EVIL IN JUDAH AND THE RECOMPENSE. (Published 603 B. C., annotated later.) Two passages of Jeremiah, delivered on other occasions have been inserted within the bounds of this discourse, either verbally, or with more or less change. They are 16: 14, 15 and 16: 19, 20. The first passage is quoted from 23: 7, 8, and was introduced here, perhaps first into the margin of the MS, in order to remind readers that subsequently Jeremiah predicted a return from exile. Jer. 16: 19, 20, is a fragment containing the confident assurance of the conversion of the nations. The topic of 16: 18 perhaps suggested the introduction of the verses in this connection.

1-4. THE PROPHET FORBIDDEN TO MARRY. Jeremiah may not have the joys of family life in his home land (7: 3). 3. The *causative* stem of 77, the Qāl, or *simple*, stem of which in *pre-exilic* literature generally means both *bear* and *beget*, is used here as it is in 29: 6, and probably points to later enlargement of Jeremiah's words. (cf. 30: 6.) 4. **Grievous deaths** are *deaths of sicknesses, grievous maladies*. For the various expressions of this verse, see 7: 33; 8: 2; 14: 15, 16; 15: 2. One may be sure that these compounded verses are the work of Jeremiah's compiler, who appears not to have been heart-sick as Jeremiah was by the contemplation in

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* lovingkindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

5 For thus says Jehovah,
Enter not into the house of grief,
Neither go to wail,
Neither commiserate them:
For I have taken away my peace
From this people, [says Jehovah],

6 Even kindness and compassion. Both great and small shall die in this land: they shall not be buried.

Neither shall men wail for them,
Nor cut themselves,
Nor make themselves bald for them:

7 Neither shall men break **bread** for a mourner,
To comfort him for the dead;
Neither shall men give **him** the cup of consolation to drink,
For his father or his mother.

8 And into the house of feasting thou shalt not enter, to sit with them, to eat and to drink.

9 For thus says Jehovah [of hosts], the God of Israel:
Behold, I will cause to cease out of this place,
Before your eyes and in your days,
The sound of joy and the sound of gladness,
The voice of the bridegroom and the voice of the bride.

10 And it shall come to pass, when thou shalt make known to this people all these words, and they shall say unto thee: Wherefore has Jehovah spoken against us all this great misfortune? and what is our iniquity? or what is our sin that we

detail of the people's sad destiny. Contrast, *e. g.*, 4: 19.

5-9. THE PROPHET RESTRAINED FROM SOCIAL LIFE. Jeremiah is permitted to go neither to the house of mourning, to console the bereaved friends, nor to the house of feasting, to share in his people's joyful life (see 15: 17). **Mourning**, or *grief*, is a rare word, used for *revelry* in Amos 6: 7, but the parallel phrase in the next line, and the apparent contrast of ver. 8, point to a different meaning here, and there seems no good reason to doubt that the word, which certainly denotes *shrill crying*, may not refer as רִנָּה, *rinnā*, does, 7: 16; 11: 14, both to the cries of revelers, and to those of the bereaved (see Amos 8: 10; Mark 5: 38). **Nor bemoan**, *commiserate*, **them** forms an extra line and possibly may have been borrowed from 15: 5. **My peace** is *my friendly relations, my good understanding*, cf. *all the men of my peace* (20: 10). The reference is to the breaking up of the ordinary conditions of life through the coming calamity. The words from **saith the LORD**, ver. 5, to **buried**, ver. 6, were probably borrowed from other connections. For *kindness and compassion* see Ps. 103: 4; for the rest, Jer. 8: 1, 2; 44: 12. These clauses are not found here in LXX, and they introduce ideas foreign to this context, since the point here is not the universal slaughter, nor the loss of burial, but the precarious condition of the living, which renders it of no

consequence to *wail* over the departure of their friends, or to carry out the usual funeral customs. The last two verbs in the verse must be made in the *plural* with A. V., LXX. These marks of mourning are alluded to in Deut. 14: 1; cf. Micah 1: 16; and are explained, the first, in Lev. 19: 28, of *incisions* in the flesh, and the second, in Lev. 13: 40, 41, of *crown baldness* as distinguished from forehead baldness. **7. For for them** read **bread** (לֶחֶם, *lēhēm*, for לָחֶם, *lāhēm*), with LXX, and for **in mourning** read *for a mourner*, לְאֶבְהֵל, *l'ābhēl*, with Vul. For **them** (twice), **their** (twice), render *him, his*, the first and last two with Heb., and the second with LXX. The passing of food and drink to a son, in order to hold him to the relations of ordinary life, after his severe affliction, is to cease, for there is no further thought of such details, owing to the universal trouble (cf. Amos 6: 9, 10). **8, 9.** Likewise from the house of merriment Jeremiah is excluded, for the end of all joyful sounds is for him in sight. For the language, see 7: 34; 25: 10. Omit of **hosts** with LXX.

10-13. DEATH AND EXILE BASED ON THE CONTINUAL DISOBEDIENCE OF THE PEOPLE. The detailed explanation of verses similar to these has met us several times before, and for slight improvements, already suggested for the most part, see the author's translation. (See also 1: 16; 5: 19; 6: 19; 7: 15, 24, 26; 9: 13, 14 [Heb. 12, 13]; 13:

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall

11 have committed toward Jehovah our God? Then shalt thou say unto them, Because your fathers forsook me, says Jehovah, and walked after other gods, and served them, and worshiped them, and me they forsook, and my law they did not keep; and ye have done evil more than your fathers: for, behold, ye walk every one after the stubbornness of his evil heart, so as not to

12 hearken unto me: and I will hurl you from upon this land into the land that ye have not known, ye nor your fathers, and there shall ye serve other gods day and night; for I will show you no favor.

14 Therefore, behold, the days come, says Jehovah, that it shall no more be said, As Jehovah lives who brought up the sons of Israel out of the land of Egypt; but, as Jehovah lives, who brought up the sons of Israel from the land of the north, and from all the countries whither he had driven them: and I will make them dwell upon their land which I gave to their fathers.

16 Behold, I will send for many fishers, says Jehovah, and they shall catch them; and afterward I will send for many hunters, and they shall hunt them from upon every mountain, and from upon every hill, and out of the clefts of the crags.

17 For mine eyes are upon all their ways: They are not hid from before my face, Neither is their iniquity concealed from before mine eyes.

18 And [first] I will recompense their iniquity and their sin double: because of their pollution of my land with the dead bodies of their detestable things, and because they have filled my heritage with their abominations.

19 O Jehovah, my strength, and my strong hold, And my refuge in the day of distress,

10; 15: 14; cf. 19: 4; 22: 8, 9; Deut. 4: 26-28; 28: 64; 29: 24-26; 1 Kings 9: 8, 9.) 12. The last clause is one of purpose in form only (see 7: 6). 13. The question of ver. 10 having been answered, ver. 11, 12, the writer delivers a prediction of the exile. For *ל*, read *ל*, *ל*. **Serve other gods**, since in a foreign land Israel would be bound by the ordinary usages and religious customs of the inhabitants, *e. g.*, in taking an oath. This is a part of the penalty of exile (see 1 Sam. 26: 19). The set forms of worship are not in the mind of the writer (cf. 29: 7).

14, 15. THE UNEXAMPLED DELIVERANCE. This passage was introduced here from another connection. The verses are identical with 23: 7, 8, and for the explanation see notes on that passage.

16-18, 21. THE DEMAND FOR JEHOVAH'S VENGEANCE. This continues ver. 13. First, many shall be taken by the foe, then the hunted remainder shall be *caught* and brought out of their hiding-places (4: 29; Isa. 7: 19). **Holes of the rocks are clefts of the crags** (cf. 13: 4). The Hebrew words for **many** and **hunters** must be transposed. 17. (See Amos 9: 8.) 18. **First** should be omitted with LXX. It was introduced by a scribe after ver. 14, 15 became a part of this section. For the defilement of Jehovah's

inheritance, his *land*, see 2: 7. The translation should follow Hebrew text in placing **with the carcases, dead bodies, of their detestable things after land**, and in setting **and abominable, and with their abominations**, immediately thereafter. *Dead bodies* are defiling. For the terms which characterize the evil-doing of the people see 4: 1; 7: 10, 30. 21 is to be connected with ver. 18. **Mine hand** belongs after **know** (first one), with LXX, and there is necessitated the loss of **and** after the word. **This once** must be regarded as a part of the second clause. Reminders of this verse may be found in 6: 12; 15: 6; Ezek. 6: 14, and one of the last clauses in Ezekiel's familiar phrase *they shall know that I am Jehovah* (*e. g.*, Ezek. 7: 27; cf. Isa. 43: 8-11). **My name** is put here for *I* (see 13: 11; 28: 27).

19, 20. THE FUTURE REPENTANCE OF THE NATIONS. This passage breaks the connection and belonged originally elsewhere. 19. For the first couplet, see Ps. 18: 2 [Heb. 3]; 46: 1 [Heb. 2]; for the second, Isa. 41: 9; 43: 6; 45: 22; 52: 10; for the third, Jer. 2: 5, 8; 10: 5, 15, 16. For **no profit**, render, *none that profits*. The conversion of *nations* (as we must render instead of **the Gentiles**) is a theme precious in the eyes of the later prophets, and

come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord.

Unto thee shall nations come
From the ends of the earth,
And shall say,
Our fathers have inherited nought but lies,
Even vanity, and things wherein there is none
that profits.

20 Should a man make for himself gods?
And they are not God.

21 Therefore, behold, I will cause them to know
my hand,
This once will I cause them to know *[and] my
might;
And they shall know that my name is Jehovah.

CHAPTER XVII.

1 THE sin of Judah is written with a pen of iron, and with the point of a diamond: *it is* graven upon the table of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their groves by the green trees upon the high hills.

3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.

1 THE sin of Judah is written
With a pen of iron,
With the point of a diamond it is graven,
Upon the tablet of their heart,
Upon the horns of **their** altars,

2 According to the recollection by their sons of
their altars,
And their Asherim.

Upon (**every**)¹ leafy tree,
Upon the high hills,
3 The mountains in the field.

Thy substance **and** ² thy treasures
Will I give for a spoil,
As **wages** for (**thy**)² sins,
In all thy borders.

this clear perception of their confession that the inheritance of false worship is worthless, it may well be believed, proceeded from Jeremiah, the most spiritual of them all. On the other hand, 20 appears to be a subsequent comment, based largely on 2 : 11. For **shall**, render, *should*.

Ch. 17. 1-4. THE INERADICABLE SIN AND THE EVIL CONSEQUENCE. This passage is not found in LXX, and it was possibly omitted because a part of it at least is found in 15 : 13, 14, and LXX occasionally omitted passages occurring twice in the Hebrew. Its proper place is here. The sin of Judah is perceived by Jehovah on the stained heart (2 : 22) of his people. It is written there as indelibly as the iron tool engraves upon stone tablets, the diamond point on precious stones. It is marked also **Upon** (A. V. is correct in reading אל, 'al, for ל) **the horns of your** (*their* with context) **altars**, so that when the blood is seen there (Lev. 4 : 7) it is an abomination in God's sight. It is seen moreover, **2, by the green trees**, or, *upon the leafy trees*, or, *Upon every* (supplied from the customary form of the phrase) *leafy tree*, **Upon the high hills**, **3, (and upon) O my mountain**, rather, *The mountains* (with the Vrss. presupposing no change of consonants, but הָרָרִי, *hārārē*, for הָרָרִי, *hārārī*) **in the field** (13 : 27). This stanza has been given in full,

but its parts have been interrupted by the first half of ver. 2, **whilst**, etc., or, *according to the recollection by their sons of their altars, And their Asherim*. This is either a comment or a quotation from another connection, and refers to the memory by reformed Israelites of previous religious departures, altars, and Asherim. The *Asherah* was a sacred tree, or pole, planted beside an altar, perhaps the relic of tree-worship (2 : 27; cf. Exod. 34 : 13; Deut. 12 : 3; 16 : 21; Judg. 6 : 25-30; 1 Kings 14 : 15, 23; Micah 5 : 14 [Heb. 13]). For first **all**, read *and with* 15 : 13. With the same authority read *as wages* instead of **thy high places**, and add *thy* to **sin** (*sins*) (cf. 5 : 17; Hosea 2 : 5, 9 [Heb. 7, 11]). All parts of the land are to be devastated by the enemy. The wages of sin are always some form of death (Rom. 6 : 23). **4.** The first two lines, not found in 15 : 14, introduce an extra couplet into the poetry and refer to the Babylonian exile with an assurance that Jeremiah did not share, certainly not till the latest period of his work in Jerusalem. Hence it is possible, as Duhm suggests, that we have here a later insertion in the text. The departure of a portion into captivity, in consequence of the evil conduct of the people, was no doubt frequently contemplated in the prophet's ministry, and the substance of 17 : 1-4 may plausibly be assigned to the period of the Scythian incursion. Its place in the book (see *Introd.* VI.)

¹ Usually found in this phrase.

² With 15 : 13.

4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

9 The heart is deceitful above all things, and desperately wicked: who can know it?

4 And thou shalt loosen thy **hand**¹ from thy heritage
That I gave to thee;

And I will cause thee to serve thine enemies
In the land which thou knowest not:
For a fire **is**² kindled in mine anger,
Which shall burn forever.

5 [Thus says Jehovah:]

Cursed is the man
Who trusts in man,
And makes flesh his arm,
And whose heart turns aside from Jehovah.

\$10.
The Two
Ways,
603 a. c.

6 And he shall become like a juniper in the steppe,
And shall not see when good comes,
But shall inhabit parched places in the wilderness,
A salt land and not habitable.

7 Blessed is the man

Who trusts in Jehovah,
And whose confidence Jehovah has become.

8 And he shall be like a tree planted by the waters,
And that spreads out its roots **unto** the stream,
And does not fear when heat comes,
But its leaves remain flourishing,
And it is undisturbed in the year of drought,
And ceases not from yielding fruit.

seems to point to the year 603 as the year of publication. For **even thyself** (יָדְךָ, *yādḥekḥā*), read, **thy hand** (יָד, *yādḥekḥā*), with Deut. 15: 2. **Discontinue** is **loosen** the hold of. **For ye have kindled** was originally, perhaps, *for a fire is kindled* (15: 14; Deut. 32: 22).

5-18. THE BLESSEDNESS OF CONFIDENCE IN GOD; JEREMIAH'S STRONG HOPE IN HIM. (Published 603 B. C., annotated later.) Jeremiah has left us a psalm which reminds us of the first Psalm in our canonical book, and was doubtless used in the composition of it. This is followed by a personal meditation of Jeremiah (ver. 9, 10, 14-18), the latter being interrupted by three fragments (ver. 11, 12, 13) which are based perhaps on genuine oracles of our prophet.

Ver. 11 contains probably reminiscences from 22: 13, 18, 19a; ver. 13 is based upon 14: 8; 2: 13; and other passages.

5-8. TRUST IN JEHOVAH INCULCATED. A vivid description of the *two ways* of life, to which there is a parallel in Ps. 1. It may be that **Thus saith the LORD**, should be omitted with LXX. To trust in **man**, *i. e.*, **flesh**, as if that were an **arm**, or had **power**, is to turn away from Jehovah, the source of power. This verse prohibits dependence upon men of supposed influence in the world and discourages undue self-confidence, but inculcates that manly independence that comes from close companionship with God (see 9: 23, 24 [Heb. 22, 23]; 10: 23). The unhappy condition of one separate from Jehovah

is described, **6**, as like **the heath**, or, *a juniper (naked tree)*, often seen in pasture-lands, **in the desert, steppe**. When **good** fortune is near, he shall not experience it, and his place in the world is where no good thing can flourish.

7. The happy condition of one in close fellowship with God is presented, **8**, in a beautiful picture of a **tree**, situate in moist and rich soil, that may pass through a season of heat and drought (14: 1) without injury to foliage and fruit. See (Heb. יָרֵעַ, *yir'ē*) is incorrectly pointed in M. T. It must mean *fear* (יָרָא, *yirā'*), as LXX understood it. **For her leaf shall be green**, render, *its leaves remain flourishing*. This view of the righteous man, as having an outward life corresponding in peace and prosperity to his faith, is beautifully conceived and corresponds to the idea in Job 42: 10-16. It certainly does not belong to the time of stress under Jehoikim's rule, or under that of Zedekiah, for at these epochs Jeremiah represents himself as suffering many indignities and sounding the depths of sorrow on account of his people's sin and destiny. If it was composed by our prophet at all, it must have been during the comparative repose of his mind in Josiah's time, or at some moment of quiet in Egypt, before his gray hairs were brought down in sorrow to Sheol. Even on this hypothesis it is better to suppose that he has in mind the higher spiritual state of a devoted man than the abundance of material comforts, though the latter is more naturally suggested by the language.

¹ With Deut. 15: 2.

² With 15: 14; Deut. 32: 22.

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

9 The heart is unreliable above all things, and it is mortally sick:

Who can know it?

10 I Jehovah search the heart
I try the reins,

And to give every one according to his ways,
According to the fruit of his doings.

11 A partridge that gathers eggs and does not hatch them

Is he that gets riches unjustly:

In the middle of his day he must leave it,
And at the end of it he shall be a fool.

12 A throne of glory, an eminence from the beginning,
Is the place of our sanctuary.

13 O hope of Israel, Jehovah,

All that forsake thee shall be disappointed,

And the apostates in the land shall be **confounded**;

Because they have forsaken Jehovah,
The fountain of running water.*

9, 10. JEHOVAH'S JUDGMENT ACCORDING TO REALITY. If these verses are continued in ver. 14-18, as seems probable, Jeremiah here speaks of his own heart, rather than the heart of mankind in general, and who has not the same to report as the result of self-examination? **Heart** is most frequently used of *understanding*, but here with **reins** as the seat of *feeling* and *motive* (cf. 4 : 19; Ps. 139 : 23, 24). It is **deceitful**, i. e., *unreliable*, it overreaches the examiner, it *eludes* him, he thinks it has one sort of testimony to bear, and, behold, at the next step, it shows another side of the character. It is **desperately wicked**, rather, *mortally sick*, not to be helped by human remedies. The same participle is used in the sense of incurable (15 : 18). On the whole verse see 15 : 10-19, and cf. Rom. ch. 7, where the whole matter of the dual characteristics in good men is clarified. Jeremiah does not understand himself, but there is one, **10**, who does understand him, and that is Jehovah, who sees the struggles toward the good, and will help in the conquest of self (see 11 : 20; 15 : 19). The last part of ver. 10, which seems foreign to our context, passing, as it does, abruptly from inward states to outward actions, is borrowed from 32 : 19. The verse is continued by ver. 14.

11. THE DISAPPOINTMENT ENTAILED ON UNJUST GAIN. Translate *a partridge that gathers eggs and does not hatch them* (Isa. 34 : 15), *Is he that gets riches unjustly; In the middle of his day* (*Q'rê* has the wrong pointing [read *q'rê*, *yômâ*], for the final [*sing.*] pronoun in the verse refers to this word *day*, not to the covetous man), *he must leave it, And at the end of it* (i. e., of his day, his span of life), *he shall be a fool*. This man must lose his riches at an un-

expected moment, and at the end of life his moral blindness is exposed. The point of the illustration consists in the fact that the eggs of the partridge are eagerly sought by the Arabs as food, and she loses what she has laid. (Tristram, *Nat. Hist. Bible*, pp. 224, 225, quoted by Driver.)

12. THE EXALTATION OF ZION. **High** should be *height, eminence*, and should follow *throne of glory*. The *throne* is Jerusalem (14 : 21), the *eminence* is the same (Ezek. 20 : 40), and they are used with reference to the manifestations of Jehovah there in kingly rule, as well as with reference to his heavenly abode (25 : 30). The site of Jerusalem was an ancient holy place, existing before the building of the temple, and even before David's time (2 Sam. 24 : 17-25). **The beginning** carries the origin of it back to the fathers (cf. Gen. ch. 22).

13. THE DESOLATION OF THOSE WHO FORSAKE JEHOVAH. For *and they that depart from me shall be written in the earth*, read, *and the apostates in the land shall be confounded*, the last word with the parallel *put to shame*, or, *disappointed* (14 : 3). In the *land* is given the position it has in the Heb., and *land* is more appropriate here than *earth* (the Heb. word represents either). And, Heb. "וְ", is adopted as the substitute for an unnecessary "וְ". For the remaining clauses in this verse, see 2 : 13; 14 : 8; Isa. 1 : 28, 29. There must have been many Israelites in every age to whom this condemnation would apply, as there have been many so-called Christians who have deserved it.

14-18. JEREMIAH'S EXPECTATION OF THE DIVINE VINDICATION. Ver. 9, 10 are continued. That which no man can cure, Jehovah

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise.

15 Behold, they say unto me, Where *is* the word of the LORD? let it come now.

16 As for me, I have not hastened from *being* a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me; thou *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the

14 Heal me, O Jehovah,
That I may be healed;
Save me, that I may be saved:
For thou art my **hope**.

15 Behold, they say unto me,
Where is the word of Jehovah?
Let it come now.

16 But as for me, I have not hastened
On account of misfortune after thee;
Neither have I desired the woeful day
Thou thyself knowest:
That which proceeded from my lips came
Before thy face:

17 Do not become a dismay unto me,
[Thou] my refuge in the day of misfortune.

18 Let them be put to shame that persecute me, but
let not me be put to shame;
Let them be dismayed, but let not me be dismayed:
Bring upon them the day of misfortune,
And break them with a double fracture.

19 Thus said Jehovah unto me: §11.
Go, and stand in the gate of the The Sabbath,
sons of the people, whereby the 432 B. C.
kings of Judah come in, and by which they go
20 out, and in all the gates of Jerusalem; and say
unto them, Hear the word of Jehovah, O kings

may heal, and he therefore is the **praise**, or, *hope*, of the prophet. *My hope* alone is in point here (יְהוָה, *tôháltî*) (see ver. 9), and involves only one slight change in the Heb., הָ to תָ.

(See Prov. 13 : 12.) For Jeremiah's need of healing see 15 : 19-21; cf. 3 : 22, 23. He turns in his sore distress to the sole hope of the distracted man of God. 15. Jeremiah's opponents ridicule the idea of the approaching calamity, just as Isaiah's contemporaries did (Isa. 5 : 19), but the prophet reminds his master, 16, that he has done nothing to bring reproach upon the word. The Heb. translated from *being* a pastor should be pointed מְרַדֵּא, *mêrdā*, with Giesebrecht, and rendered *on account of misfortune*, i. e., the **woeful day** which he had predicted. He had felt compelled to say what he has uttered, but in no spirit of malice, and with no desire to press Jehovah to the fulfilment of his word, as if his personal reputation was at stake, he had not hastened **to follow**, or *after*, Jehovah in his condemnation, and therefore there is no occasion for a personal affront to him (and we may well believe that the scorn of the prophet's enemies was accompanied with violence as well as derision [see 11 : 18, 19; 15 : 10; 20 : 8]).

17 contains the prayer that Jehovah by his use of his prophet will not become a **terror**, or a *dismay*, i. e., a source of dismay to the instrument. The last part of the verse should be in the form of an address. **Thou** is to be omitted with LXX. 18 contains pretty strong language after ver. 16, but perhaps may be understood as a prayer for that which the prophet perceives to be inevitable, with no accompanying per-

sonal desire. This, however, is somewhat unnatural. This passage and 16 : 18 remind strongly of Ezekiel's representations (cf. Ezek. 5 : 11; 21 : 11).

19-27. THE CONSECRATION OF THE SABBATH DAY. (Written after 432 B. C., inserted still later.) This passage is similar to that in Neh. 13 : 15-22, and the identity in topic and treatment, points to a common epoch for the composition of the two sections. The occasion we find in the lax observance of the law of the Sabbath prevailing in the earlier period of the *post-exilic* community. The scribe who appended this discourse to Part III. of Jeremiah's book had no sense of conflict with Jeremiah's thought, and the part opens (11 : 5) with words conceived in a similar spirit.

19-27. ATTENTION TO THE LAW OF THE SABBATH NECESSARY TO THE MAINTENANCE OF THE STATE. 19. The first gate mentioned may be identified most naturally with the gate between the royal palace and the city. Probably through this gate the people were admitted to the presence of the king, and it would be the gate through which the king would carry burdens from and to his residence. The remaining gates are of course city gates, not as 7 : 22 temple gates. The meaning is probably that the word is to be proclaimed generally, and that what is said of one is to apply to all the gates (cf. 11 : 6). The king is not thought of generally as a burden-bearer, but he is made responsible for the action of his servants here. 20. **Unto them**, i. e., the people that are addressed in the verse (cf. 7 : 1; 22 : 2). If **kings of Judah** is the

inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates;

21 Thus says Jehovah: Take heed on your lives, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do any work; and so hallow the sabbath day, as I commanded your fathers. And they hearkened not, neither inclined their ear, but made their neck stiff, not to hear, and not to receive correction. And it shall come to pass, if ye diligently hearken unto me, says Jehovah, to bring in no burden through the gates of this city on the sabbath day, but to hallow the sabbath day, to do no work therein; then shall there enter in by the gates of this city kings [and princes] sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall be inhabited forever. And they shall come from the cities of Judah, and from the places round about Jerusalem, and from the land of Benjamin, and from the lowland, and from the hill country, and from the south, bringing burnt offering, and sacrifice, and oblation, and frankincense, and bringing thank offering, unto the house of Jehovah. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, and therewith to enter in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the citadels of Jerusalem, and it shall not be quenched.

correct reading, we must understand that the address is intended, not simply for the speaker's contemporaries, but for their descendants. **21. To yourselves** means *at the price of your lives, on your lives*. The prohibition is directed against completing on the seventh day what should have been done on the sixth, and it is probable that the plans of the people included, *e. g.*, the use of the Sabbath for bringing in grain harvested during the earlier part of the week (see Neh. 13: 15). The Sabbath was originally set apart for rest and change, and the injunctions of the law, though framed in the interests of religious observance, had a tendency to ensure these, as well as to conserve a worshipful spirit. **22.** Conversely, traders living in the city must not go forth with their wares on the Sabbath, nor must the day be utilized for carrying forth anything in preparation for the toil of the coming week. The fourth commandment is referred to (Exod. 20: 8-11; Deut. 5: 12-15). **23.** (See 7: 24, 28; Deut. 10: 16; 31: 27). **Instruction** is *correction* (7: 28; 32: 33). **24.** Therein has the *fem.* suffix pronoun instead of the *masc.* (read *הָיָה*), but the *masc.* is preferable with *Qeré*. **25.** (Cf. 22: 4.) **Into** should be *in, by*. **And princes** is to be omitted with 13: 13; 22: 4. *Princes* do not sit upon thrones nor have princes. They are often mentioned with kings (2: 26; 25: 18, etc.), hence the corruption. **David, i. e.**, the

family, or dynasty, of David (21: 12), not confined necessarily to descendants by blood. His throne is the *royal* throne. For **remain**, render *be inhabited*. The promise of a continuance of past and present conditions, is dependent upon an observance of the law of God. It is true that the author makes prominent only one feature of it, but this must be understood as representative of the whole. **26** promises the continuance of the sacrificial system. For **burnt offerings and sacrifices** see 7: 21; for **meat offerings, i. e., oblation**, see 14: 12. **Incense** is *frankincense* (6: 20), a fragrant resin imported from Arabia. **Sacrifices of praise**, rather *thank offering, i. e.*, a species of *peace offering* (Lev. 7: 11-21), presented in view of the many acts of the goodness of God (cf. 33: 11). For the enumeration of land divisions see 32: 44. **27.** (See 4: 4; Amos 1: 4-14; 2: 2-5.) The word rendered **palaces** is chosen with reference to the *fortresses, citadels*, which were parts of them. Cf. the use of the word for *citadel* in 1 Kings 16: 18; Jer. 49: 27.

18: 1 to 20: 18. THE IMPENDING DOOM. (Compiled 596-586 B. C.; enlarged much later; added to the Jeremiah book after 536.) Chs. 18-20 are connected together by the compiler of the book (cf. 18: 1; 20: 1), and include similar topics and experiences of the prophet (cf. 18: 18-23 and 20:

¹ Demanded by context.

CHAPTER XVIII.

1 THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

7-18). The sharp transitions in 18: 11; 18: 18; 20: 7, show simply that we have here a combination of independent materials, as so frequently in the various parts of the written Jeremiah. The main portions of these chapters introduce us to the period when pronounced and bitter hostility was manifested toward Jeremias on the part of the nobles of Judah, and therefore the period following 603, and before the distress preceding the first exile in 597. The principal sources proceed then roughly from 601 B. C., not long before the submission of Jehoiakim to the Babylonian (2 Kings 24: 1), and they were united perhaps during the reign of Zedekiah.

Ch. 18. 1-23. AMENDMENT OF LIFE NECESSARY TO AVERT THE THREATENED CALAMITY; JEREMIAH'S PRAYER FOR THE EXECUTION OF THE DIVINE VENGEANCE. (Delivered 601 B. C.; published soon after; but annotated much later.) The chapter belongs to Jeremiah and after ver. 12 has been preserved in the form in which he gave the material.

1-10. JEHOVAH'S DECREE OF PROSPERITY OR MISFORTUNE FOR A NATION REVERSED BY A CHANGED ATTITUDE TOWARD HIM. On this passage see Ezek. 18: 21-24; Jonah, chs. 3, 4. **1.** (cf. 7: 1; 11: 1.) **2.** The potter's house was in some lower situation than Jeremiah's unless we suppose the point of departure to be the temple, as in 22: 1. **3. He wrought a work,** or, *he was doing work, on the wheels, or, wheel,* the dual being used on account of the two horizontal disks of it. These were probably connected, as they are to-day in Syria, by an axle, and on the upper one the clay was worked.

1 THE word that came unto Jeremiah from Jehovah, saying, Arise,

2 and go down to the potter's house, and there I will cause thee to hear

3 my words. Then I went down to the potter's house, and, behold, he was

4 doing work on the wheel. And when was spoiled in his hand the vessel

that he made [with the clay], he made it again another vessel, as seemed good to him to make

5 it. And the word of Jehovah came unto me,

6 saying, As this potter, cannot I do to you, O house of Israel? says Jehovah, Behold, as the clay in the potter's hand, so are ye in my hand, O house

7 of Israel. Whenever I speak concerning a nation, and concerning a kingdom, [to pluck up,

8 and] to break down, and to destroy it; if that nation turn from their evil, [concerning which

I have spoken], I will repent of the misfortune

9 that I thought to work for it. And whenever I speak concerning a nation, and concerning a

10 kingdom, to build and to plant it; if it do evil in my sight, not to hearken to my voice, then I will repent of the good, wherewith I said I would benefit it.

Part IV.

The Impending doom.

§1.

Determination of Calamity, 601 B. C.

The next verse, 4, does not refer to a single instance, but to a custom. *And when, or, whenever, was marred (or, spoiled), the vessel that he made.* For of clay, in the hand of the potter, which probably contains a corrupt addition derived from ver. 6, LXX has in his hands. The reading in his hand satisfies all the needs of this verse. Omit so (since the and of the apodosis need not be translated), and for to the potter, read, to him, with LXX. 6 gives the application and in 7 begins the explanation to our prophet (see 1: 10). Possibly the words to pluck up and, not found in LXX, are not original. 8. Against whom I have pronounced is not the correct rendering of the Hebrew clause concerning which I have spoken, which naturally refers to evil. Since this occasions confusion in the verse, it is better to omit it altogether, with LXX. Evil (second instance) is misfortune. 9. (See 1: 10.) 10. (See Deut. 4: 26.) The teaching of the conditional in prophecy proved unacceptable to Jonah who, after preaching that Nineveh should be destroyed within forty days, had to be taught by God that the object of the preaching was not the destruction of the city, but the repentance of the inhabitants; and when this was accomplished there was no need to destroy the city. Every generation has to be taught this same truth. Perhaps, at some time or other, readers of this have felt shocked at the thought of a Divine threat unaccomplished. Jonah was; Jeremiah might have been, had he not observed the potter's wheel under the divine tuition. Jehovah goes on to give

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;

11 And now, say indeed unto the men of Judah, and **unto** the inhabitants of Jerusalem, [say-
ing],

[Thus says Jehovah:]

Behold, I frame misfortune concerning you,

And devise a device concerning you:

Return ye now every one from his evil way,

And amend [your ways and] your doings.

12 And they will say,

It is useless:

For we will walk after our own devices,

And we will do every one after the stubborn-
ness of his evil heart.

13 Therefore thus says Jehovah:

Ask ye now among the nations,

Who has heard such things;

Has done a horrible thing

The virgin Israel.

14 Can there fall from the rock of **Sirion**

The **white** snow?

Or can be **dried up** the waters of the north
stars,

The cold streams?

15 For my people have forgotten me,

They burn sacrifice to nothingness;

And they stumbled [from] in their ways,

In the old tracks,

To walk in a path, a way,

Not cast up;

**11-17. THE RESULT OF STIFFNECKED DE-
TERMINATION IN EVIL.** Tell **Judah** and **Je-
rusalem** (here read, אֵל, 'ēl, unto, for אֵל, 'āl),
(4:3, 4) that Jehovah plans *misfortune* for them,
and that he desires them to turn from their **evil
way**, apparently, in order that it may not be
necessary to execute the plan. The verse begins
with: *And, now, say indeed.* **Saying, Thus
saith the LORD** may be omitted, with LXX,
as unnecessary and even strange here. **Your
ways and**, LXX likewise omits. This may
have been derived from 7:3. The answer, 12,
is anticipated: **There is no hope**, i. e., "it is
of no use for you to talk, you have no possible
chance of success" (2:25). For the last part of
verse, see 7:24. Ver. 1-12 have been greatly
elaborated by the compiler of this part of the
Jeremiah book, and his work is shown in the
many citations and familiar phrases. There fol-
lows Jeremiah's sharp characterization of the
conduct of the people, opening, 13, with his
command to his ideal messengers to inquire for
a parallel to such action (2:10; 5:30; 23:14).
The virgin of Israel is the people of Judah
(4:11). For a **very horrible thing** (very is
exceedingly) see 5:30. The word here may be
in the plural, as taken by LXX, Vul. Ver. 14
has occasioned much difficulty and the text needs
emendation. LXX has for שָׂדֵה, sādḥāy (field),
שְׁדִים, shādḥāyim (breasts). This reading is
wrong, but on this hint Cornill has discovered
the correct word שִׁירֵן, siryôn, *Sirion*, or *Her-
mon* (Deut. 3:9), the high mountain in the south-

ern part of Anti-Lebanon. In **Lebanon** it is
probable that the final *n* was incorrectly doubled,
and that we should read for it לָבָן, lābhān,
white. The half-verse will then run: *Can
there fall from the rock of Sirion The white
snow?* A negative answer is implied. A.V.
renders *or*, but no italics are needed. For **shall
... be forsaken**, R. V. has *shall be dried up*.
This is correct, but presupposes a transposition
of consonants in the Heb., a change of יִנְתָּשׁוּ,
yinnāth'shā, יִנְתָּשׁוּ. The subject of this verb
is **waters that come from another place**
(*strange waters*). According to an acute sugges-
tion of Duham, divide the Heb. letters, of which
this is an attempted translation, at the second
letter from the right instead of the third, and we
have מֵזָרִים, mēzārīm, *the waters of the
north stars* (see Job 37:9 and cf. Judges 5:20). For **the
cold flowing**, render, *the cold streams*, and the
fourth line of the stanza is formed. Nature re-
mains trustworthy, says the prophet (cf. 8:7),
though this people is unreliable. 15. (See 1:16;
2:5; 8:21; 6:16.) **Because**, or, *for*, refers back
to the *horrible thing* of ver. 13. **Vanity** is *noth-
ingness*, the reference being to false gods, as in
A. R. V. For **have caused them to stum-
ble**, read *stumbled* (יִקָּשְׁלוּ, yikkāsh'elū), with
LXX. Omit *from* supplied by A. V. **Ancient
paths, old tracks**, is an explanatory phrase in
apposition with **ways** (cf. 6:16). The word **paths**
(second case) should be perhaps *path* (Cornill,
Duham), agreeing with **way**. 16. (cf. 19:8;
49:17; 50:13.) Again we have in form a clause

16 To make their land desolate, *and a perpetual hissing*; every one that passeth thereby shall be astounded, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and to turn away thy wrath from them.*

16 To make their land a fright,

A perpetual hissing;
Every one that passes thereby shall be astounded,
And shall shake his head.

17 I will scatter them as does an east wind

Before the enemy;
I will look upon them with the back, and not
the face,
In the day of their calamity.

18 And they said,

Come and let us devise devices
Against Jeremiah;
For the law shall not perish from the priest,
Nor counsel from the wise,
Nor the word from the prophet.
Come, and let us smite him with the tongue,
And let us [not] listen to all his words.

19 Listen to me, O Jehovah,

And hearken to the sound of my contention.

20 Should evil be repaid for good?

[For they have digged a pit for my life],
Remember how I stood before thee
To speak well of them,
To turn away thy fury from them.

of purpose, indicating really the result of the people's action. **Desolate** should be a *fright*.

Hissing (1 Kings 9 : 8) refers to the *sighing*, or, *whistling*, involuntarily called forth by some extraordinary misfortune. Shaking the head is a sign of *repugnance*, and often of *scorn* (see Job 16 : 4; Ps. 22 : 7 [Heb. 8]); Isa. 37 : 22; Lam. 2 : 15).

17. For *with*, render *does*. **East wind** (cf. 4 : 11). In Palestine the winds from the Eastern desert are scorching and destructive. *With the back (neck) and not the face I will look upon them* (contrast Gen. 32 : 30 [Heb. 31]), is the literal rendering of the Heb., and the meaning is that Jehovah will treat his rejected people with contempt. They have scorned to obey and trust their God, and finally he treats them with scorn (Prov. 3 : 34).

18-23. THE GRIEVOUS WRONGS OF JEREMIAH AND HIS CRY FOR VENGEANCE. 18 describes a plan of the opponents of Jeremiah's preaching to ensnare him in his words. In making it they quote a proverbial expression, (cf. Ezek. 7 : 26) which is interesting as describing the functions of the several classes of teachers in Israel. The **priest** teaches the **law**, imparts instruction (2 : 8; 8 : 8); the **wise** man gives **counsel** in perplexing circumstances (Prov. 8 : 14; 24 : 6), wisdom in general being a mass of practical suggestions based upon observation of nature and of human life in its relation to religion (49 : 7; 1 Kings 4 : 30-34 [Heb. 5 : 10-14]), but it is used also with regard to the skill of God in his work (10 : 12). At one stage of Hebrew thought it was personified, and conceived of as the first creative work of God (Prov. 8 : 22-26, 30) inviting men to adopt her ways (Prov. 8 : 31-36). The wise men were not highly regarded by the prophets

(4 : 22; 9 : 23 [Heb. 22]; Isa. 29 : 14.) Cf. Jer. 8 : 8, 9, where the wise men are the doctors of the law; the **prophet** has a **word**, a *vision*, a message from God (1 : 1, 5, and often). The phrases are here used to indicate that, whatever the speakers wish to do, they are keen enough to find a *precept*, a *precedent*, or a *prophecy*, to serve their purpose. If they wish to ruin the man who predicts such an unwelcome future, certainly it should be easy enough to discover a way to catch him in his speech and to prove him an enemy to the established religion, or government; cf. the similar attitude toward Jesus, Mark 14 : 55-59. **De-vices** should come immediately after **devise** as in A. V. (cf. 11 : 19.) To **smite him with the tongue** is to bring injury to him by reporting his acts or words, here equivalent to *denounce* (20 : 10. Cf. 26 : 11; Ps. 57 : 4 [Heb. 6]). From the final clause, omit **not** with LXX. The slanderers **give heed to**, or, *listen to*, **any of**, rather, *all of*, Jeremiah's **words**, in order to have something with which to support their accusation. It is true that they know in general what he has to say, and this is the ground of their hatred of him, but they propose now to examine his words more narrowly, in order to prove him an offender against the State. Jeremiah on his part seeks a hiding-place in Jehovah and prays, 19, that he will **give heed**, *listen*, to him **and hearken to the sound of them that contend with me**, or, *of my contention* (רִיבִי, *ribbi*, with LXX) on the ground, 20, that **evil** is not the proper return for the **good** service he has rendered these hostile people. He spoke **good for them**, or, *spoke well of them*, in order to turn away the divine fury from them (cf. 14 : 19; 15 : 11). He has been guilty of no offense

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

21 Therefore give their sons to famine,
And deliver them over to the power of the sword;
[And] let their wives become childless and widows:
And let their men be slain by death,
Their young men smitten by the sword in battle.

22 Let a cry be heard from their houses,
When thou bringest a troop suddenly upon them:
For they digged a pit to take me,
And hid snares for my feet.

23 But thou, Jehovah, knowest all their counsel
For death upon me;
Forgive not their iniquity,
Neither blot out their sin from thy sight:
But let them become men made to stumble before thee;
In the time of thine anger deal with them.

CHAPTER XIX.

1 THUS saith the LORD, Go, and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

1 THUS says Jehovah,
Go, and buy an earthenware
cruze, and (take) of the elders
of the people, and of the elders

§2.
The Coming
Disaster,
601 B. C.

save that of predicting a future not satisfactory to the religious leaders of his time, and he has interceded for them, when they stood out against the divine message and the messenger. It is likely, as Giesebrecht supposes, that the second sentence in this verse is a *variant* reading of the third line in ver. 22. Either patience has ceased to be a virtue in Jeremiah's mind, or his compiler now calls for the divine vengeance. 21. (Cf. 11 : 20-23; 17 : 18; 20 : 12.) For **pour out their blood by the force of the sword** (cf. Ps. 63 : 10 [Heb. 11]; Ezek. 35 : 5), R. V. has *give them over to the power of the sword*, which is substantially correct. **Put to death** is lit., *slain of death*, "slain by death," *i. e.*, by the pestilence (15 : 2). For **slain**, render *smitten*. 22. Pillage and murder are hinted at and called for because of the treachery of Jeremiah's enemies (cf. Ps. 35 : 7, 8; 38 : 12 [Heb. 13]; 64 : 5 [Heb. 6]). 23. For **against me to slay me**, A. V. M for *death*, render, *for death upon me*. **Let them be overthrown, or, become men made to stumble**. In the verb *become* a *ḡôdh*, is supplied with *Qerê*. Jehovah is besought to act in the time of his anger; because then the punishment will be more severe (see 10 : 24, 25). It is difficult to believe that the writer of this realized the full significance of his words. **Thus**, of A. V., is unnecessary.

19 : 1 to 20 : 18. FURTHER PROPHECIES OF THE IMPENDING DISASTER AND THE PROPHET'S GRIEVOUS DISCOURAGEMENT. (Date 601 B. C., published soon after; annotated much later.) At this point begin those fuller details of the life of Jeremiah, which are so noticeable in the remainder of the book. The

beginning is made with the historical occasions of his prophecies, and he is referred to generally in the third person. If Baruch prepared a history of Jeremiah's life, as Duhm supposes, the kernel of 19 : 1 to 20 : 6 may have been taken from it, while 20 : 7-18 is substantially from Jeremiah's own hand. At least one other writer, however, and perhaps two, have had a part in the composition, for in ch. 19 an utterance of the prophet is presented in two expanded forms, ver. 1-5, 7-9 and ver. 10, 11a, 12a, 13 (mostly); and there are besides special references to Topheth which look like later additions. The body of the chapter contains a detailed statement of the religious and moral degeneracy of Jerusalem, and of the consequent ruin of the State, and a command to the prophet to break a cruze outside one of the city gates, in the presence of witnesses, as an illustration of the coming disaster. Ver. 6, 11b, 12b, with one expression (*according to the place Topheth*) in 13, on the basis of the special application to the abominable practices in Topheth, ver. 5, predict its defilement, as well as that of the city itself. The passage 1-5, 7-9, contains many scriptural phrases familiar to readers of Deuteronomy, Kings, and Jeremiah; and ver 10, 11a, 12a, 13, are compounded almost altogether of parts of 7 : 31, 32; 33 : 4; 2 Kings 25 : 9; Jer. 32 : 29. It is not certain whether the first writer gave us the sequel in 19 : 14 to 20 : 6, or left it to the second. The latter at any rate supplied the name Topheth.

19 : 1-5, 7-11a, 12a, 13 (except two Heb. words). THE MESSAGE OF THE SHATTERED CRUZE OUTSIDE THE CITY GATE. **Get**, *i. e.*, buy, a potter's earthen bottle, or,

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee:

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and a hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD

2 of the priests; and go forth unto the valley of the son of Hinnom, which is by the entrance of the gate Harsith, and proclaim there these words [that I shall speak to thee]: and say, Hear the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem; thus says Jehovah of hosts, the God of Israel, Behold, I will bring misfortune upon this place, so that the ears of every one that hears of it shall tingle.

4 Because they have forsaken me, and have made this place foreign, and have burned sacrifice in it to other gods, whom they knew not, and they and their fathers, and the kings of Judah [and] have filled this place with the blood of innocent people; and they have built the high place of Baal, to burn their sons in the fire for burnt offerings to Baal; which I commanded not, nor spoke it, neither came it into my mind.

6 Therefore, behold, the days come, says Jehovah, that this place shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life: and their dead bodies will I give for food to the birds of heaven, and to the beasts of the earth.

8 And I will make this city a fright, and a hissing; every one that passes thereby shall be astounded and hiss over all her blows. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and in the pressure, which their enemies and they that seek their life apply to them.

10 And thou shalt break the cruse in the sight of
11 the men that go with thee, and shall say unto

cruse (1 Kings 14 : 3), *formed of clay, an earthenware cruse* (read יִצְרֵר חָרֶס, *yāṣār hārēs*, for יוֹצֵר חָרֶס, *yōṣēr hārēs*, with LXX), as distinguished from one of *leather, or, metal*. Take or some such verb is needed (LXX *lead*) with A. V. **Ancients** should be *elders*, for while old age was originally an essential for the kind of authority exercised by the class, the latter afterward must have included those especially fitted for civil and military leaders and, therefore, men in the prime of life. In Deuteronomy 19 : 12; 21 : 2 the *elders* are the local authorities (cf. 1 Sam. 8 : 4). Their functions were of course somewhat restricted in the days of the monarchy. The *elders of the priests* are alluded to in 2 Kings 19 : 2, and the term doubtless refers to the influential and reliable men of that body, men who would prove suitable witnesses of the contemplated transaction. **2. For valley**, etc., see 7 : 31. **East gate**, or, *gate Harsith* (the *potsherds' gate*), was perhaps the *dung* gate of Neh. 2 : 13, etc. (see Jer. 7 : 31), and Cheyne (in E. Bi.) suggests that the original reading may have been אֶשְׁפֹּת, *'āshpōth* (*dung*). The relative clause at the end of the verse should perhaps be omitted and *these* read after **words**, with LXX. The words are given, **3**, to the **kings** (see 17 : 20) **of Judah** and to the citizens

of Jerusalem. Evil is *misfortune*, as always in this phrase. **This place** is Jerusalem. For the **which**, render, *so that*. **Tingle**. (cf. 2 Kings 21 : 12.) **4**. (See 1 : 16; 7 : 6; 16 : 13.) For **estranged this place**, render, *made this place foreign*. Omit and before **have filled**, with LXX (cf. 2 Kings 21 : 16). **Innocents** are *innocent people*. **5**. (See 7 : 31.) For **Baal**, see 2 : 8.

6, 11b, 12b, 13 (one clause). THE PUNISHMENT ON TOPHETH, ON JERUSALEM, ON ITS INHABITANTS AND ITS BUILDINGS. **6**. (See 7 : 32a.) **This place** is Topheth here. **7**. **This place** is Jerusalem (ver. 3) if the analysis given above is correct. For the rest, see 7 : 33; 21 : 7; 34 : 20; Isa. 19 : 3. **Carcases** should be *dead bodies*, with A. R. V.; **meat** is *food*; **fowls**, *birds*. **8**. (See 18 : 16; 49 : 17; 50 : 13.) **Plagues** are *smittings, strokes, blows*. **Desolate** is *a fright*. **9**. (See Deut. 28 : 53 and cf. Lam. 2 : 20; 4 : 10.) To such straits were the besieged Judeans brought at the time of the final investment of Jerusalem in 586. Jeremiah is further commanded, **10**, to break the cruse before the eyes of his companions (*thee* stands in the Heb. for *with thee*, as so frequently), and then a second form of the message is added, including, **11**, the irremediable calamities of the chosen people. The allusion to the burial in Topheth was

of hosts; even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel: Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

them, Thus says Jehovah of hosts: Even so will I break this people and this city, as one breaks a potter's vessel, that cannot be made whole again.

And they shall bury in Tophet, because there shall be no place to bury.

12 Thus will I do to this place, says Jehovah, and to the inhabitants thereof,

[and] making this city as Topheth;

13 and the houses of Jerusalem, and the houses of the kings of Judah, shall be [the]¹ defiled,

like the place of Topheth;

namely, all the houses upon whose roofs they have burned sacrifice to all the host of heaven, and have poured out drink offerings to other gods.

14 Then came Jeremiah from Topheth, whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house, and said unto all the people:

15 Thus says Jehovah [of hosts, the God of Israel], Behold, I will bring upon this **land** and upon all her cities all the misfortune that I have pronounced upon it; because they have made their neck stiff, not to hear my words.

CHAPTER XX.

1 NOW Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

1 AND Pashhur the son of Immer the priest, who was chief officer in the house of Jehovah,

2 heard Jeremiah prophesying these things. And Pashhur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Je-

introduced at a late date from 7: 32b (with the addition of **to bury**) (cf. ver. 6). For the proper translation and meaning, see that passage. 12. The asseveration of ver. 11a is reiterated. **And even make this city as Tophet**, or, *to make, or, making this city as Topheth* (purpose for result), and to be omitted with LXX. 13. (See 1: 16; 7: 18; 8: 2; 32: 29; 33: 4.) The before **defiled** in the Heb. must be omitted with context, as in A. V. **As, like, the place of Tophet** (h) was introduced into the text at the same time as ver. 11b, 12b. The **roofs**, or, *housetops* (48: 38) were of the flat variety so much used in the East. These were surrounded by a parapet (Deut. 22: 8), were much frequented by the families, and were well adapted to ordinary use in mild weather (1 Sam. 9: 26; 2 Sam. 11: 2; Neh. 8: 16; Dan. 4: 29), as well as for religious purposes as here and 32: 29; Acts 10: 9; for the proclamation of news (Matt. 10: 27), and for public lamentation, as in 48: 38.

19: 14 to 20: 2. THE MESSAGE OF WOE REPEATED IN THE TEMPLE AND THE IMPRISONMENT OF JEREMIAH BY PASHHUR. Jeremiah, of course, went to Topheth, where he had been directed to **prophesy**. It is worthy of note that *prophesy* is used here for the second time of Jeremiah's utterances (see 11: 21; cf. 1: 5), and it should be mentioned that the same word

is used of Pashhur in 20: 6, and of the prophets (2: 8; 5: 31, etc.). It probably refers to the outward manifestation of an ecstatic state in 29: 26. The prophet came back, 14, to the court of the temple (7: 2; 26: 2), and delivered to the people, 15, an address upon the same topic, to the effect that Jehovah was to **bring upon the city** (lud of LXX is better here, for *cities* immediately follows, and for מְבִחִי 'ēl, we must read מְבִחִי 'ēl, *mēbhî' 'āl*, with other forms of the same expression), **all the misfortune that he had pronounced upon it**. For the *stiff neck*, see 17: 23. The last clause is one of purpose in form only, as so often. In the first of the verse omit of **hosts, the God of Israel**, with LXX. 20: 1. Pashhur was a priest, and as *chief officer* of the temple was responsible for good order there. Except this account, all that is known about him and his father is that both names were used for priestly clans in the *post-exilic* period (Neh. 7: 40, 41), unless the Gedaliah of 38: 1 was son of this Pashhur, rather than of Pashhur the son of Malchiah mentioned in the same passage and in 21: 1, or of a third Pashhur not named elsewhere. For that **Jeremiah prophesied**, R. V. correctly translates, *Jeremiah prophesying*. 2. **And put him in the stocks**. The

¹ With the context.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magormissabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

3 hovah. And it came to pass on the morrow, that Pashhur brought forth Jeremiah out of the stocks. And Jeremiah said unto him, Jehovah has not called thy name Pashhur, but

4 Magor-missabib. For thus says Jehovah, Behold, I will make thee a terror to thyself, and to all that love thee: and they shall fall by the sword of their enemies, thine eyes seeing it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them into exile to Babylon, and shall smite them with the

5 sword. And I will give all the riches of this city, and all the gains thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, and they shall spoil them, and take them,

6 and carry them to Babylon. And thou, Pashhur, and all that dwell in thy house, shall go into captivity: and to Babylon thou shalt come, and there thou shalt die, and there shalt thou be buried, thou, and all that love thee, to whom thou hast prophesied falsely.

7 Thou hast enticed me, O Jehovah, and I was enticed:

Thou didst lay hold of me, and prevail:

I have become a laughing-stock all the day,
Every one mocks me.

8 For as often as I speak, I cry out;
Violence and plundering do I call out:

preposition here is **לְ**, but **לָ** should probably be substituted for it, as in LXX and 29:26. The term *stocks* is derived from the *cramped*, or *distorted*, condition of the body when undergoing this kind of punishment. The complete instrument was an upright frame with five holes (for head, arms, and legs), sometimes the feet alone being confined (Job 13:27; 39:11; Acts 16:24), sometimes the head and arms, and sometimes all these members (29:26). The instrument was in a special building (2 Chron. 16:10), in the **high**, or, **upper**, **gate of Benjamin**, which was **by**, or, **in**, the temple. The upper gate of Benjamin is to be distinguished from the *lower*, or city gate (37:13; 38:7). It lay toward *Benjamin*, i. e., toward the north, and was identical with the one mentioned in Ezek. 8:3, 5; 9:2, and with the *new gate* in Jer 26:10; 36:10, built by Jotham (2 Kings 15:35).

3-6. PASHHUR AND HIS FRIENDS TO BE ABANDONED IN THE GENERAL OVERTHROW.

3. Pashhur may be an Aramaic compound name from *pûsh*, 50:11, used of the *leaping* of young animals, and **פָּשׁוּר**, *sêhôr*, meaning *round about*. The new name (cf. 6:25), means *terror round about*, or, *on every side*. This name is explained in 4. Pashhur will become an object of **terror**, or, **dread**, to himself and his friends, when his misfortunes come on, and the friends themselves will constitute such an object for him when he witnesses their death. **And thine eyes shall behold it** is properly a circumstantial clause, *thine eyes seeing it*. **Captive is into exile**. **5. For strength**, render, *riches*, and for **labours**, *gains*. **6. The cap-**

tivity of Pashhur and his house is predicted, and we know that in 595 Zephaniah the son of Maaseiah held the office which Pashhur had filled (29:25). It may be presumed therefore that the prediction was fulfilled in 597, when King Jehoiachin and the first captives were carried away. In 52:24, we are informed that Zephaniah was next in rank to the high priest. For some of the familiar expressions in 4-6, see 14:14; 15:2; 19:7; 21:7. **All thy friends** is a rendering of *all that love thee*.

7-12. THE BITTERNESS OF JEREMIAH'S PERSECUTIONS. This passage, with 18:18-20, may belong to the same period as 15:10-12, 15-21; 17:14-17; or even before these passages, since the enemies of the prophet adopt the same scornful attitude toward his gloomy predictions, which they would not perhaps do after 604 B. C. Moreover, to many minds, it will seem that after the lesson of 15:19 Jeremiah would not indulge in the language of 7. **Thou art stronger than I**, or, *thou didst lay hold of me*. **I am in derision**, that is, *I am a laughing-stock*. The allusions are to the promises of ch. 1, and Jehovah is accused of imposing upon an inexperienced young man. The prophet does not here mean to intimate that the message which he had received for delivery to the people was false, but that Jehovah had **deceived**, or, *enticed*, him with a rosier view of his life-work than was warranted by his experience. The effect of his words is nought, people laugh in his face. Moreover, **8**, from words they proceeded to blows. They laugh at his predictions, but they resent his admonitions. Translate the

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for

Because the word of Jehovah has become a reproach to me,
And a derision, all the day.

9 And if I say, I will not call it to mind,
Nor speak any more in his name,
Then it is [in my heart] as it were a burning fire
Shut up in my bones,
And I am weary with enduring,
And I cannot (**bear it**).

10 For I have heard the machinations of many,
Terror on every side!
Denounce, and let us denounce him,
And **ye his** familiar friends
Lie ye in wait at **his** side, peradventure he may
act foolishly,
And we may prevail over him,
And may take our revenge on him.

11 But Jehovah is with me
As a terrible hero:
Therefore my persecutors shall stumble,
And they shall not prevail:
They shall be put greatly to shame,
Because they have not done wisely,
They shall have everlasting confusion,
Which shall not be forgotten.

12 But Jehovah of hosts tries righteously,
Sees the reins and the heart,
Let me see thy vengeance on them;
For unto thee have I committed my cause.

13 Sing to Jehovah,
Praise ye Jehovah:

verse, *For as often as I speak I cry out; Violence and plundering* (cf. 6: 7), *do I call out: Because the word of Jehovah has become a reproach to me, And a derision all the day*, i. e., all the time. *Reproach* (15: 15; cf. 6: 10). Nevertheless, **9, Then I said**, rather, *And if I say. Him should be it, I will not call it to mind. But*, i. e., *then, his word was*, or, *it is* (in mine heart is not found in LXX, and seems a late insertion) *as (as it were) a burning fire*, etc. If the prophet wishes to escape the consequences of speaking, and is silent, there is within him a fire that consumes him. In such a way were affected the genuine prophets of Jehovah, who announced neither stolen oracles, pretended revelations, nor false dreams (see 23: 30-32; cf. Amos 3: 8). Whether Jeremiah spoke, or remained silent, he was unable to endure the strain. **And I was weary with forbearing**, or, *And I am weary with enduring* (6: 11), **and I could not**, or, *cannot*. For *stay* (supplied in A. V.), render *bear it*, with LXX. No more is said about the inward fire, but the treatment of the prophet's words is described in somewhat fuller terms. **10. For I heard the defaming of many**, i. e., *whispered plots, machinations of many*. Terror is on every side of me, says our prophet. **Report, say they, and we will report it**, or, *Denounce, and let us denounce him*, is an exhortation by Jeremiah's pretended friends, in reality his deadly foes, to

one another to inform the authorities against the prophet (see 13: 18). They continue in these words: **All my familiars watched for my halting**, rather, *All ye his familiar friends* (Heb. *all the men of my* [LXX, *his*, 1, for 1], *peace*, cf. 16: 5), **Lie ye in wait** (לִּשְׁמֹרֶה, *shimérâ*, for לִּשְׁמֹרֶה, *shóm'rê*, with LXX) **at his (LXX) side**. This line is continued with, **peradventure he will be enticed**, or, *may act foolishly* (reading the verb in simple stem, יִפְתֶּה, *yiphtë*, instead of intensive passive). Here, again, his intimate friends are the plotting enemies (see 11: 12, 21; 12: 6). The consciousness of the divine protection does not fail the prophet, and he breaks out with the confident assurance, **11, that Jehovah is with him as a mighty terrible one**, or, *a terrible hero*. *They shall be put greatly to shame, for they shall not prosper*, or, *Because they have not done wisely* in despising the true messenger of God. **For their everlasting confusion**, render, *they shall have everlasting confusion, which*. Contrast the conclusion of this verse with the beginning of the prophet's song (ver. 7), and reflect over the wealth of experience included in these few lines. Ver. 12 is quoted by the editor from 11: 20, quite freely, if not carelessly. It will prove instructive to the reader to compare these two verses, even in the English forms. For the constructions and the interpretation, see the original verse.

13. THE PSALM OF VICTORY. The **poor**,

he hath delivered the soul of the poor from the hand of evil doers.

14 Cursed be the day wherein I was born : let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee ; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not ; and let him hear the cry in the morning, and the shouting at noontide ;

17 Because he slew me not from the womb ; or that my mother might have been my grave, and her womb to be always great *with me*.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame ?

For he delivers the life of the needy
From the hand of evil-doers.

14 Cursed be the day

In which I was born :

(The) day on which my mother bore me
Let it not be blessed.

15 Cursed be the man

Who brought glad tidings to my father, saying,
A son, a male, has been born to thee ;
Making him very glad.

16 And let that day¹ be as the cities

Which Jehovah overthrew, without repenting
of it ;

And let it hear a cry in the morning,
And shouting at noontide ;

17 Because it slew me not *in* the womb ;

So that my mother became my grave,
And her womb always great.

18 Why then out of the womb

Came I forth

To see labor and sorrow,

And that my days should end in shame ?

or, *needy*, may expect deliverance from evil-doers at the hands of Jehovah, and all singers should celebrate his praise. This may be a quotation, cf. the similar expressions of the Psalms.

14-18. THE UNPAID SORROWS OF JEREMIAH'S LIFE. Of course these verses cannot be connected with the preceding poems. They belong to a time when Jeremiah had reached the depths of despair, from which he could not arouse himself. There is a parallel in Job 3 : 3-26, no doubt an expansion of our passage. **Day** (second instance) should have the article, with LXX. **15. Tidings** should be *glad tidings*. The innocent messenger, as well as the unfortunate day, receives the curse from the distracted Jeremiah. In **16**, as we cannot suppose our prophet, even in his extremity, to give the reporter of his birth power to take his life, it is better to read *that day* (יָמִי הַהוּא), for **that man**, cf. ver. 17 with Job 3 : 10. For **him**, therefore, throughout ver. 16, 17, we must substitute *it*. The curse our prophet calls upon every anniversary of that evil day, for so we must interpret the passage, a (not **the**) **cry** for help being heard in the morning, and a battle shout (4 : 19) in the quiet of noonday (6 : 4). **17. Because it slew me not from the** (LXX read זָרָא, *in the*) **womb ; or that my mother might have been my grave**, better, *so that my mother became my grave*. **To be** and *with me* are unnecessary insertions of A. V. **18.** All this trouble might have been prevented, if the prophet had never been born, but now his days must be **consumed with shame**, or, *end in shame*.

It is probable that the genuineness of these

words will never be successfully questioned, and if so, they remain a perpetual mark, not simply of the disappointments and sorrows of Jeremiah's life, but of his honest personal record of the worst that could be said about him. This must be remembered in his favor, as well as the further fact that he did not conceive of the compensations of the gospel, nor grasp the idea of the value to others of faithful living. It has been remarked, however, by commentators that, in spite of his despair, he never doubted that he had a divine message, and that he was never tempted to take his life.

21 : 1 to 24 : 10. WOES PRONOUNCED UPON THE KINGS, PROPHETS, AND PEOPLE OF JUDAH. (Compiled after 586 B. C., added to book after 536.) Part V. is made up of at least eighteen fragments, whose history may be somewhat as follows :

21 : 1-7, 8-10, were derived from the writing of Baruch of about 586 (see 37 : 1-10 ; 38 : 1-3).

21 : 11, 12 was composed after 586, as an introduction to 22 : 10-30, and was enlarged by the addition of 21 : 13, 14, the latter in its present form probably referring to Jerusalem.

22 : 1-5 belongs to the time of Zedekiah, at least in the earliest form of it.

22 : 6, 7, perhaps, belongs to Zedekiah's time, and 22 : 1-7 forms a second introduction to 22 : 10-30, prefixed after 586.

22 : 8, 9, repeated from Deuteronomy and Kings, was added by a scribe to ver. 6, 7, after the exile, which they presuppose.

22 : 10-12 concerns the time immediately following the deportation of Jehoahaz to Egypt in 608.

¹ With Job 3 : 3-10.

CHAPTER XXI.

1 THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

22: 13-17, 18-19, belong to the time of Jehoiakim, and after 603.

22: 20-23, on account of its relation to the kings as leaders of the people, was perhaps united to 22: 10-19 during the reign of Jehoiakim.

22: 24-27 was addressed to Jehoiachin in 597.

22: 28-30 was spoken of Jehoiachin after the deportation of 597.

22: 1-7, 10-23, 24-30, were united, probably about 586; 21: 11-14; 22: 10-23, 24-30, form a shorter series of similar import. The two were combined, perhaps, at the time when 23: 1-8 came to be appended.

23: 1-4, 5, 6, 7, 8, were probably delivered soon after the exile of 586, and were added to the preceding material not long after 536; 23: 1, 2, in its summary of 21: 11 to 22: 30, introduces the Messianic conclusion to the woes on the kings. Latest of all, 22: 8, 9, was composed by a scribe.

23: 9-40, for the most part, except ver. 19, 20, represent the condition referred to in ch. 28, and were delivered about 595, during Zedekiah's reign; ver. 19, 20, were introduced later by a scribe from 30: 23, 24.

24: 1-10 proceeds from the year after the first deportation to Babylon, *i. e.*, 596.

21: 1-10; 23: 9-40; 24: 1-10 were added to 21: 11 to 23: 8 some time after 536, and not long before the compilation of several parts into chs. 1-39.

It will thus be seen that in this part of the Jeremiah book, though it contains brief oracles from Jehoiakim's time, the prevailing situation points to the reign of Zedekiah, and not long after his time the most of it was undoubtedly compiled. The order of passages is logical rather than chronological, and in the introductory note, we must make the last first. Ch. 24 shows the condition that prevailed in Jerusalem after the exile of Jehoiachin in 597. (See *Introd.* to 12: 7-17; ch. 25). The carrying off of the flower of the nation by Nebuchadrezzar doubtless produced a vivid sense of Jehovah's severity, which however did not last long. Ezekiel, who went into exile with the ten thousand in 597, tells of

1 THE word that came unto Jeremiah from Jehovah, when king Zedekiah sent unto him Pashhur the son of Malchiah, and Zephaniah the son of Maaseiah the priest, saying, Inquire, I pray thee, of Jehovah for us; for Nebuchadrezzar king of Babylon makes war against us; peradventure Jehovah will deal with us according to all his wondrous works, that he

Part V.
The Book of
Woes.
51.
The
Approaching
Fall of
Jerusalem,
587 B. C.

the contempt with which the humbler people in Jerusalem, unexpectedly called to the places of authority by the foreign conqueror, looked upon their superior, though more unfortunate brethren, who had been transported to Babylon (*Ezek.* 11: 15; 33: 24). Instead of amending their own life, these evidently congratulated themselves that Jehovah's maledictions had not been for them, but that they were his favored servants. Jeremiah at once pricks this bubble, by exposing in the plainest terms the unwarrantable character of their claims, showing them that in the band of despised exiles is the kernel of the regenerated people, and the hope of the nation. Jeremiah continued his faithful presentations of truth to both these circles, as we shall learn in the treatment of chs. 27-29, and we shall not fail to see that, through a party of conspirators with Egypt and other neighbors, matters continued in a political whirlpool throughout the reign of Zedekiah, who himself was a very weak king, and under the complete control of the new nobility. In 593 or thereabouts he seems to have paid a visit, or sent an embassy to Nebuchadrezzar (see 51: 59), perhaps to assure him of his loyalty, but finally the people made an alliance with Egypt, Tyre, and Ammon (*Ezek.* 17: 15), and rebelled against the Babylonian monarch, whereupon in 587 Nebuchadrezzar appeared for the siege of Jerusalem, as indicated in Jer. 21: 1-10.

21: 1-10. ANSWER TO ZEDEKIAH RESPECTING THE APPROACHING CAPTURE OF JERUSALEM. (Events of 587 B. C., published after 586.)

1-7. THE PREDICTION OF JERUSALEM'S FALL. (See 37: 3-10.) **1.** For the introductory phrase see 7: 1. For Pashhur see 20: 1; 38: 1; and cf. 1 Chron. 9: 12; Neh. 11: 12; and for Zephaniah see 29: 25, where we are told that he was in 595 the overseer of the temple; 37: 3 and 52: 24, where his rank is given. These distinguished men were sent by the king, **2**, with the request that Jeremiah inquire of Jehovah as to his will (2 Kings 22: 13), and in the hope of securing through his prophet an intervention on behalf of the people in the present crisis, **that he, i. e.**,

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

3 may go up from us. And Jeremiah said unto them, Thus shall ye say unto Zedekiah (**king of Judah**): Thus says Jehovah, the God of Israel, Behold I will turn back the weapons of war [that are in your hands], wherewith ye fight [the king of Babylon, and] the Chaldeans, that besiege you, without the wall, [and I will gather them] into the midst of this city. And I myself will fight against you with outstretched hand, and with strong arm, and in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city [both], man and beast: they shall die of a great pestilence. And afterward, says Jehovah, I will give Zedekiah king of Judah, and his servants, and the people, [and] that are left in this city from the pestilence, from the sword, and from famine, into the hand of [Nebuchadrezzar king of Babylon, and into the hand of] their enemies, and into the hand of those that seek their life: and they shall smite them with the edge of the sword; I will not spare them, neither pity, nor have compassion.

8 And unto this people thou shalt say, Thus says Jehovah: Behold, I set before you the way of life and the way of death. He that abides in this city shall die by the sword, and by famine, and by pestilence; but he that goes out and falls away unto the Chaldeans that besiege you, shall live, and his life shall be to him for a prey. 10 For I have set my face against this city for misfortune, and not for prosperity, says Jehovah: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

Nebuchadrezzar, may go up from us, *i. e.*, depart from us. 3. Introduce *king of Judah* after Zedekiah, with LXX. 4. (Cf. 32 : 28, 29 ; 34 : 22.) The phrases **that are in your hands, the king of Babylon, and** (not included in LXX), and **I will assemble them** (not found in several important MSS of LXX), should perhaps be omitted. The meaning is that the place will be carried by assault. **Chaldeans, *i. e.***, the people of the later Babylonian empire (see H. B. D., arts. *Babylonia* and *Chaldaea*). 5. For the *stretched out hand and strong arm* cf. 32 : 21, where the usual Deuteronomic phrase *strong hand and stretched out arm* is found, see Deut. 4 : 34 ; 5 : 15, etc. These symbols of power had been used respecting the wonderful deliverance from Egypt, now, alas! in reference to Jehovah's judgment against his own chosen people. For the aggregation of words denoting his indignation, cf. 32 : 37. 6. **Pestilence** will not be wanting (15 : 2). Omit **both** with LXX. 7. (See 13 : 14 ; 14 : 12 ; 19 : 7 ; 34 : 20.) For **and such as read that**, omitting תִּנִּי, *w'eth, and*. Omit also **Nebuchadrezzar king of Babylon, and into the hand of**, and in harmony therewith read *and they shall smite them* (סִפְּתוּ, *w'hikkâm*). Moreover, the last three verbs must be put in the first person (substituting נִ for י, according to 13 : 14). These slight changes are supported by LXX.

8-10. THE CITIZENS OF JERUSALEM ADVISED TO YIELD. The meaning is clear enough,

although a message from Jehovah to his prophet is introduced, while we should expect an address from the latter to the messengers of the king, as in ver. 3. For the opening verse cf. Deut. 11 : 26. 9. (See 38 : 2.) **Falleth** to of A. V. is correct or, *unto*, but read נִ for י with the parallel passages, 38 : 2 ; 37 : 13. Make the same correction in the Hebrew of 37 : 14. **Shall live** correctly represents the Hebrew, which *Q^{er}* changes unnecessarily. For the last clause see 45 : 5. Duhm questions the genuineness of this verse, principally on the following grounds: (1) that in 37 : 14, Jeremiah repudiates the idea of doing what he would here appear to enjoin upon all the faithful; (2) that it would be high treason for Jeremiah to give this advice indiscriminately to the people, and would certainly have led to the immediate death of the prophet. On the other hand, it was not unnatural that a *post-exilic* writer, living long after the close of Judah's independent political existence, and at a time when religious duties absorbed the attention of faithful Jews, should think lightly of national obligations, in view of the definite purpose of Jehovah to destroy the State, and that he should attribute to Jeremiah advice that was suggested by the action of many Judeans (38 : 19), and by the prophet's well-known opinion concerning the impending fall of Jerusalem. 10. See 38 : 3 ; 39 : 16 ; 44 : 27 ; and for the peculiar form of the first half, cf. 4 : 22 ; 7 : 24 ; 39 : 16.

11 And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver *him* that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

11 [And] respecting the house of the king of Judah, Hear ye the word of

12 Jehovah, O house of David, Thus says Jehovah:

Execute judgment in the morning,
And deliver the spoiled out of the hand of the oppressor,

Lest my fury go forth like fire,
And burn with none to quench it,
Because of the evil of **your** doings.

13 Behold, I am against thee, O inhabitress of the valley,

Rock of the plain, [says Jehovah,]

Ye who say,

Who can descend upon us?

Or who can enter into our habitations?

14 And I will punish you according to the fruit of your doings, says Jehovah:

And I will kindle a fire in her forest,
And it shall devour all that is round about her.

§2
The Kings,
608-580 B. C.

CHAPTER XXII.

1 THUS saith the LORD: go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sitteth upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting

1 THUS said Jehovah:

Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of Jehovah, O king of Judah, that sits upon the throne of David, thou, and thy servants, and thy people, that enter in by these gates.

3 Thus says Jehovah:

Execute ye judgment and righteousness,
And deliver the spoiled out of the hand of the oppressor;

And to the sojourner, fatherless, and widow, do no wrong, do no violence,
Neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting

21: 11 to 23: 8. THE WOES UPON THE KINGS.

21: 11, 12. THE PRACTICE OF JUSTICE DEMANDED OF ZEDEKIAH AND HIS HOUSE. (Delivered 586 B. C.; published after 586; annotated still later). 11. Omit **and** with LXX and 23: 9; also *say*, unnecessarily supplied in A. V. 12. **House of David** is *family, dynasty*, of David. **In the morning**, *i. e.*, in a timely way. For the rest see 4: 4, where the correct reading, **your doings**, is found, according to most translations of this passage, though *their* is found in the Hebrew text of ver. 12. This fact is ignored in A. V.

13, 14. THE DIVINE CONFLAGRATION AT JERUSALEM. The accommodation to Jerusalem is easily understood, though ver. 13 does not strictly apply to this city, but to some citadel in the midst of a broad plain, such as would be found, *e. g.*, in Moab, the level table-land *par excellence* (cf. 48: 8). **Against** (first instance) is for **נֶגַד** but really represents **לִפְנֵי**, which we ought to read here with 23: 30, etc. **Inhabitant** should read *inhabitiress*, Jerusalem is a maiden (4: 11). **Saith the LORD** is not found in LXX. **For shall** perhaps it is better to render *can*, since the verse appears to express a

proud boast on the part of this place. 14. **But** is simply *and*. The first half-verse is not found in LXX, and was probably borrowed by the compiler (see 9: 25 [Heb. 24]; 11: 22; 17: 10; 32: 19). For the last half see 17: 27, and for forest cf. 22: 7.

Ch. 22. 1-5. THE PRACTICE OF JUSTICE DEMANDED OF ZEDEKIAH AND HIS HOUSE. This is a part of the longer introduction to ver. 10-30. It opens with one of the fullest forms of address (cf. 7: 1-3; 17: 19-21). **Go down, i. e.**, from the temple, which was somewhat higher than the royal palace (cf. 26: 10). 2. **Throne of David** (17: 25). The **gates** are doubtless the city gates, since the whole population is referred to, cf. *this place*, ver. 3. 3. (See 7: 6; 21: 12.) The form for **oppressor** here, **פִּשְׁעִי**, 'āshōq, in 21: 12, **פִּשְׁעִי**, 'ōshēq, gives an example of transposition of consonants, a phenomenon that must be presupposed in several passages of our book. 4. See 17: 25, only here, for **upon the throne of David**, the Hebrew has *for David upon his throne*, after the pattern of Ps. 132: 11, 12. Here also we have **by the gates of this house**, instead of *this city*. This expression is very

upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away: for he shall return no more, nor see his native country.

upon the throne of David, riding in chariots and on horses, **they**, and **their** servants, and **their** people. And if ye hear not these words, by myself I swear, says Jehovah, that this house shall become a waste.

6 For thus says Jehovah concerning the house of the king of Judah: Thou art Gilead to me, The top of Lebanon to me; Surely I will make thee a wilderness, Cities not inhabited.

7 And I will prepare destroyers against thee, Every one with his tools: And they shall cut down thy choice cedars, And cast them on to the fire.

8 And many people shall pass by this city, and they shall say every man to his fellow, Wherefore has Jehovah done this unto this great city?

9 And they shall say, Because they forsook the covenant of Jehovah their God, and worshiped other gods, and served them.

10 Weep ye not for the dead, neither commiserate him; Weep sore for him that goes away; For he shall return no more, Nor see his native country.

strange in the connection, where *house* seems to refer to the royal family, and it is better to regard its use in this instance as a *lapse* of the writer, for when a person uses familiar language, he is often careless enough to substitute one common word for another. The final pronouns should be in the plural, with LXX. On the other hand, if the people are disobedient, 5, Jehovah swears by himself (Heb. 6:13), that **this house**, *i. e.*, the royal family **shall become a waste**.

6, 7. THE IMPENDING DESTRUCTION OF THE ROYAL FAMILY. 6. **Gilead** in the broad sense included the territory east of the Jordan, between Hermon (18:14) on the north and the river Arnon on the south (Josh. 22:9), but generally Heshbon, opposite the north end of the Salt sea, was the south limit, and a point not far south of the lake of Chinnereth, *i. e.*, the sea of Galilee, was the limit on the north (Deut. 2:36; 3:10; Josh. 12:1-5; 13:9-11, 27). This region abounded in fine hills, forests and streams, rich fields, and pleasant valleys, and might well serve as a type of the beautiful in nature. **Head** is *top*. **Lebanon** consisted of the magnificent ranges of mountains to the north of Palestine, with their varied scenery and picturesque villages, all culminating in the snow-capped peaks up to ten thousand feet in height. The view of these from the hills of western Palestine was most impressive to the beholder, and to this is compared Jehovah's regard for the royal house. And notwithstanding all this, since the dynasty has certainly disobeyed him (and we must presuppose a lapse of time since the utterance of

ver. 5, where another possibility is contemplated), they must be brought to an end. In the use of **wilderness, cities not inhabited**, in reference to the royal house, the mind of the writer was concentrated on his illustration. *And, yet, and, and which are*, need not be supplied here. 7. **And I will prepare**, *lit., sanctify* (see 6:4; cf. Isa. 13:3), **destroyers** to cut down the heavy forests of Gilead and Lebanon. For **weapons**, therefore, render *tools*.

8, 9. THE ABANDONMENT OF UNFAITHFUL JERUSALEM. (See Deut. 29:24-26 [Heb. 23-25]; 1 Kings 9:8, 9; and cf. Jer. 1:16; 5:19; 11:6; 16:10, 11; 19:4.) The writer may have understood ver. 6, 7 as addressed to Jerusalem, and indeed they may have been so originally, though concerned with the calamity about to fall upon the royal family (*choice cedars*), and therefore included in an address to them. 8. For **nations** render, *people*, for there appears to be no reference to the nationality of the observers. **Neighbour** is *fellow*, and so in ver. 13. 9. For **Then they shall answer**, render, *And they shall say*.

10-12. LAMENT OVER THE EXILED JEHO-AHAZ. Josiah was slain in battle in 608, and his son Jehoahaz was made king by the people and reigned three months in this same year (2 Kings 23:29-34). **Weep ye not for the dead** (Josiah, who died in honorable combat [2 Kings 23:29]), **neither bemoan**, or, *commiserate*, **him**, weep rather for his royal son. **Goeth away**, *i. e.*, as a subject to Riblah, where the Egyptian king decided to remove him from the throne. Jeremiah perceives what the action of

11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father eat and drink, and do judgment and justice, and then *it was well* with him?

16 He judged the cause of the poor and needy; then *it was well with him*: was not this to know me? saith the LORD.

11 For thus says Jehovah **concerning** Shallum the son of Josiah, king of Judah, who reigned instead of Josiah his father, and who went forth out of this place:

He shall not return thither any more;

12 But in the place whither they led him into exile, shall he die,

And this land he shall not see again.

13 Ah! he that builds his house by unrighteousness, And his roof-chambers by injustice;

That uses his fellow's service without pay, And gives him not his wages;

14 That says, I will build me a spacious house, And airy roof-chambers,

With its wide windows, paneled [to it] with cedar,

And painted with vermilion.

15 Art thou a king,

Because thou art on fire for cedar?

Did not thy father eat and drink

And fare well?

He exercised judgment and righteousness,

16 [Then] * [he judged] justice toward the poor

and needy;

[Then it was well];

Is not that knowledge of me?

Says Jehovah.

this monarch will be. In 11, **לְשׁוֹן** (*unto, touching*) must be changed to **עָלֵי** (*upon, concerning*). **Shallum** is the name (doubtless the earlier name) of King Jehoahaz (2 Kings 23 : 30; 1 Chron. 3 : 15). **12.** More definitely, Shallum will die in Egypt. **Captive** should read, *into exile*.

13-19. THE OPPRESSIONS OF JEHOIAKIM AND THE IGNOBLE END IN STORE FOR HIM. It will be remembered that Jehoiakim was forced upon the Judean people by the Egyptian monarch. It would appear that from the first he was a tyrant, and here he is represented as subjecting his fellow-countrymen to practical slavery. The building plans included enlargements of the royal palace. **Woe unto him** is *ah! he*. **Chambers** are *roof-chambers*. These were built on the flat roofs of buildings, had latticed windows for free circulation of air, and were the most desirable rooms of the houses (see Judg. 3 : 20; 1 Kings 17 : 19; 2 Kings 1 : 2; Dan. 6 : 10; cf. Thomson, *The Land and the Book*, II., p. 636). **For his work** should be *his work*, or *his pay (wages)*, i. e., the recompense for his work; cf. Micah's estimate of the rich nobles of his time (Micah 3 : 9, 10; see also Amos 5 : 11). **14.** **Wide** is *airy*. **For and cutteth him out windows and it is cieled** the Heb. lit. translated is, *and he rends for it my windows and paneled*; but *for it* is not found in LXX, and the letter for the second *and* should be carried back to the preceding word, making *its windows* (**וַיִּלְלֵהוּ**, *hällönāw*), while it is better to read the verb as a participle passive in the construct state (**לִלְלֵהוּ**, *qerā(ā)*), introducing a circumstantial clause—*and rent are, etc.*, or

with its wide windows, paneled. Paneled and painted must be read also as constructs of the passive participles in similar construction.

15, 16. The meaning and the poetry are confused by the two phrases, **then it was well with him**, **then it was well** (A.V. adds *with him*). LXX has but one of them in the form *well with* (or, *to*) *thee* (**טוֹב לְךָ**, *tōb l'kkā*) after **drink** (ver. 15). If we adopt the modified reading *well to him* after *drink* all will be clear, though for **thou closest thyself in cedar** we must translate, *thou dost kindle thyself in*, "thou art on fire for," *cedar* (cf. Neh. 3 : 20). Moreover, it is probable that in **וַיִּלְלֵהוּ** we have an incorrect repetition of consonants, either accidental or intentional, and that the first set should be omitted. Translate, then: *Art thou a king, Because thou art on fire for cedar? Did not thy father (Josiah) eat, and drink, and fare well? He exercised judgment and righteousness, Justice toward the poor and needy, Is not that knowledge of me? Says Jehovah.* The simpler life of the father, as contrasted with the more luxurious manners of the son, is here vividly set forth. A magnificent royal palace does not make a good king, nor is it necessary to his dignity. Josiah had enough to eat and to drink and he fared well. Moreover, he did not put himself in such straits for money; the old house was good enough he felt and he preferred to exercise justice toward the defenseless classes in the land. This is equivalent to knowledge of God (2 : 8; cf. 2 Kings 23 : 25), and in this Jehoiakim ignominiously failed (2 Kings 23 : 37).

17 But thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity: *but* thou

17 For thine eyes and thy heart consider nothing Except thy dishonest gain,
And innocent blood, to shed it;
And oppression and tyranny, to do them.

18 Therefore thus says Jehovah **concerning** Jehoiakim the son of Josiah, king of Judah: They shall not wail for him, Ah! my brother, And, Ah! my sister;
They shall not **weep** for him, Ah! lord, And, Ah! her majesty;

19 He shall be buried with the burial of an ass, Dragged, and cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry out;
And in Bashan utter thy voice:
And cry out from Abarim,
For all thy best beloved are broken in pieces.

21 I spoke unto thee in thy security,
Thou saidst, I will not hear.

NOTE.—At first thought the prophets seem out of harmony with the historians, who estimate the kings according to their relation to the law of Moses, and their attitude toward the ceremonies of worship; but a deeper look shows us that this contradiction is only apparent. For knowledge of God, attention to his ways, which is made so prominent in Jeremiah, and in Hosea before him, is the key to a good life and a good reign, and the lack of it leads to all those evils of which the prophets and the historians spoke. We do not here raise the question of the relation of the kings of Israel to worship on high places, for, up to Josiah's time, this was a practice followed by good and bad kings alike.

17. Jehoiakim thought only of his own selfish schemes, and for the sake of them was guilty of abominable cruelties. For the forms of expression see 5:3. Perhaps it would be better to translate *consider nothing except* instead of *are not but for*. **Covetousness** is *dishonest gain*, and **violence** is *tyranny* (read without the *article* with LXX). **Innocent blood** has the *article* here, is without it in ver. 3. The meaning is essentially the same. 18, 19 probably belong to the period after 603, the time of Jehoiakim's scornful rejection of the prophet's message and of its emphatic repetition (see 36:23, 32). **Concerning** is correct (but change אֵל to עַל). In the case of this monarch, the regular liturgical chant will not be followed (contrast ver. 10), and his body will lie dishonored under the open heaven, a horrible prospect for any Israelite, but for the chief how degrading! In regard to the fulfilment of this prediction, we know nothing. It may have been realized to the letter (but cf. 2 Kings 24:6), though the prophet would not be so particular about that. It is certain that there was nothing consolatory in connection with the end of this wilful and cruel monarch, and in spirit at least

the prophecy was never reversed. Ver. 18 has been variously explained, but the simplest interpretation is to make the principal phrases a part of the liturgical funeral formulae, and to understand the lines following **my brother** and **sister** (read אֲחִי, 'ahôthî, my sister) to refer to a male and a female respectively. With this understanding, הִדְחָהּ, hódhâh, her glory, her majesty, is the better reading. This involves no change in Heb. consonants. The Hebrew poet would not be likely to use **lament**, or *wail*, in two parallel members of a stanza. For the last verb therefore read יִבְכֵּהּ, yibhkê, weep, with LXX. (On ver. 18, cf. 34:5.)

20-23. JERUSALEM'S PRIDE AND HER COMING PAIN. Jerusalem is addressed and bidden go to the high mountains to the north and east of Palestine, natural places for a lament (3:21; 7:29), and there to wail over the sad destiny of the kings. **The passages**, or *Abarim*, are the northern spurs of the mountains of Moab (Num. 27:12; 33:47; Deut. 34:1, 2). The ancient **Bashan** was the great rolling tract of land beyond Jordan, bounded on the south by the Yarmûk (of irregular course, but falling into the Jordan not far south of the sea of Chinnereth) (cf. Deut. 3:10); on the north by the foothills of Hermon; and having the territory of Maacah and Geshur (Josh. 12:5) between it and the lakes of northern Palestine. **Thy lovers** includes the same as **thy pastors**, *shepherds*, ruling classes (ver. 22, cf. 2:8); not the Baals (cf. 2:25), nor foreign peoples (cf. 4:30; 13:21). Perhaps *beloved*, or *best beloved*, is a better rendering in the connection, and it may be well to understand the word as a passive (נִאְהָבָה, nê'ahbhâyikh) participle, rather than active; cf. 2 Sam. 1:23, where, in a similar case, the word is made in one of the passive participles. Jeremiah spoke 21 in vain to the people in their prosperity, i. e., security;

saidst, I will not hear. This *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the LORD, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And I will give thee into the hand of them that seek thy life, and into the hand of *them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hands of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 Is this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

This has been thy way from thy youth,
[That] thou hast not hearkened to my voice.

22 The wind shall feed upon all thy shepherds,
And thy best beloved shall go into captivity:
[For] then shalt thou be put to shame, and confounded,

On account of all thy misfortune.

23 O inhabitress of Lebanon,
That art nestled in the cedars,
How wilt thou **groan** when [pains] come to thee,
Pangs as of a woman in travail.

24 As I live, says Jehovah, though Coniah the son of Jehoiakim, king of Judah, were a signet upon my right hand, yet would I pull thee off therefrom;

And I will give thee into the hand of them that seek thy life, [and into the hand of them] of whom thou art fearful, and into the hand of [Nebuchadrezzar king of Babylon, and into the hand of] the Chaldeans. And I will hurl thee, and thy mother that bore thee, into another country, where ye were not born, and there shall ye die.

But **unto** the land whereunto they long to return, thither shall they not return.

28 Is [this man] Coniah a despised image, [to be shattered]

Or a vessel wherein is no pleasure?

Wherefore was he hurled, [he and his seed] and cast forth

Upon the land which he knew not?

while no danger was present, or seemed to them imminent, they did not believe his word (see 5 : 12, 13; 17 : 15; 20 : 7, 8). Just this treatment, however, they have accorded to Jeremiah's predecessors, the forebodings of whom have ever remained unheeded. **My voice**, *i. e.*, the voice of Jehovah, the prophet neglecting the fact that he had not referred to Jehovah in the connection. In such an oration this was natural enough. **That** is unnecessary and is not found in LXX. **22. The wind** of judgment (4 : 11, 12) will **eat up**, *feed upon*, *i. e.*, carry away the unfaithful *shepherds*, ruling classes (2 : 8). **Surely**, or, *for*, is disturbing, is not found in LXX, and originated from the careless repetition of the preceding consonant, as in ver. 21. **Wickedness** should be *misfortune*. The Heb. word may connote either idea. **23. The inhabitant**, rather, *inhabitantess* of Lebanon will be **gracious**, rather, *groan* (תַּנְחֵן, *tē'ān'hî*), with LXX, which presupposes the loss of an "N" from the original text and a future tense, instead of a perfect. Probably also **pangs** (*pains*) is to be omitted, with LXX, and for **the pain**, we may render *pangs*. Here are pictured the lofty and secure position of Judah as a nation, and her approaching deep distress.

24-27. THE APPROACHING EXILE OF JEHOIACHIN AND HIS MOTHER. This must be placed in the year 597, and before the capitulation of the State, though it is given here in an enlarged form. **24. Coniah**, *i. e.*, Jeconiah (24 : 1; 28 : 4; 29 : 2) (cf. the similar short and

long forms of Hezekiah), or king Jehoiachin (2 Kings 24 : 6, 8). The **signet**, or, *seal-ring*, was used for sealing official documents, and with it an officer might be invested with special authority (see 1 Kings 21 : 8; Gen. 38 : 18; 41 : 42; Exod. 28 : 11; Esther 3 : 10; and of E. Bi. art. "Ring"). The statement about it indicates that no help is to be expected of Jehovah in the present crisis. Possibly we should read *it* for **thee**. **25.** See 21 : 7, and make here the same excision of the Nebuchadrezzar clause, and also of **and into the hand of them**, both with LXX. **Whose face thou fearest** is *of whom thou art fearful*. **26.** (See 13 : 18, 19.) The name of the queen-mother was Nehushta (2 Kings 24 : 8). In the word for **country**, the article is to be omitted, as in A. V. (Deut. 29 : 28 [Heb. 27]). **27. To**, or, *unto*, is correct; read לָךְ for לְךָ. The participle in **they desire**, or, *long*, lit., *they lift up their soul*, the soul being regarded as the seat of emotion, may have an extra letter at the beginning, repeated from the previous word, or may be in an unusual stem. The meaning would not differ in either case.

28-30. THE END OF JEHOIACHIN'S DYNASTY. This was delivered in 597, after the surrender of the king. **28. Omit this man, broken, shattered, he and his seed**, and read the verbs in the singular, all with LXX. The corruptions came in from ver. 30, and no children are mentioned in 2 Kings 24 : 12, 15. **Idol** is *image*, עֲצָבָה, 'ēṣḇḇh, being used in the sense of עֲצָבָה, 'ōṣḇḇḥ (Isa. 48 : 5). For the thought, see

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

29 O land, land, land, hear the word of Jehovah:

30 Thus says Jehovah, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER XXIII.

1 WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

1 AH! the shepherds that destroy and scatter the 2 sheep of *their* pasture, [says Jehovah]. There-

fore, thus says Jehovah, the God of Israel, concerning the shepherds that feed my people: Ye have scattered my flock, and driven them away,

And have not visited them;

Behold, I will visit upon you

The evil of your doings, [says Jehovah].

3 And I will gather the remnant of my flock

Out of all the countries whither I have driven them,

And will bring them again to their fold;

And they shall be fruitful and multiply.

4 And I will raise up shepherds over them and they shall feed them: and they shall fear no more, nor be dismayed, nor be *terrified*, says Jehovah.

5 Behold, the days come, says Jehovah,

That I will raise up for David a righteous shoot,

And he shall reign as king and rule wisely,

And shall execute judgment and righteousness in the land.

48:38; Hosea 8:8. For the last phrase of the verse, see 16:13. **Know** is *knew*. **29, 30.** For the emphatic repetition of **earth, land**, see 7:4; 1 Kings 13:2. **Write, i. e.**, in the register of citizens (Isa. 4:3). Jehoiachin was succeeded by his uncle, Mattaniah (Zedekiah), elevated to the throne by Nebuchadrezzar (2 Kings 24:17). The *land* is represented as interested in the affairs of the people upon it, and particularly in those of royalty. The command of ver. 30 is to ideal servants at the disposition of the writer.

Ch. 23. 1, 2. THE PUNISHMENT UPON BAD RULERS. This is a summary condemnation upon the kings and princes for the loss of the Israelitish nation. **Saith the LORD** (first and third instances) should be omitted with LXX. Probably this Vrs. is correct in reading **their pasture** (מִרְעֵיתָם, *mār'ithām*) (see 25:36). **Pastors** is *shepherds, rulers*, derived from the verb *feed* (see 2:8). The verb *visit*, like our words *look after*, is used in a good and a bad sense. Usually in Jeremiah it means *punish*, and is so translated (see 5:9; 9:25 [Heb. 24]); but the terms **visited, visit**, are here retained in order to reproduce the word play. For the scattered flock, see 10:21.

3, 4. A RESTORED ISRAEL AND FAITHFUL RULERS. Out of the darkness of ver. 2 emerges the light of ver. 3, for after exile, the prophets look for restoration. The remnant was originally the penitent remainder of the people, left

over after judgment (Isa. 10:20, 21); here it is the remainder that were taken into captivity, after sword, famine, and pestilence (cf. 15:2). The return from exile is followed by the abundant increase. **For be fruitful and increase, or, multiply**, see 3:16; Gen. 1:22. **4.** (See 3:15.) Shepherds of different character are to have charge of the returned flock, the restored Israel, and the latter are to fear no more a return of misfortune. **For be lacking**, it is better with Graetz to read, *be terrified*, פִּחְרָו, *yippāhēdhū*, for פָּקְדָו, *yippāqēdhū*. The verb is wanting in LXX. Following the prediction of the gathered community, this verse gives us the hope of a good line of kings and princes. This is narrowed to

5, 6. THE JUST KING OF THE FUTURE. **For the days come**, see 7:32. **Branch** should be *shoot*, since it springs up from the ground (see Gen. 19:25; Ps. 65:10 [Heb. 11]; Isa. 4:2). This descendant of David (cf. 17:25; Isa. 11:1; Zech. 3:8; 6:12) will have just those qualities which a selfish king lacks (22:3), **judgment and justice, or, righteousness**. These are forensic terms, *judgment* signifying, properly speaking, the decision of a judge, which includes deliberate estimate of circumstances (10:24), the vindication of rights (1 Sam. 24:15; Isa. 1:17); and sometimes the punishment of the guilty (Deut. 25:2); being often equivalent to justice. In 26:11, it refers to the *guilt* which constitutes the ground of judicial action. In the judicial sense it is used here. The word then takes two paths.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHT EOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt:

6 In his days Judah shall be saved,

And Israel shall dwell safely:

And this is his name by which he shall be called Jehovah is our righteousness.

7 Therefore, behold, the days come, says Jehovah, that they shall no more say, As Jehovah

From the point of view of *rightness* it takes on the meaning *right*, and refers to the affairs of ordinary life, as in 5: 1; 7: 5, is applied even to *things*, with the meaning *just*, or *appropriate*, measure, or place (30: 18; 49: 12; 1 Kings 4: 28; 6: 38; Isa. 28: 26; 40: 14), and is associated as here with *righteousness*, as the accomplishment of a judge or ruler (22: 3, 15; 23: 5 [cf. 21: 12]; 2 Sam. 8: 15; Ezek. 45: 9), or private person (Gen. 18: 19; Ezek. 18: 5), and with righteousness passes into an honored trinity with *truth* (4: 2) and *kindness* (9: 24 [Heb. 23]). From the point of view of the judicial act, judgment may mean the right way of performing duties, as the *custom*, or, *manner*, of the nations (2 Kings 17: 38, 40), the set of rules, or, *ordinance* (Jer. 5: 4, 5; 8: 7), even all the principles that make up the true *religion* (Isa. 42: 1, 3, 4). *Righteousness* belongs to the person that has the *right* in a controversy (2 Sam. 19: 28 [Heb. 29]), and he is *righteous*, whether the case has been established in a court of justice (Deut. 25: 1) or not (1 Sam. 24: 17). The terms apply to a judge, whether human or divine, that gives right decisions (11: 20; 20: 12; Deut. 16: 18, 20) and are characteristic of the decisions themselves (Deut. 1: 16). They pass over easily into the moral and religious spheres (Gen. 6: 9; 15: 6; 1 Kings 2: 32). The prophets base their demand for righteousness especially on the moral nature of God (4: 2; 9: 24 [Heb. 23]; 22: 8, 13, 15; 23: 1, 2; Amos 5: 7, 15, 24). God exhibits the quality (12: 1; Isa. 5: 16) as does his Messiah, here and in 33: 15. Righteousness as a quality of men before the supreme Judge (Isa. 51: 1), and declared in human history (justification) (Isa. 54: 14, 17), is not emphasized in Jeremiah (but see ver. 6), from whose book emerge, however, the first stages of the problem of the suffering of the righteous (12: 1; 15: 10, 11; 18: 20), and to whose life the book of Job forms the counterpart. In some passages, righteousness is obedience to the written law (Deut. 6: 25), and this appears to be the standard of action in the Proverbs and Ecclesiastes.

The Messiah's reign follows that of the displaced kings, but whether the author expected his reign to be eternal, or that his rule would be succeeded by that of others governing in a similar spirit, we cannot say. Probably he did not state the matter clearly to himself, but had a somewhat indefinite, though exalted notion

of the Messiah's sway. One thing is certain, he expected the Messiah to sit upon the throne of David, and to rule in Jerusalem. That a larger plan than this was in the divine mind, shows simply that a prophet did not grasp all at once the mind of God, and could not well conceive of a divine kingdom on earth separate from the Hebrew monarchy. Indeed, as late as the time of our Lord, and after a clear statement by him that he did not come as an earthly king (John 19: 36), even the chosen Twelve did not apprehend the nature of his dominion, and looked for a restoration of Israelitish power (Acts 1: 6). On the other hand, that the Hebrew prophets had a very definite idea of the character of the Messiah and of his influence cannot be doubted, and the grandest terms which were known to them and their contemporaries were employed to set forth the sublimity of that character, and the extent of his domain. For **prosper**, render, *rule wisely*, for the verb includes that wise action that ensures a successful result. **Earth** is *land*. 6. Under the Messiah, Judah will be delivered from his foes (Deut. 33: 29) and Israel (3: 18 [Jerusalem in 33: 16]), will enjoy peaceful life. A symbolic name is given to the king (cf. the usage in the later chapters of Isaiah, in Ezekiel, and see notes on Jer. 3: 17), which, on the one hand, brings out the contrast between himself, as the true Zedekiah (for Zedekiah means *righteousness of Jehovah*), and the actual monarch of that name; and, on the other, declares that, in the judgment tribunal for all the world, the Israelites will be right (Isa. 51: 7), through the Messiah will be manifested as *righteous*, will go out from it *justified* (Isa. 50: 8, 9), and will have undisputed possession of the *rights* they claim, the salvation for which they hoped (Isa. 45: 25; 46: 13; 48: 18). In Jer. 33: 16, this symbolic name is given to the *Jerusalem* of Messianic times.

7. 8. THE UNEQUALLED DELIVERANCE. These verses have a suitable connection with ver. 3, though in LXX they are found at the end of the chapter. It is possible that the translator omitted them in the first instance, because he had found them once before at 16: 14, 15 (where, however, they are not original), and that they were inserted later in the translation. The standard for the saving power of Jehovah will be raised in view of the wonderful deliver-

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk

lives who brought up the sons of Israel out of the land of Egypt; but as Jehovah lives who [brought up, and who] caused the seed of the house of Israel to come out of the north country, and from all the countries whither he had driven them; and they shall dwell in their own land.

9 Respecting the prophets: 43.
The Prophets,
595 B. C.
My heart within me is broken,
All my bones are enfeebled;
I have become like a drunken man,
And like a man whom wine has overcome;
Because of Jehovah,
And because of his holy words.

10 For the land is full of adulterers;

For because of the curse the land mourns,
The pastures of the wilderness are dried up.

And their course is evil,
And their might not right.

11 For both prophet and priest

Are profane;
Yea, in my house I found their wickedness,
Says Jehovah.

12 Therefore their way shall be to them

As slippery places:
Into darkness they shall be driven on
And fall therein:

For I will bring misfortune upon them,
The year of their visitation, says Jehovah.

13 On the one hand, in the prophets of Samaria,

I have seen tastelessness:
They prophesied by Baal,
And caused my people Israel to err.

14 Also in the prophets of Jerusalem,

I have seen a horrible thing:

ance from Babylonia (cf. Isa. 48 : 20; 49 : 22; 60 : 4-14). The expression **which brought up** and was introduced from 16 : 15, and is not found in LXX here, but LXX favors *he* (**had driven**) for **I**.

23 : 9-40. WOE UPON THE PROPHETS OF ZEDEKIAH'S TIME. (Delivered 595 B. C., annotated later.)

9-12. THE WICKEDNESS OF THE LEADERS AND THE VISITATION. **Because of the prophets** should be *respecting the prophets*, and is the title to the whole section, 9-40, cf. R. V. Jeremiah feels that his natural powers are enfeebled, the effect upon them of the great wickedness of his people and the consequences (see 9 : 2-4 [Heb. 1-3], and cf. 4 : 19; 8 : 21). **Because of the LORD**, etc., gives a curious turn to the thought, which is properly continued with the reason furnished in ver. 10, and it may be a later comment, derived from Isa. 2 : 10, 19, 21. **10**, is at present provided (from the same circle of thought as 12 : 4a) with two lines, which appear to have displaced the needed second line of this stanza. They are, **For because of swearing**, or, *the curse* (for transgression) (Deut. 28 : 15; 29 : 27 [Heb. 26]) **the land mourneth**; **The pleasant places** (*pastures*) of

the wilderness are dried up. **Adulterers**: no doubt the emphasis lies upon the departure from Jehovah in morals and religion, as in 2 : 25; 5 : 7; 9 : 2 [Heb. 1], though actual fornication was frequent enough in this period. For **course**, lit., *running*, see 8 : 6, and for **force**, cf. 9 : 3 [Heb. 2]. Not simply the civil powers, but, **11**, the ecclesiastical authorities **are profane** (cf. 6 : 13, 14). **12. In the darkness** (*into darkness*), must be connected with the words that follow. For the concluding words, see 6 : 15; 11 : 23.

13-15. THE WIDESPREAD INFLUENCE OF THE PROPHETS AND THEIR BITTER RECOMPENSE. **And** has its correlative in **also**, ver. 14. Translate, *on the one hand*. **Folly** is *tastelessness* (cf. Job 6 : 6), and signifies that which was *unsavory*, or disagreeable, to the speaker, Jehovah. On **Baal**, see 2 : 8. This was bad enough but, **14, the prophets of Jerusalem** were worse, for they were guilty of all sorts of vicious and dishonorable acts, and made their evil neighbors still more stubborn (cf. 29 : 21-23). A. V. is essentially correct. For **horrible thing**, see 5 : 30. Strictly speaking **commit adultery and walk** are infinitives, and therefore nouns in apposition with *horrible thing*.

in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

Committing adultery, and walking in lies,
And how they strengthened the hands of evil doers,
That no man should return from his wickedness.

They all became to me as Sodom,
And the inhabitants thereof as Gomorrah.

15 Therefore, thus says Jehovah [of hosts] concerning the prophets:
Behold, I will feed them with wormwood,
And make them drink the water of gall:

For from the prophets of Jerusalem went forth
Profaneness into all the land.

16 Thus says Jehovah of hosts,
Hearken not unto the words of the prophets that prophesy to you;
They make fools of you:
The vision of their own heart do they speak,
And not out of the mouth of Jehovah.

17 Saying continually to them that despise the word of Jehovah,
Ye shall have peace;
And (to) every one that walks in the stubbornness of his own heart they say,
No misfortune shall come upon you.

That none doth, should, return is a clause of purpose in form only (7:6). *Return* should be infinitive שׁוּב, *shûbh* (not שׁוּבָה, *shābhā*) with LXX, since the negative belongs to this mood (cf. 27:13). In the mind of God, the people were of a character like those of **Sodom** and **Gomorrah**, for, 15, from the prophets **profaneness** passed into the whole country. The first part of the verse has been borrowed from 9:15 [Heb. 14], and it interrupts the flow of thought in this passage. Perhaps of **hosts** should be omitted with LXX.

Ver. 16-40 are concerned with the so-called false prophets. These men belonged to the company that appeared in Jehovah's name (though some prophesied also by Baal, 2:8; Zeph. 1:4, 5), and professed to deliver messages from him. Indeed, many of them may have believed that what they said was true, though we must conclude, from what is said about them, that Jehovah did not speak through them, because they were not a fit medium for his word, and were evidently moved by selfish or national motives rather than religious ones. To the true prophet, on the other hand, the moral imperative was supreme, and their God was a moral being, who had been revealed in the lessons and especially the disasters of the history. Jeremiah opposes the prophets principally on two grounds: (1) that they were not morally good, and (2) that they prophesied without any true inspiration. Their lack of moral principle was manifested in furnishing an example of evil-doing (6:13; 23:14; 32:32), and in a failure to perceive the moral require-

ment of Jehovah (23:17), neglect of which must result in the disaster which true prophets have been in the habit of predicting (23:8), and they thereby deceive the people with false assurances of safety (6:14; 14:13; 18:16; 27:9, 15), and doubtless recommended reliance upon human instrumentalities instead of upon the Lord God (cf. 2:13, 18, 36; 37:5). (2) They have no consciousness of a divine impulse to speak (6:11; 14:14; 20:9; 23:18, 21, 22; Amos 3:8), but (a) they deal in mere dreams (23:26, 32), or (b) their pretended message is pure affectation (14:14; 23:16, 26, 31), or (c) they steal messages from others (23:30). In any case their deliverances are for all practical purposes lies (5:31; 14:14) and they lead to forgetfulness of God (23:27). Often these prophets prophesied definitely by false gods (2:8).

16-18, 21, 22. WARNING AGAINST FALSE PROPHETS. **Unto** (first instance) is correct, but read נָסֵךְ for עָל with 27:9. The **prophets**, as a class, are not to be listened to, for **they make you vain, they make fools of you, i. e., they play a trick upon you** (cf. 14:14). **17. For despise me, The LORD hath said, read despise the word of** (read רַבֵּן אֱלֹהִים, *mēnā'āḡē d'hebhār*) *Jehovah*, with context and LXX (see 15:16). No changes in consonants are required. A. V. borrows **unto** before **every one**, and LXX רַבֵּן כָּל, *alēkhōl*, in place of כָּל, *w'khōl*. This reading is to be adopted. For the rest, see 7:24. **Evil** is *misfortune*. These prophets pretend to speak the mind of God, but it is a false deliverance from themselves, for **18, who, i. e., who of them, has stood in the council of**

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 Am I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams, which they tell every man

18 For who has stood in the council of Jehovah, And perceived [and heard] his word? Who has listened to my word And heard it? — — —

19 Behold, the tempest of Jehovah, His fury goes forth, And a cyclone Whirls over the head of the wicked.

20 The (*fierce*)¹ anger of Jehovah will not return, Until he have executed,

And till he have performed the purposes of his heart:

In the latter days ye shall understand it [perfectly]. — — —

21 I sent not the prophets,

Yet they ran:

I spoke not unto them,

Yet they prophesied.

22 But if they stand in my council,

Then let them cause my people to hear my words,

And turn them from their evil way, And from the evil of their doings.

23 Am I a God at hand, says Jehovah,

And not a God at a distance?

24 Or can a man hide himself in secret places,

And I not see him, [says Jehovah]?

Do not I fill heaven and earth?

Says Jehovah.

25 I hear what the prophets say,

That prophesy lies in my name, saying,

26 I have dreamed, I have dreamed, **I have dreamed.**

Will repent the heart of the prophets that prophesy lies,

And that prophesy the deceit of their own heart?

27 Who think to cause my people to forget my name

Jehovah, And has perceived his word. A. V. gives the correct constructions, and the *!* should be conversive, like that with the last word in the verse (cf. LXX). **And heard** (first case) is to be omitted, with LXX. **His word** (second case), is *my word* in the Hebrew. The answer is, *no one*. This interpretation is supported by ver. 21, 22.

19, 20. THE SWEEPING VENGEANCE OF JEHOVAH. These verses were borrowed from 30 : 23, 24, and interrupt the connection here. In 20 add *fierce* before **anger** and omit **perfectly**, both with 30 : 24.

21, 22 follow the thought of ver. 18. Jehovah speaks at the end of that verse and continues in these, ironically adding, **22, And, if they stand in my council, let them cause . . . and let them turn them**, etc. The preacher must practise and not simply talk, and must lead others to well-doing. Failing this, so-called oracles are meaningless. Ver. 11, 14 tell the truth about these prophets. A. V. appears unnecessarily to have followed LXX in the construction of the second member of this stanza.

23-29. THE ALL-SEEING EYE OF GOD AND THE POWER OF HIS WORD. The local deities cannot see at a distance, but Jehovah can see everywhere (2 Sam. 14 : 20), **23, afar off**, or, *at a distance*, i. e., from the present location of the one addressed, and, **24**, no one can do a work which he cannot see. **Saith the LORD** (first case) omit, with LXX. On this verse, see Job 34 : 21, 22; Ps. 11 : 4; 139 : 7-12; Isa. 6 : 3; contrast Gen. 11 : 5; Ezek. 8 : 12. **25.** The boast is a public one (ver. 27). **I have dreamed** occurs probably three times (see 7 : 4; 22 : 29), for as a third instance is best explained the **how long** of **26** (as חַלְמַתִּי, *hālāmtī*, for עַרְכָּתִי, *'ādh mātāy*). For **shall this be in the heart**, read, by a division of the Hebrew text into different Hebrew words, *will repent the heart*, הַיָּשֵׁב לֵב, *hayāshābb lēbh*. **They are** is an unnecessary insertion by A. V. It is smoother also to read *that prophesy*, נְבִיָּה, *nābbē'ē*, for **prophets of**, so some MSS of LXX. It is the difference of a ' (see 14 : 14). **27. Forget my name**, that is, *me* (16 : 21), although these men spoke ostensibly in the name of Jehovah. Here

¹ With 30 : 24.

to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness: yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of

By their dreams which they tell every man to his fellow,

As their fathers forgot my name for Baal.

28 The prophet with whom there is a dream, Let him tell (**his**) dream
And he with whom is my word,
Let him speak my word faithfully,

What is the straw to the wheat?

Says Jehovah.

29 Is not my word so?

Says Jehovah;

Like a fire,

And like a hammer that breaks rock in pieces?

30 Therefore, behold, I am against the prophets, says Jehovah,

That steal my words every one from his fellow.

31 Behold, I am against the prophets, [says Jehovah].

That take their tongue, and produce an oracle.

32 Behold, I am against the **(prophets)**

That prophesy lying dreams, [says Jehovah],

And tell them, and cause my people to err

By their lies, and by their empty boasting:

And I sent them not, nor commanded them;

Neither do they profit this people at all, [says Jehovah].

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden

the actual result accomplished is put in the form of a purpose cherished by the prophets. **Neighbour** is *fellow*. In earlier times honors to *Baal* (2:8) had crowded out the remembrance of Jehovah. At present, the attention being concentrated upon dreams, there is danger that Jehovah become nothing but a name and that his character be entirely obscured for the people. The point of view is somewhat different from that of Num. 12:6-8, though even there the dream is of comparative insignificance. 28. Let the dreamer tell *his* (LXX) dream, and let the possessor of the divine word (cf. 27:18) speak it out, and let the hearers receive that which is good, for it is as easy to separate between the good and bad as between the **chaff**, the **straw**, and the **wheat** (cf. ver. 22; Deut. 13:1-4). He gives one mark of the word, however, 29. Translate, *Is not my word so, says Jehovah? Like a fire, And like a hammer that breaks rock in pieces*. For the **fire**, see 5:14. The line is very short, and possibly we are to suppose something like אֵשׁ כְּמַלְאָה, *ʿēš kəḥāl 'ēšim*, after *fire*, cf. the parallel line. The effect of *fire* is to burn up the impure elements among the people, that of a **hammer** to shatter obstinate ones (cf. 50:23; 51:20-22).

30-32. THREE FORMS OF PROPHETIC DECEPTION. Saith the LORD is to be omitted in all but the first instance. So LXX. In 30, *plagiarism* is definitely condemned. It is interesting to note the fact that, so far as the canonical books are concerned, writers have

been slow about appropriating the words of others, on the contrary, in many cases, have taken pains to bring their own words under the protection of an honored name. For **neighbour**, render, *fellow*. In 31, shaping an oracle with the **tongue**, without the divine compulsion is specified. And say, **He saith**, is, and *produce an oracle*. Most severely of all are characterized, 32, the *dreamers*, who misled the people by their pretentious talk. Enter the prophets after against with LXX and ver. 30, 31. **Lightness** is *empty boasting* (Judg. 9:4; cf. Zeph. 3:4). For **therefore they shall not profit**, render, *neither do they profit*.

33-40. SOLEMN WARNING AGAINST THE USE OF THE WORD BURDEN. Burden is from a verb which means to lift anything up (Isa. 40:26) to carry a load (Exod. 18:22), to raise the voice (Isa. 42:2). The noun signifies burden (Exod. 23:5) and oracle (Isa. 13:1; 15:1; Ezek. 12:10). There is a play on the two uses in our passage, and the second use of it is forbidden to the writer's contemporaries. It would seem that the word had fallen into disrepute in some way, perhaps owing to the curious, or superstitious, interest of the people in the matter, not accompanied by humble assent to the truth; or because of a scornful, or derisive, attitude toward the word, as if the people were tired of the sound of prophetic messages, or had no interest in them; or possibly because the word led to argumentation and profitless discussion. At all events, 33, when any one comes to the prophet

the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD: therefore thus saith the LORD; Because ye say this word. The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD:

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

of Jehovah? Then shalt thou say unto them, Ye are the burden, and I will cast you off, says 34 Jehovah. And as for the prophet, and the priest, and the people, that shall say, The burden of Jehovah, I will punish that man and his house.

35 Thus shall ye say every one unto his friend, and every one unto his brother, What has Jehovah answered? and what has Jehovah spoken?

36 And the burden of Jehovah shall ye mention no more: for the burden to a man will become his word. And ye have perverted the words of the living God, of Jehovah of hosts, our God. Thus shalt thou say unto the prophet, What has Jehovah answered thee? and, What has Jehovah spoken?

37 But if ye say, The burden of Jehovah:

Therefore, thus says Jehovah: Because ye say this word, The burden of Jehovah, and I have sent unto you, saying, Ye shall not say, The burden of Jehovah; Therefore, behold, I will indeed lift you up, and I will cast you off, and the city that I gave to you and to your fathers, away from my presence; and I will put an everlasting reproach upon you, and perpetual confusion, which shall not be forgotten.

with the question, **What is the burden (oracle) of the LORD?** he is to answer them, *Ye are the burden (load) and I will cast you off.* This translation, which follows LXX, makes of the Heb. אֲתֵם מִשָּׂא הָאֵלֹהִים, 'eth-mā-mmāssā', the words אֲתֵם הַמִּשָּׂא, 'attēm hāmmāssā', and the new division of words should be allowed (1) because the resulting meaning fits the connection perfectly, and (2) because A. V. neglects אֵת, 'eth', altogether, and even at that, produces a translation of doubtful value in this context. Jehovah is so weary with the use of this word that, 34, any one that uses it will be punished, and for it, 35, a new expression is to be substituted. **To** (אֵל is to be understood for עַל, with the next clause) **his neighbour**, is *unto his friend*. From this verse it may perhaps be legitimate to conclude that the writer has in mind not simply questions addressed to a prophet, but such as were passed about by ordinary people on the street. "What is the burden?" had been used as carelessly as "Good morning," "How are you?" "What is the news?" and a new expression should convey a fuller meaning. 36. **Mention** is correct but presupposes different vowels (תִּזְכְּרָה, tāzkirā) from those of M. T., see LXX. Translate the second sentence, *For the burden to a man will become his (i. e., the man's) word. His word is the new word, or question, in his mouth, which is to take the place of burden and render the latter unnecessary.* The last two lines are not found in LXX, but may easily be explained, since the effect of improper use of words is to distort their meaning, to *pervert* them. This is often the history of good words: (1) proper use; (2) perverted use; (3) rejection from the vocabulary; and

there are some expressions in use to-day, good in themselves, which it is not worth while to retain, if people will insist on misusing them, after their attention has been called to the perversion. 37 contains directions for inquiry of the prophet in harmony with ver. 35. Possibly the verb should be plural with ver. 38. But if the people use the old expression, then on account of their doing so, after a command to the contrary, Jehovah, 39, will **forget** them. For this verb, we may read with LXX, *lift up*, by supplying an "N"; and, since the latter verb follows in the infinitive, we must assent to this increase, and read אֲנִשְׁכַּח, wənāsāthi. **For-sake**, is *cast off*, and **and cast you** is unnecessarily supplied in A. V. **For my presence**, see 7 : 15; 2 Kings 23 : 27. 40. (See 20 : 11.)

NOTE.—It should be added that the ver. 36c (from *and ye have perverted*)—40 make a somewhat singular impression upon the interpreter. 36c to 38a (the first sentence) are represented in LXX by the last three words of ver. 37; and ver. 38–40 lay an extraordinary emphasis upon a violation of the prohibition, and in language borrowed and repetitious. It is not probable that they can proceed from Jeremiah, and it is not possible to assign a source for them. Indeed, in ver. 33–36b, any genuine kernel must have been considerably developed, for Ezekiel uses the word *burden* without compunction, Ezek. 12 : 10. Ver. 16–18, 21–32, have likewise been enlarged by the compiler's hand.

Ch. 24. 1–10. THE CAPTIVES WITH JEHOIACHIN IN EXILE CONTRASTED WITH THE PEOPLE LEFT IN JERUSALEM. (Delivered 596 B. C., entered in this part after 536.)

CHAPTER XXIV.

1 THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, *even* like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive to Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the LORD; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for *their* hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

1 (THUS) Jehovah showed me, and, behold, two baskets of figs set before the temple of Jehovah; after that Nebuchadrezzar king of Babylon had carried into exile Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, with the craftsmen and foreign troops from Jerusalem, and had brought them to Babylon. The one basket had very good figs, like the figs that are first ripe; and the other basket had very bad figs, which could not be eaten, they were so bad. And Jehovah said unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the bad, very bad, that cannot be eaten, they are so bad. And the word of Jehovah came unto me, saying,

2 Thus says Jehovah, the God of Israel: Like these good figs, so will I regard the captives of Judah, whom I have sent out of this place into the land of the Chaldeans, for good.

3 For I will set mine eyes upon them for good, And I will bring them again *unto* this land; And I will build them, and not overthrow them, And I will plant them, and not pluck them up.

4 And I will give them a heart to know me, That I am Jehovah; And they shall be my people And I will be their God; If they will return unto me With their whole heart.

5 And like the bad figs, which cannot be eaten, they are so bad;

6 [For] thus says Jehovah, So will I *regard*¹ Zedekiah king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt,

7 for *misfortune*; and I will make them a consternation* to all the kingdoms of the earth; a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave to them and to their fathers.

8 And I will bring them again *unto* this land; And I will build them, and not overthrow them, And I will plant them, and not pluck them up.

9 And I will give them a heart to know me, That I am Jehovah;

10 And they shall be my people And I will be their God; If they will return unto me With their whole heart.

11 And like the bad figs, which cannot be eaten, they are so bad;

12 [For] thus says Jehovah, So will I *regard*¹ Zedekiah king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt,

13 for *misfortune*; and I will make them a consternation* to all the kingdoms of the earth; a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave to them and to their fathers.

1-10. THE COMMENDATIONS AND PROMISED RESTORATION OF THE FIRST CAPTIVES AND THE CONDEMNATION OF THE REMAINDER. It is very unusual for a narrative to open with a verb in the perfect, and it is probable that כִּי, *kî*, thus, composed of letters similar to those with which ch. 23 closes, was overlooked by the scribe (cf. Amos 7 : 1, 4, 7; 8 : 1). Jeconiah is Jehoiachin (22 : 24). Away captive should be *into exile*. For carpenters render *craftsmen*, for these were skilled in stone and metal working, as well as in wood. The word translated *smiths* is of uncertain derivation, but Hitzig may be right in regarding it as a compound meaning originally, *foreign servitors*, and it may be applied here to *foreign troops*, or *guards* (cf. Dent. 29 : 10; Josh. 16 : 10; 1 Kings 9 : 21). The verse is a summary of 2 Kings 24 : 12-16; cf. Jer. 29 : 2. Temple of the LORD is here used for his *house*. The derivation of the word

is clear from the Assyrian *igāl*, *great house*. 2. The early figs ripened toward the end of June, and had a specially good flavor (cf. Isa. 28 : 4). For *naughty*, and *evil* (ver. 3), render *bad*. 5. For *acknowledge*, *regard* is better. *Their* is not needed. 6. (See 1 : 10; 18 : 7; 32 : 37.) To, or, unto, is correct, read לֵאלֹהֵי, *l'el*, for לְ, *al*. 7. (See 3 : 10; 7 : 23; 31 : 33; 32 : 38, 39; Ezek. 36 : 26.) For is *if*. 8-10. (See 7 : 14; 15 : 4; 16 : 4; 21 : 7, 9; 29 : 16-19; 42 : 18; 44 : 12-14; Dent. 28 : 37.) 8. Render *like* for *as*, *bad* for *evil*. Omit *surely* (*for*), with LXX, render *regard*, for *give*, and bring *for their hurt* (*for misfortune*) from ver. 9 to the end of ver. 8 (see ver. 5). 9. Read the first part *And I will make them a consternation to all*, etc. (see on 15 : 4). The destiny of the Judeans will bring *terror* to the other nations, who will reproach them with their disgrace, and will make their sad history the type for *misfortune* generally. Omit *to be* of A. V.

¹ With ver. 5.

Ch. 25. 1-38. ORACLES AGAINST JUDAH AND THE NATIONS. (Delivered 604 B. C., annotated and added to ch. 1-24 after 536.) We must return to the reign of Jehoiakim, for the date of this chapter, or of Jeremiah's message contained in it, is marked by 25 : 1 and 36 : 29 as 604. It seems to have been the purpose of Baruch, and perhaps of other disciples of the prophet, to preserve narratives of his activity at the principal epochs of his life. See ch. 36, which gives a fuller account of Jeremiah's work in this eventful year. Chs. 25 and 36 are related to the prophecies of the first roll of Jeremiah's book (ch. 1-9) somewhat as ch. 26 is to ch. 7. It is of course possible that the prediction in 25 : 9 was originally included in the roll of Jeremiah's prophecies that was completed in 604 (cf. 36 : 29), and that it was subsequently removed from there, but it is quite likely that, in 25 : 9, Jeremiah's disciple has set forth the message of 604 in a new form, partly in his own language.

Some gifted writers question the genuineness of the whole chapter, chiefly on grounds which may be summarized as follows: (1) contradictions, or inconsistencies with Jeremiah's known declarations, such as are found in 25 : 26, as compared with 1 : 15; 25 : 9, 15; and in the sudden preference for Judah in ver. 29; (2) rhetorical peculiarities, such as *all the kings of the Philistines* (ver. 20), *of Tyre and of Zidon* (ver. 22), the command of ver. 27, 28, which ignores ver. 17-26, and the solemn command of 25 : 30, followed by mere quotations from other scriptures. These reasons are insufficient to establish the secondary character of the whole chapter, as is well stated by Giesebrecht, but they will help us to separate the strands of which it seems to be composed. LXX also will aid us in detecting many additions to the earliest words, though the process of enlargement began long before the Greek translation was made. The details may be found in the exegetical notes, but the principal lines of cleavage may be indicated as follows: Jeremiah and Baruch are responsible for the most of ver. 1-3, 5-11, 15-24; a later writer added ver. 12, 14, 25-33, 34-38, which are compilations of familiar scriptures, and are used, for the most part, to indicate the truth that Babylon and the other nations need not suppose that they may escape punishment, while Judah is to suffer; still later came in ver. 4 and 13, which break the connections between verses; several explanatory notes, not found in LXX, were probably first entered by readers in the margins of MSS. The chapter marks the close of an important edition of

the whole work, cf. 1 : 3a, the part of the preface covering chs. 1-25.

In 604 Babylon became for the first time a definite menace to Judah, for at this time Nebuchadrezzar, the son of Nabopolassar the king, and the commander of his army, defeated Neco and the hosts of Egypt at Carchemish, and doubtless would have invaded Egypt itself had not tidings come to him of the death of Nabopolassar, which occasioned his immediate departure to Babylon to assume the crown. Let us gather up the threads of history since the reformation under Josiah in 621. That reformation had been followed by thirteen years of peace in Judah. The fields had been tilled by the people without molestation, the vineyards and olive groves having been cultivated at will, there had been an abundance of grain, wine, and oil. The beasts of the field were suffered to multiply, and the birds sang their songs upon the hillsides. Wise men flourished and taught the people the ways of peace. All was bright and prosperous.

Meanwhile great changes had taken place in the East. Soon after 650, the great Assyrian empire began to totter on its foundation, and the new Babylonian power to establish itself; and, after varied fortunes, Nineveh, the Assyrian capital, fell about 606. Psammetichus I., till 611 the Egyptian king of the period, did little more than strengthen his own empire in Egypt and Ethiopia. Neco II., however, who succeeded his father in 611, made a movement toward the East, and in this campaign he met and defeated Josiah of Judah at Megiddo in 608.

It is evident that Josiah, with his people welded together, wished to try his hand at war on his own account, and to complete his prosperous career by reviving the glories of the Davidic age. His defeat was disastrous enough, for, three months after the battle of Megiddo, Neco actually deposed Jehoahaz, the successor and second son of Josiah, established the latter's eldest son, Eliakim or Jehoiakim, upon the throne and, after arranging for the receipt of tribute, he carried Jehoahaz to Egypt, probably to die there. Thus Judah became the vassal of Egypt.

Jehoiakim appears to have cared more for luxurious living than for his independence, the people were accustomed to foreign control, and there had long been a powerful Egyptian party in Jerusalem. It is easy to suppose, therefore, that the Judeans adapted themselves to the new order of things, and that most of them, unmind-

CHAPTER XXV.

1 THE word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

ful of the rapid developments in Babylonia and the certainty that she would measure swords with Egypt, were able to believe in the *peace*, *peace* of the ordinary prophets, notwithstanding the insistence of Jeremiah that the nation was in imminent danger. After the battle of Carchemish, however, the eyes of many must have been opened, for at that time appeared in their neighborhood, as Cheyne says, "the greatest general before Hannibal." And Jeremiah from this time seems to have manifested greater boldness in speech, and to have obtained greater respect for his words and security for his person, though the king had no greater love for him nor for his message.

1-7. THE RETROSPECT OF TWENTY-THREE YEARS OF FRUITLESS SERVICE. A. V. is right in reading *to*, or, *unto*, Jeremiah (ver. 1), *unto all the people* (ver. 2), and so substitute לְכָל for לְךָ, with LXX. Omit *that was* the first year of Nebuchadrezzar king of Babylon (ver. 1), Jeremiah the prophet (ver. 2), the word of the LORD hath come unto me, but ye have not hearkened (ver. 3), to hear (ver. 4), saith the LORD, and the

1 THE word that came unto Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah, king of Judah; [the same was the first year of Nebuchadrezzar king of Babylon] which he spoke [Jeremiah the prophet] unto all the people of Judah, and unto all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, a period of three and twenty years, [the word of Jehovah has come unto me, and] I have spoken unto you, rising early and speaking;

4 [but ye have not hearkened], and I have sent unto you all my servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear [to hear];

5 saying, Return ye now every one from his evil way, and from the evil of your doings, and dwell in the land that Jehovah has given to you and to your fathers, from of old and even for

6 evermore: and go not after other gods to serve them and to worship them, that ye may not vex me with the work of your hands, and that I

7 bring no misfortune to you. But ye have not hearkened unto me, [says Jehovah; that ye might vex me with the work of your hands to your own hurt].

8 Therefore, thus says Jehovah of hosts: Because ye have not heard my words, Behold, I will send and take [all] the family from the north, says Jehovah, [and unto Nebuchadrezzar king of Babylon, my servant], and will bring them against this land, and against the inhabitants thereof, and against all the[n] nations round about; and I will utterly devote them to destruction, and make them a fright, and a hissing, and an everlasting reproach. And I will take from them the sound of joy and the sound of gladness, the voice of the bridegroom and the voice of the bride, the clatter of the millstones,

remainder of ver. 7, all with LXX. These notes came in as reminiscences of 1: 16; 7: 1, 6, 18, 24, and other familiar sayings. Ver. 4 interrupts the flow of thought and was introduced somewhat later than the original composition. 2. (Cf. 4: 4.) 3. (See 1: 2.) 4. Read *I, my servants*, with LXX and 7: 25. Jehovah is of course the speaker, however, as he is in ver. 5-7. (See 7: 3, 18, 19; 13: 10; 19: 15; 24: 10.)

8-11. THE GENERAL SUBJECTION TO BABYLON. In ver. 9, for all the families of, read, *the family from* (cf. ver. 12), omit *and, unto*, Nebuchadrezzar the king of Babylon, my servant; read *the* for *these*, and *reproach*, חֶרְפָּה, *hērphāth*, for *desolations*, חֲרָבָה, in ver. 11 omit *this, a desolation and, the king of Babylon*; read *the* for *these*, all with LXX. It is probable that the clauses *and against all the nations round about* (ver. 9) and ver. 11b are later than the main strand here, since the latter relates to the subjection of Judah, while the two clauses prepare the way for ver. 15-26. 9. North (see 1: 15). Jehovah's servant (27: 6; 48: 10) executes his judgment on the peoples. Astonishment is *fright*. The ex-

Part VI.
The
Nations,
604 B. C.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the Lord God of Israel unto me: Take the winecup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse: as it is this day;

11 and the light of the candle; and the whole territory shall be [a waste] a fright: and the[se] nations shall serve [the king of Babylon] for seventy years.

12 And it shall come to pass, when seventy years are accomplished, that I will punish [the king of Babylon, and] that nation, [says Jehovah, for their iniquity, and the land of the Chaldeans;] and I will make it everlasting desolations.

13 And I will bring upon that land all my words which I have spoken against it, all that is written in this book, which Jeremiah prophesied concerning all the nations.

14 For they themselves shall be held in subjection by many nations and great kings: and I will recompense them according to their deeds, and according to the work of their hands.

15 For thus says Jehovah, the God of Israel, unto me:

Take this cup of fermented wine at my hand, and cause all the nations, to whom I send

16 thee, to drink it. And they shall drink, and reel

to and fro, and be mad, because of the sword

17 that I will send among them. And I took the

cup from Jehovah's hand, and made all the

nations drink it, unto whom Jehovah had sent

18 me: namely, Jerusalem, and the cities of Judah,

and the kings thereof (and) the princes thereof,

to make them a waste, a fright, (and) a hissing,

pressions of this verse are familiar to the reader, as are those of 10, 11a (see 7 : 34 ; 16 : 9). The Syrian mill consists of two flat, circular stones, larger or smaller, one above the other. Near the circumference of the upper stone is an upright handle which may be shorter or longer, according as the stone is to be turned by one, two, three, or four women. The stones are confined in the center by a stout wooden peg, and into the funnel-shaped central hole of the upper one the grain is thrown. From the hole, this finds its way between the stones, and the flour passes out at the circumference and is received upon a sheepskin mat. Astonishment is fright.

12-14. THE FINAL PUNISHMENT OF BABYLON. Ver. 14 is not found in LXX, which represents an arbitrary omission of v. to make way for chs. 46-51, now found between ver. 13 and ver. 15 in this Vrs. Ver. 13, however, breaks the connection between 12 and 14 (cf. 27 : 7), and is a later insertion in a passage itself supplementary to Jeremiah's predictions. In 12, omit the king of Babylon and, saith the Lord, for their iniquity, and the land of the Chaldeans, with LXX. The term perpetual desolations is found again in 51 : 26. That nation is the one referred to in ver. 9, not any of those mentioned in ver. 11. For the seventy years, see 29 : 10 ; 2 Chron. 36 : 21 ; Isa. 23 : 15 ; Dan. 9 : 2. If this number goes back to Jeremiah's time, it is to be regarded as a round number. Certainly no one has been able to assign sure termini for the period of it, though many

attempts have been made. Ezekiel (4 : 6), thought of an exile of forty years, and Zechariah 1 : 12 reckons the seventy years to 520 B. C., sixteen years after the return from captivity. The most probable limits are 604 B. C., when Nebuchadrezzar overcame the Egyptians at Carchemish, and 538, when Babylon fell. 13 may refer to such passages as Isa., chs. 13, 14, but especially to Jer., chs. 50, 51, in the collection, chs. 46-51, cited here as this book. 14. Serve themselves of them signifies accomplish service with them, use them as servants: translate For they themselves shall be held in subjection by many nations and great kings (see 27 : 7 ; 34 : 9). The nations may include the Macedonians, as well as the Medes and Persians. For works, Heb. has work and own is unnecessary.

15-17. THE WINE CUP OF JEHOVAH. For is used respecting the allusions to the nations in ver. 1-14. For הַמָּוֶה, hēmā (fury), LXX read הָמָר, hēmēr, render, Take this cup of fermented wine from my hand. 16. (See 13 : 13.) For be moved render reel to and fro with R. V. Ver. 16b is a kind of definition of what the wine is.

18-26. THE LIST OF NATIONS. 18. Jerusalem. The kings (in plural) may be used of the last kings of Judah, or the word may be an incorrect copy of its king, with ending attracted to that of the next word. And is needed before princes, and has the authority of LXX. Ver. 18b is a quotation, or reminiscence, of familiar thought (cf. ver. 9, 11). The latter part of

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod.

21 Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea.

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert.

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

19 [and a curse, as it is this day]; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the foreign population, and all the kings of [the land of Uz, and all the kings of the land of] the Philistines, [and] Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod;

21 Edom, and Moab, and the sons of Ammon;

22 and [all] the kings of Tyre, and [all] the kings of Zidon, and the kings of the coast land which

23 is beyond the sea; (and) Dedan, and Tema, and Buz, and all that have the corners of their

24 hair shorn; and all [the kings of the] Arabians, [and all the kings of the foreign population] that

25 dwell in the wilderness; and all the kings of Zimri, and all the kings of Elam, and all the

26 kings of the Medes; and all the kings of the north, far and near, one with another; and all the kingdoms [of the world], which are upon the face of the earth.

And the king of Sheshach shall drink after them.

27 And thou shalt say unto them, Thus says Jehovah of hosts, [the God of Israel]: Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send 28 among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus says Jehovah [of

it, from and a curse on, is not found in LXX. **Desolation is waste, and astonishment is fright.** 19, 20a. Pharaoh means, lit., great house, and came to be applied regularly to the kings of Egypt (37 : 11), often accompanied by their proper names, as in 44 : 30; 46 : 2. **Mingled people is foreign population.** Egypt was made up of many principalities and semi-independent bodies. Nevertheless, Uz was not one of them, but was in Asia, and the land of Uz, and all the kings of must be omitted, with LXX. 20b. **The Philistines.** The and following this name is hardly original. For Azzah render Gaza. The use of remnant before Ashdod implies a severe disaster to this principality, but which of the many conquests of it is referred to, no one can say. These four are mentioned in Amos 1 : 6-8. The fifth Philistine city, Gath, appears to have suffered a comparatively early destruction. 21. **Edom, Moab, Ammon,** south, southeast, and east, of Israelitic territory, respectively, are closely related peoples. 22. **Tyrus, i. e., Tyre and Zidon and the isles, i. e.,** the coast lands (1 : 10) to the west of Palestine, on the Mediterranean. Omit all (two cases) with LXX. The word kings is in plural, with reference to the various cities of the Phœnicians. 23, 24. Inhabitants of the wilderness—Dedan, a tribe descended from Abraham and Keturah (Gen. 25 : 3) situate in north Arabia, southeast of Edom (49 : 8; Isa. 21 : 13; Ezek. 25 : 13; 27 : 20); Tema, an Ishmaelite tribe (Gen. 25 : 15) whose encampments were east of Dedan (Job 6 : 19; Isa. 21 : 13, 14); Buz, an Aramaic tribe (Gen. 22 : 21) that evidently migrated to the Arabian country; all that are in

the utmost corners, rather, all that have the corners of their hair shorn (see 9 : 26 [Heb. 25]), a peculiarity of many tribes of north Arabia; and all . . . Arabia. Omit the kings of, and the next clause after Arabia, which is a double of this one (mingled people having the same Heb. letters), both improvements of LXX. For desert, render, wilderness. 25. First clause is not found in LXX. The country is unknown. Elam is the highland territory to the east of Babylonia, and "Media" is north and northeast of Elam. Both were included in the Medo-Persian empire. 26. The north is here used in an indefinite sense of distant peoples that have not been mentioned (see 1 : 15). Also all the kingdoms (omit of the world, with LXX) which are upon the face of the earth (ground). Finally Sheshach, i. e., Babylon (see 51 : 41), must drink. The last sentence is not found in LXX, and is a later insertion in this passage. Notice that shall drink is a departure from the constructions in ver. 15-26.

27-29. THE SURE PUNISHMENT OF THE NATIONS. These are later than ver. 15-24, for in ver. 17 the nations have drunk from the cup, while here their refusal to drink it is contemplated. LXX did not read the God of Israel, ver. 27, of hosts, ver. 28, saith the LORD of hosts, ver. 29, and we need not. 27. יָרָ, q'yā, spew, should read יִשְׁפּוּ, q'i'ū. The weak letter נ has been lost. The verse is an explanation of ver. 16. 28 gives directions of course merely for a symbolic transaction (see 15 : 2), the prophet did not go to the nations, and invite them to drink, i. e., to assent to the punishment that

29 For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations: he will plead with all flesh; he will give them *that are wicked* to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from *one end* of the earth *even unto the other end* of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

29 hosts]: Ye shall surely drink. For, lo, I begin to bring misfortune at the city which is called by my name, and should ye be altogether unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, [says Jehovah of hosts].

30 And do thou prophesy unto them [all] these words, and say unto them,

Jehovah shall roar from on high,

And utter his voice from his holy habitation;

He shall mightily roar over his dwelling place,

He shall answer with a shout as they that tread the grapes,

Unto all the inhabitants of the earth.

31 An uproar shall come even to the end of the earth: For Jehovah has a controversy with the nations,

He will enter into judgment with all flesh:

As for the wicked, he will give them to the sword, [says Jehovah].

32 Thus says Jehovah [of hosts], Behold, misfortune shall go forth

From nation to nation,

And a great tempest shall be stirred up,

From the recesses of the earth.

33 And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be bewailed, neither gathered, nor be buried; they shall be as dung upon the face of the ground.

34 Howl, ye shepherds, and cry out,

And wallow in ashes, ye principal of the flock:

For the days of your slaughter have fully come,

And ye shall [be **broken in pieces** and] fall like choice **lambs**.

was to be visited upon them. 29. Here the writer supposes the nations to know, and to assent to the thesis, that Jehovah has a preference for the Israelitish people, and cannot punish them, while letting their neighbors go free. In 49 : 12, the writer goes still further with the contrast, and boldly states that it does not belong to Israel to drink the cup. The drinking, which refers generally to the punishment to be inflicted, introduces, in this verse, a description of the sort of punishment to follow the draught. For *on* render *at*. On this verse, see 7 : 10-15.

30-33. THE WRATH OF JEHOVAH AND THE DESOLATION OF THE NATIONS. 30. **Against** should be *unto*. Jehovah's *height*, his **holy habitation**, is the heaven (Deut. 26 : 15; cf. Zech. 2 : 13 [Heb. 17]), not *Mt. Zion*, which is found in the passage from which our author quotes (see Amos 1 : 2; Joel 3 : 16 [Heb. 4 : 16]). **From his habitation** is more misleading than *against his fold* of R. V. in one respect, but less so in another, for Jehovah shouts here, not against his own land, but against the nations that have devastated it (see ver. 29, 31, and of. 10 : 25; Isa. 31 : 4). Render, therefore, *over his dwelling-place*. He shall **give a shout**, or, *answer with a shout*. The *shout* is the ordinary one of the vintage season, which was a time of feasting and merry-making (Judg. 9 : 27), here used for the eager

cries of a hostile force (see 51 : 14; Isa. 16 : 9). The wine-presses were ordinarily excavated in the rock, or hard soil, and the grapes were trodden with the feet. For the figure, see Isa. 63 : 1-3. The last clause, **against** (or *unto*) etc., forms an extra (fifth) line in the stanza, and may be a *variant* to the beginning of ver. 31, as Duhm thinks probable. **Noise**, is *din*, or *uproar* of various sorts (see Isa. 5 : 14; 13 : 4; 24 : 8); here of a hostile army. For the expressions of the verse, see 2 : 35; Ps. 139 : 19; 145 : 20; Isa. 3 : 13, 14; 66 : 6; Ezek. 7 : 2. Probably the **wicked** may include evil-doers in Israel, as well as the other nations. 32, 33. **Omit of hosts** with LXX. For *evil*, render, *misfortune*, as always when this word refers to the judgment of God. **Coasts** is *recesses*. For the verse, see 6 : 22; 10 : 22; and cf. 30 : 23. The reference here is of course to the general judgment of Jehovah upon the nations, not to the devastation wrought by a single people. 33. (See 8 : 2; 12 : 12; 15 : 4.) **Lamented** is *bewailed*.

34-38. THE UNIVERSAL DESTRUCTION. (See 6 : 26; Zech. 11 : 3-8.) The **shepherds** are the various kings of the nations, their *flocks* are the people. The last line of the stanza is confused. LXX reads 'לָרֶ, *krê*, *lambs of*, for 'לָרֶ, *krê*, *vessel*. Translate, *and ye shall fall like choice lambs*. **And of your dispersions**, R. V. and I

35 And the shepherds shall have no way to flee, and the principal of the flock to escape.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

35 And the shepherds shall have no way to flee, Nor the principal of the flock to escape.

36 Hark! the cry of the shepherds, And the howling of the principal of the flock;

For Jehovah lays waste their pasturage,
37 And the peaceful pastures are destroyed.
[Before the fierce anger of Jehovah].

38 [As] the young lions forsake their thicket, For their land has become a fright;
Before the oppressing **sword**,
And before the fierce anger of **Jehovah**.¹

CHAPTER XXVI.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

1 IN the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from Jehovah, saying,

2 Thus says Jehovah: Stand in the court of Jehovah's house, and speak **unto** all [the cities of] Judah, which come to worship in Jehovah's house, all the words that I have commanded thee to speak unto them; keep not back a word. It may be they will hear, and turn every man from his evil way, and I may repent **concerning** the misfortune, which I purpose to do to them because of the evil of their doings.

Part VII.
The Results
of Jeremiah's
Preaching.
607 B. C.

will break you in pieces, must be read with the connection and ye shall be broken in pieces, מִפְּצֵיךָ, *wənpāṣṭēm*. It is probable, however, that this expression, which is lacking in LXX, was introduced after the corruption of *lambs* into *vessel*, to correspond with the (distorted) figure. 35. (See Amos 2: 14, 15.) 36. (Cf. Zech. 11: 3.) For the devastation see 9: 10 [Heb. 9]; 23: 10. *Shall be heard* is unnecessary. For **hath spoiled**, render, *lays waste*. A fourth line is needed, which is furnished in 37a. *And the peaceful pastures are destroyed*. 37b is a duplicate of the last clause in the next verse, though fortunately it preserves for us a better reading, **anger of Jehovah**, than the **his anger** of 38. LXX in this clause has omitted the wrong clause, the fourth member of the last stanza. **Their land**, indicates that the first verb and its subject should be in the plural: *They as* "the young lions forsake their thicket," and it is even better to omit the words in italics. *For their land has become a fright*, gives the reason why the *lions*, the *shepherds*, the *kings*, have left their *thicket*, i. e., the *lands* of their possession. For **because of the fierceness of the oppressor**, read, *Before the oppressing sword*, with LXX (46: 18; 50: 16). חֶרֶן, *hērôn*, was carelessly copied by the scribe from the next line for חֶרֶב, *hērēbh*.

Ch. 26. 1-24. THE TEMPLE DISCOURSE OF CH. 7 AND ITS RESULTS. (607 B. C.; written by Baruch about 590; prefixed to chs. 27-29 after 536; added to book much later.)

The historian of Jeremiah, Baruch probably, has given us a most valuable account of the prophet's experience of discouragement and danger in connection with the early part of Jehoiakim's reign, notably in regard to his preaching in the temple (cf. ch. 7). It seems that the preaching was altogether too practical for the priests and prophets of Jerusalem, and the scene that ensued is graphically described in this chapter. It was probably joined with chs. 27-29 (also taken from the Baruch material) by some post-exilic admirer of the prophet, and later on the combination displaced chs. 46-51, or at least chs. 46-49.

1-6. THE PRESERVATION OF JUDAH DEPENDENT ON AMENDMENT OF LIFE. Here begins Baruch's story of the great temple discourse. 1. (See 7: 1.) The word **reign** has a superfluous *l*, a matter of no consequence, save to remind us that additions and subtractions of weak letters, *א*, *ל*, and *ו*, are frequent enough. *Unto Jeremiah* is not found in this introduction, but is to be understood (see 27: 1). 2. **Unto** is correct (but read *לָךְ* for *לְךָ*). Omit the *cities* of with LXX and 7: 2. 3. **If so be**, i. e., *it may be*. For **hearken**, render, *hear*. **Of, or, concerning, the evil, misfortune**, demands *עַל* for *אֵל*, with 8: 6; 18: 8, 10. For this verse and the preceding, cf. 4: 4; 13: 15-17; 36: 1-3. Let the reader examine some of the condemnatory addresses of Jeremiah in chs. 1-17, and imagine for himself the astonishment, alarm, and anger with which they would be received by the people gathered in the temple, made up of such classes

¹ With ver. 37.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

4 And thou shalt say unto them, Thus says Jehovah: If ye will not hearken unto me, to walk in my law, which I have set before you, to hearken **unto** the words of my servants the prophets, whom I sent unto you, [and] rising early and sending them, but ye have not hearkened; then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

7 And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah. And it came to pass when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets [and all the people]¹ laid hold of him, saying,

9 Thou shalt surely die. Wherefore hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be wasted, without inhabitant? And all the people gathered together unto Jeremiah in the house of Jehovah.

10 And the princes of Judah heard these things, and they came up from the king's house to the house of Jehovah; and they sat in the entry of the new gate of Jehovah's (house).² And said the priests and the prophets unto the princes and unto all the people, saying, This man is worthy of death, for he has prophesied **concerning** this city, as ye have heard with your ears.

12 And said Jeremiah unto [all] the princes and unto all the people, saying, Jehovah sent me to prophesy **concerning** this house and **concerning** this city all the words that ye have heard. And now amend your ways and your doings, and hearken to the voice of Jehovah your God; that Jehovah may repent of the mis-

as the leaders have been shown to be. The treatment of the prophet corresponds to excited feeling of a very high pitch, and to the action that was taken by Jehoiakim four years afterward (see ch. 36). 4-6. For these familiar ideas, see 2: 8; 7: 13, 24, 25; 9: 13 [Heb. 12]; 16: 11; 24: 8; Deut. 9: 12. 5. To hearken to, or, unto, is correct; read לָשָׁמָע for לָשָׁא. Omit both before rising early, with 7: 25, etc.

7-11. THE ANGER OF PRIESTS AND PROPHETS AND THEIR DEMAND FOR JEREMIAH'S DEATH. The address was of the most public sort. But since in the sequel the people stand with the princes for fair treatment of the prophet, as opposed to the arbitrary attitude of the priests and the prophets (ver. 11, 16), since, moreover, the people are introduced in ver. 9, apparently for the first time, after the exciting address of Jeremiah, it is better to regard **and all the people**, ver. 8, as a gloss. 9. **Prophesied** has lost the letter ש, for which M. T. has ו. The people gathered, not **against**, but **unto**, Jeremiah to protect him from the attack of the angry priests and prophets. At this stage of the matter, the **princes**, 10, **came up** from the palace (contrast 22: 1; 36: 12) to the temple and **sat down in the entry of the new gate of the LORD's house**. This was probably the north gate of the temple, connect-

ing the court of the same with the great court, which surrounded the royal buildings (see 20: 2; 36: 10). With the last passage, introduce into the Heb. of our passage the word **house**. 11. Just what functions belonged to the people in a case of this kind is unknown, but it is evident that their action was often decisive, see 34: 8; 2 Sam. 14: 7; 1 Kings 21: 8-14; cf. their choice of Jehoahaz as king, in preference to his elder brother, 2 Kings 23: 30, 31, 36. **This man is worthy to die**, or, of death, lit., *judgment of death is to this man*. Here judgment is nearly equal to the *sin* which is the ground of a judicial decree (23: 5; see Deut. 19: 6; 21: 22; 22: 26). **Against**, here and in ver. 12, should probably be rendered, *concerning*, with the substitution of לָשָׁא for לָשָׁמָע, in the three places (see 36: 2).

12-16. JEREMIAH PRONOUNCED INNOCENT BY THE PRINCES. 12. Omit **all** before the **princes** with LXX and parallel verses. For **against**, twice, render, *concerning*, reading לָשָׁא for לָשָׁמָע. This calm statement made a profound impression upon the princes and leading people, as we see in the sequel. 13. The disaster may be averted (see 7: 5; 18: 8, 10). **And the LORD will repent him**, Heb. *that Jehovah may repent*, of (correct, read לָשָׁא for לָשָׁמָע, with 8: 6) **the evil** (*misfortune*) **that he hath pronounced** (*spoken*) **against** (*concerning*)

¹ With ver. 9, 11, 16.

² With several ancient Vrss.; 36: 10.

14 As for me, behold, I *am* in your hand : do with me as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets: This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt,

14 fortune that he spoke concerning you. But as for me, behold, I am in your hand: do to me as is good and right in your eyes. Only know ye for certain that if ye put me to death, innocent blood ye will bring upon yourselves, and **upon** this city, and **upon** the inhabitants thereof: for in truth Jehovah has sent me **unto** you to speak all these words in your ears.

16 And said the princes and all the people unto the priests and unto the prophets: This man is not worthy of death, for he has spoken unto us

17 in the name of Jehovah our God. And rose up certain of the elders of the land, and said unto

18 all the assembly of the people, saying, Micaiah the Morasthite was prophesying in the days of Hezekiah king of Judah; and he said unto all the people of Judah, saying, Thus says Jehovah of hosts:

Zion shall be plowed like a field,
And Jerusalem shall become heaps,
And the mountain of the house as the high place of a forest.

19 Did Hezekiah [king of Judah] and all Judah put him at all to death? did they not fear Jehovah, and entreat the favor of Jehovah? and Jehovah repented of the misfortune which he had spoken concerning them: and we are about to work great misfortune upon ourselves.

20 And there was also a man that prophesied in the name of Jehovah, Uriah the son of Shemaiah of Kiriath-jearim; and he prophesied [concerning this city and] concerning this land accord-

21 ing to all the words of Jeremiah: and heard Jehoiakim the king, and all his mighty men, and all the princes, his words, and the king sought to put him to death: but Uriah heard it, and was afraid, and fled, and went to Egypt: and [Jehoiakim] the king sent men to Egypt, Elnathan, the son of Achbor, and certain men with 23 him, into Egypt: and they brought forth Uriah

you. As for himself, said the prophet, **14**, they might do as they liked with him, but, **15**, if they put him to death, innocent blood would be upon them and their city (see 7:6; 2 Sam. 21:1-9).

Upon before this city and the inhabitants is correct, as is **unto before you**. Read לך for נא in the first cases, and make the reverse change in the last. **16**. The princes and the people are satisfied that Jeremiah is an innocent man, and that he has spoken a divine message, which must be regarded.

17-19. THE PRECEDENT FOR THIS DECISION. Here we have an interesting historical accompaniment to the prediction in Micah 3:12. Whether Baruch quoted ver. 18 from the written Micah, or not, is doubtful. There are several ways of writing this prophet's name, the shorter and younger form (מִיכָה) in Micah 1:1; the one here (מִיכָיָהוּ), 1 Kings 22:8-15, 24-28; מִיכָיָהוּ, 2 Chron. 17:7. **Elders** (see 19:1). **18. Zion** is Jerusalem (8:14). For **high places**, read, *high place*, with LXX. **19**. The argument is that it is unsafe for people that have been warned to remain disobedient, and that king Hezekiah's example is worthy of imitation. Whether the historical information had been handed down by word of mouth, or existed in a written form, we do not know. Omit **king of**

Judah, with LXX, and read the verbs in the plural, with the same authority, as is demanded by the connection. Jehovah **repented of** (read לך for נא) **the misfortune, which he had spoken concerning them.** The last clause should read: *and we are about to work great misfortune upon ourselves.* Jeremiah was evidently released in this instance, but by his fidelity he had made lasting enemies of the priests and prophets.

20-24. THE DEATH OF THE PROPHET URIAH AND THE RESCUE OF JEREMIAH. Another true prophet of the time did not succeed in escaping from the hands of his enemies. This was Uriah of Kiriath-jearim, a place perhaps to be identified with *Qaryet el-'Enab*, about seven and one-half miles in a straight line west northwest of Jerusalem, on the border of Judah toward Benjamin (Josh. 15:9, 60; Judg. 18:12). *Concerning this city*, omitted by LXX, is really included in the next designation. **21**. Doubtless he spoke in the temple as the royal party passed in or out. **22**. Elnathan seems to have been of another mind in 36:12, 25. He may have been much disturbed over the execution of Uriah. These last verses are in briefer form in LXX, and it may be safe to omit the name of the king in ver. 22 and **23**. Evidence is abundant of ex-

and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people.

24 Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

CHAPTER XXVII.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

out of Egypt, and caused him to come unto [Jehoiakim] the king; and he smote him with the sword, and cast his dead body unto the graves of the common people. Only the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

1 [IN the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word unto Jeremiah from Jehovah, saying,] Thus said Jehovah unto me: Make thee bands and bars, and put them upon 3 thy neck; and send [them] unto the

PART VIII.

Babylonian
Domination
Unwelcome.

§1.
Nebuchadnezzar's
Victories,
593 B. C.

tradition treaties in ancient times (cf. 1 Kings 2 : 39, 40). At the time of which we are studying, Judah was practically under the protection of Egypt. The savage Jehoiakim doubtless smote him with his own sword, and had his dead body cast into the common burying ground into an unremembered grave (2 Kings 23 : 6). 24. In ver. 16 the people appeared on the side of the prophet, but they were ever fickle, and were doubtless worked upon in this instance by the priestly and prophetic party. The successful protector of our prophet from their machinations was a nobleman named Ahikam, the son of Shaphan. This Shaphan was rich in sons. Besides *Ahikam* (2 Kings 22 : 12), the father of Gedaliah, the governor (39 : 14; 40 : 5), two others were mentioned, *Eliashah*, one of two men entrusted with Jeremiah's letter to the first captives in 595 (29 : 3), and *Gemariah*, who had a chamber in the temple (36 : 10, 25; cf. 20 : 2; 26 : 10), from whose windows Baruch read to the people the words of Jeremiah in 603 B. C., and through whose son, Micaiah, the words were made known to the princes in the palace.

27 : 1 to 29 : 32. EXHORTATIONS TO SUBMISSION TO BABYLON AND THE RESULTS. (Compiled after 536 B. C., added to book much later.) From a comparison of 29 : 2, 17, with 24 : 1, it seems likely that ch. 29 belongs before chs. 27, 28 in the order of time, and not long after the first captivity. The date for chs. 27, 28 is fixed by 28 : 1 as 593 B. C.; 27 : 1 is plainly erroneous (cf. 27 : 3; 28 : 1). It is not contained in LXX, and probably crept into this place from 26 : 1. Note the fact that יהוֹשִׁיָּא, *yôshiyâhû* (Josiah), has the long ending, rather than the form, יהוֹשִׁיָּא, *yôshiyâ*, which we are led to expect in genuine portions of this part of the Jeremiah book (see latter part of this note). In chs. 27 and 29 especially, Baruch's history has been annotated considerably by later writers. The reader will note the diffuse generalization in Jer. 27 : 16-22, as compared with ch. 28, and

the re-writing, in 29 : 24-32, of one of Baruch's narratives, in a form that may easily lead the unwary reader to suppose that these verses are a part of the letter of Jeremiah contained in ch. 29, when they really contemplate the results of that letter.

LXX will help us to eliminate a number of phrases from chs. 27 to 29, to their advantage in clearness and force. A number of peculiarities in the chapters confirm us in the view that the parts into which Jeremiah's book may be divided, or at least some of them, once circulated separately, and were copied in different circles of scribes. Thus we note a preference for the abbreviated names, Jeremiah, Zedekiah, Jeconiah, Hananiah, instead of Jeremiyahu, Zedekiyahu, etc., and for Nebuchadnezzar, instead of the more correct Nebuchadrezzar.

The three chapters present probably a fair picture of the political parties and schemes that were uppermost during the whole period of Zedekiah's reign, and they prepare the way for the history and the teaching contained in chs. 30-39.

Ch. 27. 1-22. THE PREDICTION OF NEBUCHADNEZZAR'S VICTORIES. (Events of 593 B. C.; written by Baruch about 590; enlarged later.) 1 is to be omitted. See introd. note to chs. 27-29. Possibly the exact statements of time now found in 28 : 1a once stood as the introduction to ch. 27, and lost their place when 27 : 2 and other brief statements came to be expanded into 27 : 2-11 (cf. notes of Cornill, Duhm).

2-11. THE EARTH GIVEN INTO NEBUCHADNEZZAR'S HAND. 2. For bonds and yokes, read, *bands and bars*, constituting a yoke. The *bands* have been described in note on 2 : 20, where the regular word, עֵל, 'el, is used for yoke. The *bars* were originally the pieces extending downward on each side of an ox's neck, developed later into the *ox-bow* (see Lev. 26 : 13); but the word came to be used, both in the singular (Nahum 1 : 13) and the plural (Ezek.

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyre, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak

king of Edom, and unto the king of Moab, and unto the king of the sons of Ammon, and unto the king of Tyre, and unto the king of Zidon, by the hand of **(their)** messengers which have come to Jerusalem unto Zedekiah king

4 of Judah; and give them a charge unto their masters, saying, Thus says Jehovah of hosts, the God of Israel: Thus shall ye say unto your

5 masters: I have made the earth, the man and the beast that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seems right unto me.

6 And now have I given all [these] lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also have I given him to serve him.

7 And all the nations shall serve him, and his son, and his son's son, until the time of his own land come: and then he shall be held in subjection by many nations and great kings.

8 And it shall come to pass, that the nation and the kingdom [which will not serve the same Nebuchadnezzar king of Babylon, and] that will not put their neck under the yoke of the king of Babylon, that nation will I punish, says Jehovah, with the sword, and with the famine, and with the pestilence, until they are completely

9 in his hand. But as for you, hearken ye not unto your prophets, nor unto your diviners, nor unto your dreamers, nor unto your soothsayers,

30 : 18), synonymously with yoke. Cf. 28 : 10, 12, where the *singular* is used with 28 : 13, *plural*; and 28 : 2, 4, 11, 14, where the regular word **וְיָ** is found. The yoke Jeremiah is to put upon his own neck in order to convey a symbolic message, a method of teaching adopted by Isaiah before him (Isa. 20 : 2) and especially by his younger contemporary, Ezekiel. 3. Omit **them**, for the yoke was not sent with the ambassage to foreign countries here named, but was placed by Jeremiah upon his own neck, and from there was taken and broken by Haniah (28 : 10). It would seem as if the ambassadors had been sent to learn the mind of Judah respecting a coalition against the overlordship of Nebuchadnezzar (see ver. 8; 28 : 11). In 51 : 59, we are told that in this same year Zedekiah went to Babylon, and this was doubtless to remove from the king's mind the suspicion of his own loyalty. In the latter part of our verse, **their** should be inserted before **messengers**, according to LXX, for the noun must in some way be made definite, since it does not refer to new men to be chosen but to the ones already sent as ambassadors to Jerusalem. 4-7. Follow rendering of R. V. 4, 5. Here Jeremiah is made to announce to the kings around the land of Israel that Jehovah, the creator of all things, gives the control of them **unto whom it seemed meet, seems right, unto him**. Lit., the phrase used means *unto him who is right in my eyes*, but the connection makes it probable that, not the moral uprightness of God's vicegerent, but the good pleasure of God

himself is referred to (see Judg. 14 : 3, 7). The Scriptures teach that mankind as a whole is intended to have dominion over all God's works (Gen. 1 : 28, 29; Ps. 8 : 5-8 [Heb. 6-9]), naturally under the divine direction. In particular, this was exercised by the Israelitish people and their king until, through their disobedience, dominion was transferred in succession to the various world-powers of the *pre-Christian* centuries, each of which failed to realize its mission and was supplanted. 6. Expunge **these** with nearly all the Greek authorities and 28 : 11. Now Nebuchadnezzar, the servant of Jehovah (cf. Isa. 44 : 28; 45 : 1), is the chosen ruler of the world. The name of this king is here wrongly written with an *n* for its ninth letter, as is the case throughout chs. 27-29, except 28 : 21; in 34 : 1; 39 : 5; and in the historical books that contain the name. 7 is not found in LXX, and may be an editorial inference from 25 : 12, 14, based perhaps upon 2 Kings 25 : 27; Dan. 5 : 11, 30. **Time** means evidently *time* for servitude to other nations. Translate the last clause: *and then he shall be held in subjection by many, etc.* 8. With LXX, we should omit the clause, **which . . . Babylon, and**. In the last clause of the verse, **וְיָ אֱלֹהֵי יִשְׂרָאֵל**, 'ādāh-tūmmā 'ōthām, must be changed, with LXX, to **וְיָ אֱלֹהֵי יִשְׂרָאֵל**, 'ādāh tūmmām, since the verb is intransitive, and therefore cannot take a subject and an object pronoun after it. The whole clause should then be translated, *until they are completely in his hand*. 9. For **Therefore**, render more exactly, *But as for you*. For **enchanters**,

unto you, saying, Ye shall not serve the king of Babylon:

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD: Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning

nor unto your sorcerers, who speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie to you, to remove you far from your land; [and that I should drive you out and ye should perish]. But the nation that shall bring their neck under the yoke of the king of Babylon, and serve him, (that nation) will I let remain in their own land, says Jehovah; and they shall till it, and dwell therein.

12 And I spake unto Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as Jehovah has spoken **concerning** the nation that will not serve the king of Babylon? And hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie to you. For I have not sent them, says Jehovah, but they prophesy falsely in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy to you.

16 Also I spake unto the priests and unto all this people, saying, Thus says Jehovah: Hearken not unto the words of your prophets that prophesy to you, saying, Behold, the vessels of Jehovah's house shall now shortly be brought again from Babylon: for they prophesy a lie to you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city become a waste?

18 But if they be prophets, and if the word of Jehovah be with them, let them now make intercession to Jehovah of hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah, and at Jerusalem, go not to Babylon. For thus says Jehovah of hosts **concerning** the columns, and concerning the sea, and concerning the pedestals, and

render, *soothsayers*. **Dreamers** of A. V. is correct, though a single letter of the Heb. must be dropped, according to the connection and LXX, read **חֲלֹמֵיכֶם**, *hólémekhem*. For the various terms used here, consult H. B. D., including the article on *Magic*. The author mentions a number of classes through whose deliverances the foreign kings might be led to a wrong conclusion, probably without thought of the special meaning attaching to each particular term. He evidently considers it unwise to follow any but the best advice, and that, it is clearly implied, is to be obtained with certainty from the Hebrew prophet. **10. They prophesy a lie**, for their message is equivalent to saying that it is perfectly safe to rebel against the Babylonian power; they give false security; cf. the similar conduct of the Judean prophets (ver. 15; 5: 31; 6: 14; 14: 13; 28: 2-4). The clause of purpose, **to remove you**, etc., really expresses the consequence of unwise action, see 7: 6; 23: 14, and often. The last clause is to be omitted with LXX. **11. For the plurals, nations, those, render exactly, nation, that. Serve and till** represent the same Heb. word.

12-15. THE EXHORTATION TO SUBMISSION

DELIVERED TO ZEDEKIAH AND HIS PEOPLE.

The message is repeated to Zedekiah at considerable length in the Heb., in a briefer form in LXX. Follow R. V. in its slight changes from A. V. **12, 13.** (See ver. 8.) **Concerning** the nation assumes **לְךָ** in Heb. for **אֵל**. **14, 15.** (See ver. 9, 10.)

16-22. THE PRIESTS WARNED OF A PROLONGED CAPTIVITY AND FURTHER LOSSES. This passage is very diffuse in Heb. text, less so in LXX. R. V. contains slight improvements over A. V. **16.** (See 2 Kings 24: 13.) **17. For be laid waste, render, become a waste.** The whole verse is wanting in LXX, and it breaks the connection between ver. 16 and ver. 18. In place of it LXX has **לֹא שְׁלַחְתִּים**, *ló shelahtim*, *I did not send them*, which may represent an earlier form of the text. **18.** The natural prerogative of a true prophet is intercession (7: 16; 15: 1); and a very simple test will decide the matter respecting the contentions of the true prophet (ver. 19-22) and the false (ver. 16). **Go not.** The Heb. should be **נָחַ**, in the infinitive, rather than finite verb after this negative (cf. 23: 14). **19.** (See 2 Kings 24: 13-15.) The first **concerning** of A. V. is correct, but **לְךָ** we must

the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

concerning the residue of the vessels that are left 20 in this city, which [Nebuchadnezzar] the king of Babylon took not, when he carried away captive Jeconiah [the son of Jehoiakim, king of Judah], from Jerusalem to Babylon, and all the 21 nobles of Judah and Jerusalem; yea, thus says Jehovah of hosts, the God of Israel, concerning the vessels that are left in the house of Jehovah, and in the house of the king of Judah, and at 22 Jerusalem: they shall be carried to Babylon, and there shall they be, until the day that I visit them, says Jehovah, and bring them up, and restore them unto this place.

CHAPTER XXVIII.

1 AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that

1 AND it came to pass in the same year, [in the beginning of the reign of] in the fourth year of Zedekiah king of Judah, in the fifth month, that Hananiah, the son of Azur, the prophet who was of Gibeon, spoke [unto me] in the house of Jehovah, in the presence of the priests and of all the people, 2 saying, Thus says Jehovah of hosts, the God of Israel, saying, I have broken the yoke of the 3 king of Babylon. Within two years' time will I bring again unto this place all the vessels of Jehovah's house, that Nebuchadnezzar king of

52
Jeremiah
and
Hananiah,
593 B. C.

read instead of **58**. For **pillars**, render, *columns* (Judg. 20 : 40; 1 Kings 7 : 6; 2 Kings 11 : 14). They were of bronze (1 Kings 7 : 15). The sea was an enormous laver of the same material, and is described in 1 Kings 7 : 23-26. The bases were pedestals of bronze for the ten lavers (see 1 Kings 7 : 27-38). 20. Perhaps it would be better to omit **Nebuchadnezzar**, and the son of Jehoiakim, king of Judah, not found in LXX, and not needed for clear statement. 21. Not in LXX, practically repeats ver. 19. 22. **Visit** is here used in its good sense (see note on 23 : 2). For **then will I bring them up and restore them**, render, *and bring them up and restore them* (see Ezra 1 : 7-11).

Ch. 28. 1-17. THE CONTENTION OF HANANIAH A PROPHET OF JERUSALEM. (Events of 593 B. C., written by Baruch about 590.) It has already appeared that the prophets as a class were inclined to minimize the power of Babylonia (cf. also ch. 29), and to add their support to those who were fomenting rebellion against it.

1-4. THE FALSE MESSAGE OF A SPEEDY RESTORATION. R. V. has introduced a few slight improvements in translation. LXX contains the passage in much briefer form (see Giesebrecht, Duhm). 1. **In the beginning of the reign** should be omitted as inconsistent with the following precise definition of time, and of **Zedekiah king of Judah** should be placed after **fourth year**, both with LXX. The **fifth month** corresponded to July-August, named according to the method of Jeremiah's time, using the calendar of the

Babylonians (36 : 9, 22), but not the names. The Hebrew names were used to some extent in the earlier books (cf. 1 Kings 6 : 1), and the Babylonian names in later times (cf. Neh. 1 : 1). The Hebrew name of the **fifth month** is unknown, the Babylonian here meant is *Ab*. It must not be forgotten that the Babylonian year began in the spring, the earliest Hebrew year in the autumn (cf. Exod. 23 : 16). See H. B. D., art. *Time*. It is better to place a comma after each proper name, and to omit the one after the prophet, since, otherwise, it might be inferred that Azzur is here called the prophet. **Unto me omit**, according to ver. 5, 6, 10, etc., where Jeremiah is referred to in the third person. 2. Hananiah declares that he speaks for Jehovah, and he uses the longer designation of him so frequently found in this book. **I have broken** presents us a so-called *prophetic perfect*, a form frequently used in the assertion of divine decrees, since a deed is as good as done when God determines that it shall be done. 3. **Full** is an interpretation of the word *days*, which in the Heb. is found after **two years**, and signifies *time*, special attention being called to the period, day after day, covered by the two years (cf. Gen. 41 : 1; Num. 11 : 20, 21). By this prediction, Hananiah sets himself in opposition to the apparently well-known position of Jeremiah, and makes a definite issue, the correctness of which may be tested by the people, and by the foreign ambassadors named in 27 : 3, who had come to Jerusalem in the interests of a coalition against Babylon. Ver. 3, 4, have a number of phrases later than LXX. The word **all**, before the

Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon unto this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of

Babylon took away from this place, and carried them to Babylon: and I will bring again unto this place Jeconiah the son of Jehoiakim, king of Judah, and [all] the captives of Judah, that went to Babylon, says Jehovah: for I will break the yoke of the king of Babylon. Then Jeremiah [the prophet] said unto Hananiah [the prophet] in the presence of the priests, and in the presence of all the people that stood in the house of Jehovah, and Jeremiah [the prophet] said, Amen: Jehovah do so: Jehovah perform thy words which thou hast prophesied, to bring again the vessels of Jehovah's house, and all the exiles, from Babylon unto this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people: 8 The prophets that have been before me and before thee of old prophesied concerning many countries, and concerning great kingdoms, of war, [and of misfortune, and of pestilence]. The prophet who prophesies of peace, when his word shall come to pass, then shall the prophet be known, that Jehovah has truly sent him. Then Hananiah [the prophet] took the bar from off [the prophet] Jeremiah's neck, and broke it. And Hananiah spoke in the presence of all the people, saying, Thus says Jehovah: Even so will I break the yoke of [Nebuchadnezzar] the king of Babylon within two full

captives, should perhaps be omitted, as a scribal addition. **Jeconiah** is Jehoiachin (22 : 24). It is evident that at least one prophet had joined a party that was hostile to Nebuchadnezzar's sway.

5-9. PROPHECIES OF TRANQUILLITY OF DOUBTFUL VALUE TILL THE FULFILMENT.

7. Jeremiah accepts the issue, declares that he is personally in hearty sympathy with Hananiah's idea, and would be glad to see it realized, but has his doubts, because of a well-known fact (ver. 8, 9), which deserves the consideration of Hananiah and of all the people. Omit **the prophet** in each instance with LXX. For **all that is carried away captive**, render, *all the exiles*. 8. The earlier prophets of Israel have **prophesied against**, or, *concerning* (read על for כִּנִּי), **many countries, and against** (rather, *concerning*), **great kingdoms, of war, etc.** In the circumstances, therefore, Jeremiah is in the line of unbroken precedent in painting a picture of the future less rosy than that of Hananiah. **And of evil, and of pestilence** should be omitted on account of the contrast between war and the peace of ver. 9. This conclusion is supported by the reading of LXX. It is true, a genuine prophet may prophesy **peace**, ver. 9, but as this would be contrary to past experience, his message can be pronounced as divine, only when the event proves it to be true (of. Deut. 18 : 22). For **the word of the prophet**, read, *his word*, with LXX.

NOTE.—The general impression made by this

passage is that Hananiah had no large following among the prophets of his time, though Jeremiah does not here speak of his own contemporaries. It is difficult to ascertain the exact facts on this point, since we have 5 : 12, 13, on the one hand, and 5 : 31; 23 : 15-17, on the other, and the *prima facie* meaning of one class of passage must be modified by that of the other. It is undoubtedly true that many of the prophets did not make the clearest moral distinctions, and perhaps some of these were close observers of the signs of the times, and eagerly watched for the outcome of the Jeremiah-Hananiah controversy. Concerning the point here made by Jeremiah, it is significant that the older prophets had been called and commissioned in times of great moral declension, or political trepidation, when disaster was imminent. Indeed the atmosphere of prosperity is not favorable to the growth of a strong prophetic body, and those divine messengers who have had most lasting influence upon their fellows have not been those that prophesied *smooth things* (Isa. 30 : 10), but those that warned their fellows of the evils of false living, and of the imminent dangers in their path.

10, 11. THE VIOLENT REITERATION OF HANANIAH'S PROPHECY. We should adopt the slight changes of R. V., and, with LXX, omit **the prophet** (three times), and **Nebuchadnezzar**. The expression by Hananiah is brief, and corresponds to his violent excitation and rapid movement. To his hostile words and actions Jeremiah answers not one

Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

years from off the neck of all the nations. And Jeremiah [the prophet] went his way.

12 Then the word of Jehovah came unto Jeremiah, after that Hananiah [the prophet] had

13 broken the bar from off his neck, saying, Go and tell Hananiah, saying, Thus says Jehovah:

Thou hast broken the bars of wood, but I will make in their stead bars of iron. For thus says Jehovah of hosts, the God of Israel: I have put a yoke of iron upon the neck of all the[n]e nations, that they may serve [Nebuchadnezzar] the king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 And said Jeremiah [the prophet] unto Hananiah [the prophet], Hear now, Hananiah; Jehovah has not sent thee; but thou makest this

16 people to trust in a lie. Therefore, thus says Jehovah, Behold, I will send thee away from off the face of the earth: this year thou shalt die,

because thou hast spoken rebellion against Jehovah. So Hananiah [the prophet] died the same year in the seventh month.

CHAPTER XXIX.

1 NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

1 NOW these are the words of the letter that Jeremiah [the prophet] sent from Jerusalem unto the residue of the elders of the exiles, and unto the priests, and unto the prophets, and unto all the people, whom Nebuchadnezzar had carried into exile from Jeru-

58
Communications with
Exiles,
595 B. C.

word, and in very truth he has learned the lesson taught him in 15:19. Having delivered his dignified message, he leaves the result with God, and he simply **went his way**. Duhm is reminded of the similar behavior of our Lord recorded in Mark 15:5, and it is evident that Jeremiah departed from the stormy scene, as the Master so frequently did, in order to enter into the serene presence of Jehovah, for a message is at once given him.

12-14. THE IRON YOKE OF NEBUCHADNEZZAR'S SERVICE. 12. Omit the prophet in all cases, and insert *his* after neck, all with LXX. 13, 14. Follow R. V., except that for **thou shalt make**, we should read, *I will make*, 'אֲנִי אֶעֱשֶׂה, 'āsithi, and that these and Nebuchadnezzar are to be omitted; all with LXX. The yoke of service cannot be escaped and, the symbol of wood having been broken, one must be made that cannot be broken, and that is to be of iron. Probably the iron yoke existed in the mind of the prophet only, and we must be guarded against supposing that the rule of Nebuchadnezzar was to be any more severe over the nations, because of Hananiah's violent treatment of our prophet. For the last part of ver. 14, see 27:6, 7. This is not found in LXX.

15-17. JEREMIAH'S PREDICTION OF THE DEATH OF HANANIAH. Omit the prophet three times, with LXX. Other omissions of LXX were introduced into Hebrew text proba-

bly later than Jeremiah's time, the last clause of ver. 16 from Deut. 13:5 [Heb. 6]. The אֲנִי should be changed to אַל (against) with the Deut. passage. 16. At last Jehovah does send Hananiah, not indeed on a prophetic mission, but on his last journey, from which there is no return. 17. Two months after Jeremiah's prediction of his death he passes away, and we have here a genuine instance of predictive prophecy. Our passage plainly regards the death as a punishment for Hananiah's sin, but whether this was a partial view of this solemn event, we must leave to the theologians to determine.

Ch. 29. 1-32. COMMUNICATIONS BETWEEN JEREMIAH AND THE FIRST EXILES TO BABYLON. (Events of 595 B. C., written by Baruch about 590.)

A. A LETTER OF COUNSEL TO THE EXILES (ver. 1-23),

B. CONDEMNATION OF SHEMAIAH, A FALSE PROPHET IN BABYLON (ver. 24-32).

1-9. EXHORTATION TO PATIENT SETTLEMENT IN BABYLON. The slight changes in R. V. are to be adopted, as better renderings of the original text. 1. Jeremiah (omit the prophet, with LXX), it seems, was free to communicate with the exiled leaders, and communication in the other direction appears to have been allowed also (see ver. 15, etc.). The letter was sent unto the elders which were car-

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem.)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.

8 For thus saith the Lord of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to their dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the Lord.

10 For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

2 salem to Babylon: after the going forth of Jeconiah the king, and the queen-mother, and the eunuchs, (and) the princes of Judah and Jerusalem, and the craftsmen, and the 3 foreign troops, from Jerusalem; by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon unto [Nebuchadnezzar] the king of Babylon, saying,

4 Thus says Jehovah [of hosts], the God of Israel, to all the exiles, whom I have caused to be taken into exile from Jerusalem [to Babylon]:

5 Build ye houses, and dwell (in them);

6 And plant gardens, and eat the fruit of them:

7 Take ye wives,

And beget sons and daughters:

And take wives for your sons,

And give your daughters to husbands,

That they may bear sons and daughters;

And multiply ye there, and be not diminished.

7 And seek the peace of the land

Whither I have caused you to be taken into exile,

And pray unto Jehovah for it:

For in the peace thereof shall ye have peace.

8 For thus says Jehovah [of hosts, the God of Israel]:

Let not deceive you your prophets that are in the midst of you,

And your diviners,

Neither hearken ye unto **their**¹ dreams

Which **they**¹ are dreaming:

9 For they prophesy falsely to you in my name:

I have not sent them, [says Jehovah].

10 For thus says Jehovah,

After seventy years are accomplished for Babylon,

I will visit you,

And perform my good word toward you,

In causing you to return to this place.

ried away captives, or, *the elders of the exile*, as the word should be translated throughout the chapter. It is perhaps better to expunge **the residue of**, with LXX (cf. the note of Giesebrecht, who thinks that the word was borrowed from 27:19). Duhm would omit the relative clause, with LXX, and thinks that Jeremiah wrote to the elders only (cf. ver. 15; Ezek. 8:1), and that the other classes were introduced by a later hand. 2 is a parenthetical summary from 2 Kings 24:12-16 (see Jer. 24:1), referring to the particulars of the surrender. Add therefore *and before the princes*, with several Vrss. After that . . . departed, should be rendered, *after the going forth of*, etc. (cf. 2 Kings 24:12). Jeconiah is Jehoiachin (see on 22:24). Queen should be *queen-mother* (see on 13:18). Eunuchs are court-officials, not princes. They were frequently emasculated, see H. B. D. For *carpenters*, or, *craftsmen*, and *smiths*, or, *foreign troops*, see 24:1. 3. Elasah the son of Shaphan (see 26:24 and cf. 36:10, 25). Gemariah is not the one mentioned in 36:10. Omit Nebuchadnezzar, with LXX. The purpose of the embassy is unknown, but it is easy to

see that the message of Jeremiah could not conflict with their own commission at this time.

4. Omit of hosts and unto Babylon, with LXX. 5 gives the opening words of the letter, which in substance undoubtedly goes back to Jeremiah's time (see ver. 28). The prophet's advice is to settle down to a permanent residence, at least a long stay, in Babylon. 6. (cf. 16:3.) 7. The prosperity of the exiles is bound up with that of their captors. For the city, read, *the land*, אֶרֶץ, *hā'āres*, with LXX. 8, 9. For the language cf. 27:9, 10; 28:15. Of hosts, the God of Israel, is perhaps to be omitted, with LXX. For your dreams, *their dreams* seems more in harmony with the context, and ye is probably to be exchanged also for *they*. Moreover, *cause to be dreamed* contains an unusual form most easily explained as a scribe's repetition of one letter and probably we are to read, *are dreaming* (חֲלֹמִים, *hōl'mīm*, Cornill), with the best Vrss.

10-14. THE HOPE OF RESTORATION. R. V. contains slight improvements over A. V., but it needs further improvement. Seventy years. This passage furnishes the chief prop for the

¹ With ver. 9.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of

11 For I know the thoughts

That I think toward you, [says Jehovah], Thoughts of peace, and not respecting misfortune,

To give you a promising future.

12 And ye shall call upon me, and I will **deliver** you;

And ye shall pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, When ye shall search for me with all your heart.

14 And I will **appear** to you, says Jehovah,

And I will change your fortunes, And I will gather you from all the nations, And from all the places whither I have driven you, says Jehovah;

And I will bring you again unto the place Whence I caused you to be taken into exile,

15 In that ye have said, Jehovah has raised us up prophets in Babylon.

16 For thus says Jehovah **concerning** the king that sits **upon** the throne of David, and **concerning** all the people that dwell in this city, your brethren that have not gone forth with you

17 into exile, thus says Jehovah of hosts: Behold, I will send among them the sword, the famine and the pestilence, and will make them like vile

18 figs, that cannot be eaten, they are so bad. And I will pursue after them with the sword, with the famine, and with the pestilence, and will make them a consternation to all the kingdoms of the

opinion as to the limits of this period favored in notes on 25:12. The **good word** is the promise contained in 24:6, 7. 11 asserts that Jehovah is ever mindful of his people, and of his promise, and it is implied that their prayer (ver. 7) for peace shall not be in vain. **Saith the LORD** should be omitted, with LXX. **Evil** is *misfortune*. **To give you an expected end**, lit., *to give you a future and hope*, should be rendered, *to give you a promising future*, for we have here a case of the well-known figure of *hendiadys*. The meaning is that Jehovah will cause the people to be successful in Babylon, or wherever they may be. 12 asserts positively the value of the people's prayer in the foreign land. **For then shall ye call upon me and ye shall go**, render, *and ye shall call upon me and I will deliver you*, with Ps. 50:15. The parallelism favors this change of הִלַּכְתֶּם, *hilkh-tēm*, to הִלַּסְתֶּם, *hillastikhēm*. For the sentiment, cf. Isa. 65:24. 13. (Cf. Deut. 4:29; Isa. 55:6). 14. **For I will be found of you**, render, *I will appear to you*, וַיֵּרָאֵי, *wir'êthi*, with LXX. This Vrs. omits the remainder of this verse, and it is doubtless a late addition. Note the general promise to the dispersed of Israel in all the countries of the world. **I will turn away your captivity**, lit., *I will turn your turning*, may be rendered, *I will change your fortunes*, with Job 42:10. The noun should be read שְׁבוּת, *sh'bhūth*, with 33:7.

15, 21-23. THE PUNISHMENT OF TWO

ADULTEROUS AND LYING PROPHETS IN BABYLON. 15. וְ, *ki*, which introduces the verse, means in different connections, *for*, *if*, *when*, *that*, *in that*. The last is here in point, as is clear from the prophetic statement of ver. 21. It is plain that the elders of the exile have known of Jeremiah's general position, and have quoted to him announcements by prophets in exile, two of whom appear to have secured a large following. Before considering the remainder of this topic, we must turn to an inserted passage, in subject foreign to this letter.

16-20. THE GRIEVOUS LOT OF THE JUDEAN REMAINDER. The whole passage is missing in LXX, and is an adaptation to the present situation by a late writer, who uses the familiar language of previous discourses (see e. g., 22:2; 24:8-10; 1:25, 26). It is inconceivable that such language as we find here was actually used by Jeremiah in 595, and committed to the hands of Zedekiah's ambassadors. The expression, *For thus says Jehovah*, etc., which introduces the passage, does not appear to have any causal connection with the preceding verses (cf. ver. 8, 10). R. V. has improved the translation of the paragraph. 16. Three times עַל has been incorrectly copied as אֶל (see e. g., 27:19; 22:3). 17. **For upon**, render, *among* as in 24:10 (cf. Lev. 16:22; Deut. 1:20). **Vile** is an advance on the idea in 24:3. The corresponding noun is rendered *horrible thing* in 5:30; 18:13; 23:14. 18. **For and will deliver them**

the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them :

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them ; but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon :

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name ; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon ; and he shall slay them before your eyes ;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire ;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them ; even I know, and am a witness, saith the LORD.

24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in

earth, to be an execration, and a fright, and a hissing, and a reproach, among all the nations whither I have driven them : because they have not hearkened unto my words, says Jehovah, wherewith I sent unto them my servants the prophets, rising early and sending them ; but they did not hear, says Jehovah. Hear ye therefore the word of Jehovah, all ye exiles, whom I have sent away from Jerusalem to Babylon.

21 Thus says Jehovah [of hosts, the God of Israel], concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy a lie to you in my name : Behold, I will deliver them into the hand of [Nebuchadrezzar] the king of Babylon, and he shall slay them before your eyes ; and of them shall be taken up a curse for all the exiles of Judah which are in Babylon, saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted with fire ; because they wrought folly in Israel, and committed adultery with the wives of their fellows, and spoke words in my name [falsely], which I commanded them not ; and I myself know, and am witness, says Jehovah.

24 And unto Shemaiah the Nehelamite thou shalt speak, saying, Thus says Jehovah of hosts, the God of Israel, saying, Because thou didst send letters in thine own name unto all the people there are at Jerusalem, and unto Zephaniah the son of Maaseiah the priest, and unto all the priests, saying, Jehovah has made thee priest in the stead of Jehoiada the priest, to be an officer

to be removed, render, and I will make them a consternation (cf. 15 : 4). Omit to be, unnecessarily supplied in A. V., R. V. It is noticeable that this author is careless of the point of view from which he writes, and uses the perfect tense, I have driven, for the imperfect of 24 : 9. 19 repeats the language of previous passages. For ye would not hear, read, they did not hear, שָׁמַעְתִּי, *shām'û*, with Luc., Syr. For certain expressions of ver. 20, see 24 : 5.

We turn to the topic interrupted by the long insertion, ver. 16-20. 21. Of, or, concerning, Ahab . . . and of Zedekiah. A. V., R. V., read על ל and are right. LXX is much briefer than M. T. Perhaps we should omit of hosts, the God of Israel. The late introduction, Nebuchadrezzar (here spelled correctly with an *r*) is probably also a scribal error. The prediction was undoubtedly fulfilled upon these unruly prophets. 22. This cruel method of execution had been unknown to the Hebrews. Instead of by the Hebrew has for. 23. The reasons are given, not from the civil, or political, but from the religious point of view. The Babylonian authorities doubtless put these men to death for some seditious utterances of theirs. From the Hebrew point of view they were deserving of death also, but for different reasons. Omit have four times, for committed villany, render wrought folly, and omit lying with LXX. For even I know, and am a witness, and

I myself know, and am witness is better, reading הוִיָּדַעְתִּי, *hû' yôdhē'î*, for הוִיָּדַעְתִּי. From this testimony there is no escape. Their neighbours' wives should be the wives of their fellows. On the verse, cf. 23 : 14.

B. 24-28. SHEMAIAH'S BOLD DENIAL OF A LONG CAPTIVITY AND HIS COMPLAINT OF JEREMIAH. Under the form of an introduction to a further prophecy by Jeremiah, we are informed that one of the exiles named Shemaiah complained to the priests at Jerusalem that Jeremiah's mad prophecy of a long captivity had gone unrebuked by the temple officers. Translate ver. 24, And unto Shemaiah the Nehelamite thou shalt speak, saying. 25-27. In thy name, or, in thine own name, not under commission of the elders of the Israelitish community in Babylon (Duhm). Letters of similar tenor were doubtless sent to several people at Jerusalem. The missive to Zephaniah is given in some detail. He was the son of Maaseiah, and had succeeded one Jehoiada in priestly service, as officer at the temple, where he seems to have been the representative of the chief priest (52 : 24 ; 2 Kings 25 : 18 ; see Jer. 21 : 1 ; 37 : 3). Maaseiah is a name found several times in Scripture, and the father of the Babylonian Zedekiah (ver. 21) may be a different man from the father of Zephaniah. Moreover, the name Maaseiah must not be confounded with Mahseiah (32 : 12 ; 61 : 59). That ye should be is in

the house of the LORD, for every man *that is mad*, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in Babylon*, saying, This *captivity* is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

in the house of Jehovah for every man *that is mad*, and makes himself a prophet, that thou shouldest put him in the stocks and in the collar.

27 Now, therefore, why hast thou not rebuked Jeremiah of Anathoth, who makes himself a prophet

28 to you, forasmuch as he has sent unto us to Babylon, saying, (The captivity) is long: Build ye houses and dwell (in them); And plant

29 gardens and eat the fruit of them. And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of Jehovah unto Jeremiah, saying, Send **unto** all the exiles, saying,

Thus says Jehovah **concerning** Shemaiah the Nehelamite: Because that Shemaiah has prophesied unto you, and I sent him not, and he has

32 caused you to trust in a lie; Therefore, thus says Jehovah, Behold, I will punish Shemaiah the Nehelamite, and his seed; he shall not have a man to dwell among this people, neither shall

he behold the good that I will do for my people, says Jehovah: because he has spoken rebellion against Jehovah.

Hebrew to *be*, and for **officers** read *an officer*, with the latter part of the verse and LXX. Zephaniah's particular office was to protect the temple precincts, and the orderly worship, from disturbance by mad and ecstatic persons. Doubtless in the past many such irregular exponents of religion had lifted up their voices in the temple, and had compelled the priests to make provision for such exigencies. Moreover, since madness and the prophetic ecstasy are not always easily to be distinguished, persons possessed of the second may have been treated often like madmen, but Duhm calls attention to the gross injustice of classifying the rational addresses of a Jeremiah with the utterances of fanatics and madmen. Note that the inquiry made concerning Jeremiah in 26:9 assumes the sanity and orderly demeanor of the prophet. For **prison** render *the stocks* (see on 20:2), and for **stocks**, *iron collar*, or, *collar*, according to Arabic usage (Giesebrecht, Duhm). **Reproved**, or, *rebuked*, **Jeremiah**, *i. e.*, subjected him to this treatment. **28. For therefore he sent unto us in Babylon**, should be, *forasmuch as he has sent unto us to Babylon*.

Instead of giving us at once the consequence of this scornful treatment of Jeremiah's message, which we should expect from the form of ver. 25, the author does it in a roundabout way.

29-32. SHEMAIAH'S FAMILY TO BE EXCLUDED FROM THE RESTORED ISRAEL. Here we are told that the letter from Babylon is read to Jeremiah, and that, in view of it, he announces the condemnation of Jehovah. **31. To** is the translation of Heb. לְ, *concerning*, but read לָ, *unto*, with LXX. On the other hand, **concerning** before **Shemaiah** has been used for Heb. לָ, and Heb. must be changed to לְ, also with LXX. Ver. **31, 32,**

have the familiar phrases of several other passages, among them, 22:30; 28:15, 16; 29:10. **For my people** in R. V. has been unnecessarily changed to *unto my people*.

30:1 to 31:40. THE NEW COVENANT, OR JEHOVAH'S BOOK OF CONSOLATION FOR ISRAEL. (Delivered 626, 587, B. C.; annotated and added to book after 536.) The promises of these chapters, with the original portions of chs. 32, 33, proceed from the early period of Jeremiah's activity and from the time of his imprisonment in the palace, at the quarters of the king's guards in 587, 586 (32:2; 37:21; 38:23), probably from the latter portion of the period, after the events of ch. 38. See the *Introd.* note to ch. 34, which contains a *résumé* of the history from the accession of Zedekiah. Cf. also notes to chs. 21-24.

The present writer is constrained to believe that, in the compilation of this part, several notes have been added by a *post-exilic* writer, who wished to throw a little more emphasis than Jeremiah had done in this place upon the promised return of the Southern, or Judean, portion of the Israelitish people. He has not contradicted the teaching of Jeremiah, who in 32:6-15 contemplates Judah's restoration to favor, but he seems to have dovetailed many Scripture sayings, particularly Jeremiah and other phrases of this and the exilic period, with the oracles concerning North Israel, in order to reproduce at this point the total impression of Jeremiah's promises. This thought, suggested by the general arrangement of the chapters, and from the free use of Scripture phrases, is confirmed by several rhetorical peculiarities, among which may be specified: (1) The indefiniteness in form of presentation of much in the chapters,

CHAPTER XXX.

1 THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD: We have heard a voice of trembling, of fear, and not of peace.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

1 THE word that came unto Jeremiah from Jehovah, saying,

2 Thus says Jehovah, the God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, says Jehovah, that I will change the fortunes of my people Israel and Judah, says Jehovah: and I will cause them to return unto the land that I gave to their fathers, and they shall possess it.

4 And these are the words that Jehovah spoke

concerning Israel and concerning Judah:

5 [For] thus says Jehovah:

We have heard a sound of trembling,

Fear without peace.

6 Ask ye now, and see,

Whether a male is in travail?

Wherefore do I see every man

With his hands on his loins [as a woman in travail],

And all faces are turned

To paleness?

Part IX.
The Book of
Consolation.
626, 587, a. c.

as compared with the rest, and with ch. 32. Cf. the directions in 30: 2, 3, with 36: 1-8; (2) The sharp transitions in ch. 31 from Israel to Judah and the reverse; (3) The use of recurring phrases; such as, Thus says Jehovah; Behold, the days come; (4) The strange application of 7: 33 in 30: 10.

The prophecies of the earlier time and of the year of imprisonment probably include at least the substance of 30: 5-7, 12-15; 31: 2-6, 15-22, 27-34. The dates and original occasions of the added passages it is not possible to determine with certainty. Some suppose that the later Syrian period is in the mind of the writer, who presents the distresses of that time and the victories of the Maccabees (see 30: 21).

It is worthy of note that, out of the sixty-four verses in the two chapters here considered, about ten only picture the people's distress, while most of the remainder emphasize their glad deliverance.

Ch. 30. 1-4. THE COMMISSION TO WRITE JEHOVAH'S WORDS OF CONSOLATION TO ISRAEL AND JUDAH. This is a double preface, and it may be true, as Duhm thinks, that ver. 1-3 were composed when these discourses were admitted to the Jeremiah book. 1. (Cf. 7: 1; 11: 1, etc.) 2. Jeremiah receives the command to write **all the words** that he had received from Jehovah. It is not enough that the messages of condemnation and predictions of misfortune have been delivered (chs. 1-25); there is a broad message of consolation also, and the compiler's sense of it is not satisfied with the brief utterances of it which he has introduced here and there in the preceding discourses. That this is what is meant is clear from ver. 3, where the reason lies in the fact that Jehovah will bring

again the captivity, rather, *change the fortunes* (29: 14) of his people, and will restore them to their home country, and of this fact they should be informed. We may regard chs. 30, 31, therefore, as supplementary to chs. 1-25, and in them Jeremiah gives unrestrained expression to the promises of joy and triumph with which his loyal soul is filled. 4 contains the introduction proper to this discourse and contrasts its contents, not with chs. 1-25, which also were concerned with the chosen people, but with chs. 46-51, which contain prophecies respecting foreign nations, and which once had a place at the close of ch. 25. (Cf. *Introd.*, VIII.) **Concerning** is the proper translation for עַל, which was undoubtedly the preposition originally used in this verse, as is attested by LXX.

5-11. THE DAY OF JEHOVAH'S MANIFESTATION.

5-9. THE FUTURE DELIVERANCE OF JACOB FROM HIS TROUBLE. 5 introduces prophetic words with the usual formula, except that for כִּי כֹה, *ki-khō*, we frequently have only כִּי, as perhaps was true here in the earliest text. Duhm, following LXX, thinks of כִּי כֹה, *kākhā*. For **voice of trembling**, *sound of trembling* is better, sound calculated to occasion trembling. Here the prophet associates with himself in spirit all who are to have the experience suggested in ver. 7, and represents them as affected also with **fear, and not of, rather, without, peace.** 6. In imagination Jeremiah sees the men in such physical condition as heretofore has been noticed only with women in their birth-pangs, and he therefore calls upon his ideal messengers to inquire if a **man, a male, doth travail. As a woman in travail** is not needed for its line of poetry,

7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I *am* with thee, saith the LORD, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

7 Alas! for that day *is* great,
So that none *is* like it:
And it *is* a time of trouble for Jacob,
But he shall be saved out of it.

8 And it shall come to pass in that day,
Says Jehovah of hosts,
That I will break his yoke from off **his** neck,
And will burst **his** thongs;
And they shall no more serve strangers [of him],

9 But they shall serve Jehovah their God,
And David their king,
Whom I will raise up unto them.

10 Therefore, do not thou fear, O Jacob my servant,
Says Jehovah;

Neither be dismayed, O Israel:

For, lo, I will save thee in the distant territory,
And thy seed in the land of their captivity;
And Jacob shall return, and shall be at rest, and
at ease,

With none to make him afraid.

11 For I *am* with thee to save thee,
Says Jehovah.

For I will make a full end of all the nations
whither I have scattered thee,
But of thee I will not make a full end;
But I will correct thee according to judgment,
Though I cannot altogether hold thee guiltless.

nor helpful to the sense of the passage, nor found in LXX, and the phrase should be expunged.

Paleness. The word refers to the greenish-yellow tinge noted on a countenance suddenly affected with pain or terror. **7. That day** is the day of Jehovah, of his manifestation in judgment, a conception often found in the prophets (see Amos 5 : 18; Zeph. 1 : 14; Isa. 13 : 6, 9; Joel 2 : 11; 3 : 1 [Heb. 3 : 4], 18 [Heb. 23]).

For full discussions of the term, see H. B. D., E. Bi., art. *Eschatology*, and R. H. Charles, *Doctrine of the Future Life in Israel*, etc. Students of Hebrew will note that the מָחָד of M. T. (*whence*) is rendered as if it read מָחָד (so that none), and in this the English Vrss. are to be followed.

It is even the time of Jacob's trouble, render, *and it is a time of trouble for Jacob, i. e., for the chosen people in all the world* (Ps. 59 : 13 [Heb. 14]), since he must share the fortunes of the people among whom he dwells (29 : 7). It is not the purpose of the writer to emphasize this day—rather the fact that **he shall be saved out of it**.

8 is a combination of several passages. Note the language of 2 : 20; 5 : 19; Isa 10 : 27. For **thy neck, thy bonds**, read, *his neck, his thongs* (2 : 20), with LXX. With the same authority, omit **him**, and translate the last clause, *and they shall no more serve strangers*. This is in harmony with ver. 9, which contrasts with strangers *Jehovah, their God and David their king* as the recipients of their service. No longer need they serve foreign kings and render homage to foreign gods, but Jehovah shall be

the object of their worship and his king shall rule over them. This contains the promise of a king to reign like David, to sit on the throne of David and, while the kingdom was not established as a world-power, the promise is realized in spirit in the dominion of the greater son of David over the hearts of men. For parallels to the verse, see 23 : 5, 6; Hosea 3 : 5; cf. some of the prophecies in Zechariah, notably ch. 12.

10, 11. THE END OF FOREIGN DOMINATION. These verses are a combination of phrases largely from the books of Isaiah and Jeremiah (see Isa. 17 : 2; 41 : 8, 10, 13; 43 : 1, 5; 44 : 2; 45 : 21; Jer. 4 : 27; 5 : 10, 18; 10 : 24; 15 : 20). In 15 : 20 the order of words is better and should be adopted for our passage. With slight variations they are found in duplicate at 46 : 27, 28, and therefore were here omitted by LXX (in LXX ch. 46 precedes ch. 30). **Jacob** (*Israel*) is the **servant** of Jehovah, according to Isa. 40-55. The oppressive foreign nations must come to an end, but the Israelites after chastisement shall be restored to the divine favor. For **from afar** render, *in the distant territory*, in order to furnish a proper complement to the next clause. It is perhaps better to translate מָחָד by *in* or *at*, in both clauses, according to its meaning in Gen. 12 : 8. **Though I make a full end of all nations** should read, *For I will make a full end of all the nations*. Correction **in measure**, or, *according to judgment*, implies that Jehovah's punishment will be as light as may be consistent with justice. On these words, see note to 10 : 24. **And will**

12 For thus saith the LORD, Thy bruise *is* incurable, and thy wound is grievous.

13 *There is* none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines.

14 All thy lovers have forgotten thee: they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD: because they called thee an Outcast, saying, This *is* Zion, whom no man seeketh after.

18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy

12 [For] thus says Jehovah,
Thine injury is incurable for me,
Thy wound is grievous;

13 There are no [pleading thy cause] remedies for (thy) sore,
There is no healing for thee.

14 All thy lovers forget thee,
They care not for thee:
For I have smitten thee with ferocious blows,
With cruel chastisement;
For the greatness of thine iniquity,
Because thy sins were increased.

15 Why criest thou concerning the injury
That thy pain is incurable?
For the greatness of thine iniquity,
[Because thy sins were increased],¹
I have done these things to thee.

16 Therefore all they that devour thee shall be devoured,
And all thine adversaries, every one of them,
shall go into captivity;
And they that spoil thee shall be a spoil,
And all that prey upon thee will I give for a prey.

17 For I will make new flesh grow for thee,
And I will heal thee of thy wounds, says
Jehovah;
Because they have called thee, Zion, an outcast,
Whom no one cares for.

18 Thus says Jehovah,
Behold, I will change the fortunes of Jacob's tents,
And have compassion on his dwelling-places;

not leave thee altogether unpunished should be, *Though I cannot altogether hold thee guiltless.*

12-17. THE EXTRAORDINARY DISTRESS AND THE SUFFICIENT DELIVERER. The community is addressed as a *maiden* (cf. 4 : 30, 31). 12. Omit *for* under similar conditions, as in ver. 5. *Thy bruise*, or, *injury*, *is incurable*, add to me (by reading 'ל for ל, which last is left untranslated in A. V., R. V.). 13 should be read: *There are no remedies for (thy) sore, There is no healing for thee*, and the Hebrew words corresponding to *to plead thy cause* should be omitted with the quotation from the verse found in 46 : 11. *Sore* is considered the best rendering for *compressed place, bound up wound* (Driver). 14. The *lovers* are doubtless foreign peoples, with whom the Israelites frequently sought alliance (2 : 36. 37; cf. 4 : 30). They *seek . . . not, care not for* (Deut. 11 : 12), the smitten people, so in ver. 17. *Wounded is smitten, the wound of an enemy is ferocious blows, the chastisement of a cruel one* is *cruel chastisement*. Of course these strokes lie still in the future, though to Jehovah as good as inflicted already. Change *multitude* to *greatness* in this verse and the next. The last two clauses are borrowed from 13 : 22;

5 : 6; the last, repeated in ver. 15, should there be expunged. LXX lacks ver. 15. The Heb. permits the translation, *Why cryest thou concerning the injury? That* (read 'שָׁבַר, *shēbhār ki*) *thy pain is incurable*. The *injury* is that mentioned in ver. 12. The author in 16, 17 has united with this discourse of Jeremiah words of consolation derived from several Scriptures (see, e. g., 10 : 25; 22 : 22; Isa. 17 : 14; 33 : 1; Jer. 8 : 22; Isa. 30 : 26). Consequently, the *therefore* of ver. 16 is not to be connected with what is said in ver. 15. *Restore health* signifies *make new flesh grow* (see 8 : 22). Translate the last two clauses: *Because they have called thee, Zion* (Jerusalem, 3 : 14), *An outcast, whom no one cares for* (cf. Isa. chs. 54, 62). In the time of need, Jehovah interposed and discomfited the scornful foes of his people.

30 : 18 to 31 : 1. THE REFINED AND GLORIFIED PEOPLE OF JEHOVAH.

18-22. THE GLAD RESTORATION UNDER A NATIVE PRINCE. This section opens with consolation. For the first expression, which should be rendered, *I will change the fortunes*, etc., see on 29 : 14. The restored *tents*, or, *homes*—for the word is a relic from an earlier nomad period, as in Josh. 22 : 4; 1 Kings 12 : 16—stand here instead of the restored Israelites

¹ Repeated from vs. 14.

on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

And the city shall be built upon her own mound,

And the citadel shall be inhabited upon its customary place.

19 And out of them shall proceed thanksgiving, And the voice of them that make merry:

And I will multiply them, and they shall not be few;

And I will glorify them, and they shall not be small.

20 Their sons also shall be as aforesaid, And their congregation shall be established before me,

And I will punish all that oppress them.

21 And their prince shall be of themselves, And their ruler shall proceed from the midst of them.

And I will cause him to draw near, and he shall approach unto me: for who then is he that risks his life in order to approach unto me? says Jehovah.

22 And ye shall become my people, And I will be your God.

23 Behold, the tempest of Jehovah, His fury goes forth, (And) ¹ a cyclone Whirls over the head of the wicked.

who are to occupy them. The city is to be rebuilt, and the **palace, citadel, shall remain after the manner thereof**, rather, *shall be inhabited upon its customary place*, for מִשְׁפָּט, *mishpāt*, being here parallel with mound, signifies *proper*, or *usual, customary*, site, the place to which the palace has a *right*. See the discussion of this word in notes on 23 : 5, 6. Out of these restored dwellings **shall proceed, 19, thanksgiving, i. e.**, probably with the parallel expression, the sounds of rejoicing that would naturally accompany the unwonted prosperity, not the thank offering of 38 : 11, since the sound of this would proceed from the temple. The word **small** here means of *little consequence*. The pronouns in the last part of the verse refer, of course, to the later Israelites, designated in ver. 20 as **their** (Heb. *his*) *sons, i. e.*, the sons of Jacob (ver 18). The people shall be in the prosperous condition of the earlier period of their history and their **congregation shall be established**. The terms here used have their parallel in the so-called priestly portions of the Pentateuch and in the Psalms, and are rarely found in other books. It is evident that the new community is contemplated from the religious rather than the political point of view, and presents the later, *post-exilic*, rather than the *pre-exilic* expectations. The last clause of the verse breaks the connection, disturbs the poetic measure, and has been introduced from another occasion.

21. **Their nobles** (Heb. *his noble*), or, *their prince, Jacob's leader, Jacob's governor, and their governor, or, ruler*, shall be of their own number and not a foreign potentate. A king is not here directly promised, perhaps is not contemplated, rather a priestly ruler of a religious community, such as Jonathan and Simon became in the second century. The prose addition to the verse asserts that Jehovah himself will designate and empower the leader to draw near to him for the execution of divinely given functions, and that any one venturing to assume the prerogatives referred to on his own account thereby places his life in the balance. Duhm supposes that the writer lived after the illegitimate high priests—Jason, Menelaus, and Alcimus, 175–159 B. C.—had exercised their dominion. Translate: *For who then is he that risks his life* (lit. “pledges his heart”) *in order to approach*; cf. Neh. 5 : 3; and for the *heart*, as the seat of vital energy, see Ps. 102 : 4 [Heb. 5]. 22 is not found in LXX and is taken, perhaps, from 31 : 1, itself based on Lev. 26 : 12; Hosea 1 : 10 [Heb. 2 : 1]; cf. Jer. 11 : 4; Ezek. 37 : 27.

23. 24. THE SWEEPING VENGEANCE UPON THE WICKED (see 23 : 19, 20). 23. Translate: *Behold, the tempest of Jehovah, His fury goes forth, And a cyclone Whirls over the head of the wicked*. Here *whirling tempest*, or, *cyclone*, has been substituted, with 23 : 19, for the Hebrew *gathering* (or, *sweeping, roaring*), *tempest*. Cf.

¹ With 23 : 19.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

24 The fierce anger of Jehovah will not return, Until he have executed, And till ye have performed the purposes of his heart: In the latter days ye shall understand it.

CHAPTER XXXI.

1 AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, the people *which were* left of the sword found grace in the wilderness: *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

1 AT that time, says Jehovah, I will become the God of all the families of Israel, And they shall be my people.

2 Thus says Jehovah, shall find favor The people in the wilderness: Those who are left of the sword shall go To secure themselves rest.

3 They shall perceive God in the distant place, Jehovah shall appear to **them** (saying), [Yea], I love thee with the old love: Therefore, with kindness do I draw thee.

the use of *whirls* in the last line. *The wicked* in Israel must be consumed before honor can come to Jacob. The idea of a separation of Israelitish individuals from the community, and a judgment of them on their merits, originated practically with Jeremiah and Ezekiel (see 31 : 29, 30; Ezek. chs. 9, 13), and was more and more emphasized in the exilic and *post-exilic* periods (cf. Isa. 65 : 11; 66 : 24; Mal. 3 : 18). **24. It** should not be supplied by A. V. any more than in 23 : 20. **The latter days** is a term used to describe the happy time after the judgment of God upon the *wicked*, or, *godless*, members of the Israelitish people (cf. 48 : 47). These days follow the great day of Jehovah's vengeance upon the nations of the earth and upon all the wicked among men. For **ye shall consider it**, render, *ye shall understand it*.

Ch. 31. 1. ISRAEL REUNITED UNDER THEIR GOD. At the same (or, *that*) time, the true relation of God and his people will be established among **all the families of Israel** (cf. 30 : 22; Hosea 1 : 11 [Heb. 2 : 2]). The perfection of religious devotion seems still to be connected inseparably with life in Palestine and an organized constitutional government there. The separation of Church and State was never fully accomplished in the Old Testament period, whatever may be said respecting the position of Duhm, for example, who thinks that Christianity in its oldest form clung to this relic of Judaism. It is clear, at all events, that Jesus himself was free from the notion, for he declares in so many words that his kingdom is not of this world (John 18 : 36).

2-6. THE PROMISED RESETTLEMENT OF SAMARIA. This is a discourse from the earliest period of Jeremiah's ministry (cf. 3 : 11, 12a, 14, 15). How soon after the fall of Samaria

the faithful that were left in Northern Israel began to go up to Jerusalem we do not know, perhaps within a short period (see 2 Chron. 30 : 1, 10, 11), but in Jeremiah's time it was probably a common custom to do so (see 41 : 5), and the practice became the norm for the restored Israelites (cf. ver. 6; Ezek. 48 : 22-35). **2. A. V., R. V.** here disregard the poetic measure. Translate: *Thus says Jehovah, Shall find favor in the wilderness the people; Those who are left of the sword shall go To secure themselves rest.* The *left of the sword* are those that were not slain at the time of the fall of the Northern kingdom. These *shall find* (prophetic perfect) *favor* in the place of exile (Hos. 2 : 14 [Heb. 16]), conceived of as a second scene of wandering life, to be followed by *rest*. Omitting a vowel-letter, we may read a second prophetic perfect, הָלַךְ, *hālākh* (*shall go*), which is demanded by the context. יִשְׂרָאֵל (*Israel*), the last word of the verse, must be carried over to ver. 3, and with Duhm should be read יִשְׂרָאֵל, *yāshūr 'ēl* (*they shall perceive God*). Then follow Hebrew order and render: *They shall perceive God in (30 : 10) the distant place, Jehovah shall appear to them, (saying), I love thee with the old love: Therefore with kindness (see 2 : 2; 9 : 24 [Heb. 23]) do I draw thee. The unto me, saying, Yea of A. V. are from Heb. לִי, lî wə, for which LXX read לוֹ, lô, to him, i. e., the people. They have been separated from God and unable to see him, but the love of God has overcome every difficulty, he appears therefore to them and draws them to his side in the home country. For the tender thought of God, see G. A. Smith on Hosea 11 : 4, and for the conception of the divine regard for Israel possessed by these two prophets, study especially Hosea chs. 2, 11; Jer. chs. 2, 3. עוֹלָם, 'olām (A. V., **everlasting**), means, *ancient, old time, old*, as in 2 : 20; 5 : 15.*

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.

7 For thus saith the LORD; Slug with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth,

4 Again will I build thee, and thou shalt be built, O virgin Israel;
Again shalt thou be adorned with thy tambourines, and shalt go forth
In the dances of them that make merry.

5 Again shalt thou plant vineyards
Upon the mountains of Samaria:
The planters shall plant (**and shall hold festival**),
And shall enjoy their produce.

6 For there shall be a day, when the watchman will cry
Upon the hill-country of Ephraim,
Arise ye and let us go up to Zion
Unto Jehovah our God.

7 [For] thus says Jehovah,
Exult [with gladness] for Jacob,
And cry aloud at the top of the **mountains**,¹
Publish ye, praise ye, and say,
Jehovah has saved **his** people,
The remnant of Israel.

8 Behold, I will bring them from the north [country],
And gather them from the recesses of the earth,

4. Build refers to the restoration of the **virgin**, or, people (4:11), **Israel**. Once more shall individuals be **adorned with tabrets**, or, *tambourines* (see H. B. D., art. *Tabret*), and appear in the **dances** of merry-makers. The style of the verse resembles 17:14, and merry-makers are alluded to also in 15:17; 30:19. Dances in Israel were probably those artless and spontaneous movements of the body that are so expressive of abounding joy (see H. B. D., art. *Dancing*). **5. Samaria** means here the country of Northern Israel, as in 2 Kings 17:24. R. V. has a more concise rendering than A. V. The Hebrew lacks a word in the third line of the stanza, which may be supplied from LXX. The original seems to have closed with the two words וְהִלְלֵנוּ וְהִלְלֵנוּ, *we-hilllenu we-hilllenu*, of which the first was overlooked by later Hebrew scribes, and the second by the translators of the Greek Vrs. The first in the form וְהִלְלֵנוּ may be translated *and shall hold festival*, cf. the use of the corresponding substantive in Judg. 9:27. The last word refers to the enjoyment of the *fruit*, or, *produce*, of the vines (see Deut. 20:6). The harvest festival will take them to the religious center, **6. The watchmen** give notice of the proper time for it, and evidently make some sort of observation on the hill country of **Ephraim** (4:15). This explanation assumes for the verb in Hebrew the sense of *look out*, as well as of *guard* (cf. our word *observe*) and attention should be called to the contrary opinion of Driver. Von Orelli and Duhm think of the appearance of the new moon, since some such phenomenon would be

needed to ensure the regular observance of the feasts. The feast of Tabernacles (Deut. 16:13) (see H. B. D., art. *Feasts and Fasts*) is here contemplated by Jeremiah, who expects the restored Ephraimites to appear at the temple in Jerusalem for its celebration, as they did before the disruption of the kingdom (cf. ver. 1). Reverse the order of **upon the mount**, or, *hill country of Ephraim* and **shall, cry**. **Zion** here refers to Jerusalem (3:14), since the people go to meet Jehovah at his dwelling-place (Isa. 2:3; 11:9).

7-14. THE JOYFUL RETURN.

7-9. THE RETURN OF NORTHERN ISRAEL.

7. Probably we should omit **for** as in 30:5, 12. Ideal persons are instructed to **sing, exult, for Jacob** (omit **with gladness**, with LXX), and to **shout**, or, *cry aloud*, **among the chief of the nations**, rather, *at the top of the mountains*, with Isa. 42:11, substituting הָרִים, *hārīm*, for הַגְּבֹיִם, *haggōyīm*. Instead of **O LORD, save thy people**, read, *Jehovah has saved his people*, with LXX. The change involved is that of one letter for another frequently confused with it, namely of ת, *thy*, for י, *his*, and is necessary to the picture of accomplished deliverance here presented. **The remnant of Israel** here appears to mean the holy people of Jehovah, who survive the general judgment upon the wicked, and are the seed of the new people of God (Micah 4:7). For various uses of the word, or its equivalent, see 6:9; 11:23; 23:3; 24:8; Isa. 11:11. **8. Jehovah** will restore his chosen people **from the north** (see on 1:13; 3:12; 4:6; 6:1) and **gather them** (one by one, Isa. 27:12)

¹ With Isa. 42:11.

and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.

10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn

Among them the blind and the lame, [the woman with child] and her that travails with child [together]:

A great company shall they return.

9 Behold, they **went forth** with weeping, But with **consolations** will I lead them:

I will bring them unto streams of water, in a smooth way wherein they shall not stumble:

For I have become a father to Israel, And Ephraim is my first-born.

10 Hear the word of Jehovah, O ye nations, And declare it in the coast-lands afar off; And say,

He that scattered Israel will gather him, And keep him, as a shepherd his flock.

11 For Jehovah has ransomed Jacob, And redeemed him from the hand of him that was stronger than he.

12 And they shall come * to the height of Zion, And shall exult [and flow together] **about** the bounty of Jehovah,

About grain, and about new wine, and about oil, And about sheep and oxen:

And their soul shall be as a watered garden, And they shall not languish any more at all.

13 Then shall the virgin rejoice in the dance, And the young men and the old shall be glad:

from the coasts, recesses, of the earth (see on 6: 22; 25: 32). **Country** is probably to be omitted with LXX, as unnecessary and repetitious. For *and with them*, render, *among them*. **The blind and the lame** (cf. Isa. 35: 5, 6; 42: 16). Omit *the woman with child, and together*, both with LXX. Thither is a translation of the original הֵנָּה, *hēnnā*, which may be rendered equally well *behold*, הִנֵּנָּה, *hinnē*. Neither word is necessary to sense, or poetry, in ver. 8, but the latter introduces very happily the first line of ver. 9. For *they shall come*, read with LXX, *they went forth*, i. e., into exile (see Isa. 55: 12); and for *and with supplications*, read, *but with consolations*, מִיְּסוּחִים, *tānhūmīm*, for מִיְּנִיחִים, *tāhēnūnīm*, as more appropriate to Jehovah as subject, with LXX. **Jehovah will cause them to walk by the rivers of waters**, or, *will bring them unto streams of water, in a straight, or, smooth, way*. For the expressions of this verse, so far, cf. Ps. 126: 6; Isa. 40: 3; 35: 7; 49: 10; and for the concluding distich cf. ver. 20; 3: 19; and according to LXX, 2 Sam. 19: 43 [Heb. 44]; also 1 Chron. 5: 2; Hosea 11: 1. This is the all-sufficient reason for the extraordinary compassion of Israel's God. **Ephraim** is often used for Northern Israel, on account of the preponderating influence of the tribe (cf. 1 Kings 11: 26; Isa. 7: 2; Hosea 4: 17; 11: 8).

10-14. THE RETURN PROCLAIMED TO THE NATIONS. 10. A message is to be taken by the nations to distant parts of the world, respecting

the wonderful deliverance of Israel by Jehovah (cf. Isa. 56: 19). **Isles** are *coast-lands* (2: 10). The message is based on such tender promises as are expressed in Isa. 40: 11; Ezek. 34: 12-16. **Scattered** (cf. 49: 32; Lev. 26: 33; Ezek. 12: 15).

11. Redeemed and ransomed of A. V. are to be transposed. These terms are not elsewhere used in Jeremiah, but are found frequently in the legal literature, in the second part of Isaiah, and in the Psalms. **12. Therefore they shall come and sing in the height of Zion** (3: 14), should be rendered, *and they shall come to the height of Zion, and shall exult*. The clause has been displaced in the Hebrew by the words *and shall flow together*, which is an erroneous introduction from Isa. 2: 2. **To the goodness** should be *about* (reading לְ for לָ, as so frequently) the *good things*, or *blessings*, or *bounty* (Driver cf. 5: 25) of Jehovah, here more closely defined in the expression, *about grain, and about new wine* (see Driver, *Joel and Amos*, pp. 79, 80), *and about oil*, the important products of the land (Hosea 2: 8 [Heb. 10]). See H. B. D., arts. *Corn, Food, Oil, and Vine*. The people will celebrate on Mount Zion the festival of thanksgiving for the abundant produce of their lands (see ver. 5, 6, and cf. 17: 12). The Hebrew *sons of flock and herd*, signifies individual sheep and oxen. For the last two members of the verse, see Isa. 58: 11; 35: 10. **13. Young and old shall be joyous. Together** corresponds to Hebrew יַחְדָּם, *yāhdām*, which, however, may

their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

15 Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

16 Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.

19 Surely after that I was turned, I repented; and

And I will turn their mourning into joy, [And will comfort them], and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, And my people shall be satisfied with my bounty, [says Jehovah].

15 Thus says Jehovah: A voice is heard in Ramah, lamentation, Bitter weeping, Rachel weeping for her sons; She refuses to be comforted [for her sons, because they are no more].

16 Thus says Jehovah: Refrain thy voice from weeping, And thine eyes from tears: For there is a reward for thy work, [says Jehovah], And they shall return from the land of the enemy.

17 And there is hope for thy latter end, says Jehovah, And (thy) sons shall return to their own border.

18 I have surely heard Ephraim bemoaning himself: Thou hast corrected me, and I let myself be corrected, As an untrained calf; Bring me back, that I may return For thou art Jehovah my God.

19 [For having turned and] having been instructed, I have repented,

be read יִיחַדָּהּ, *yihdâ*, with LXX, giving us the better meaning, *shall be glad*. For is and in the Hebrew. Omit and will comfort them, with LXX. From, i. e., after, their sorrow. On this verse see ver. 4; Zech. 8:4, 5; Isa. 61:3. 14. Satisfate means, *give to drink to the full*. When the people prosper, the offerings are abundant, and the priests' portion a generous one (see Lev. 7:29-34). The *soul* is the seat of the appetites. Fatness means rich or sumptuous food, sometimes in its liquid form (Job 36:16; Ps 36:8 [Heb. 9]; cf. Isa. 30:23:55:2). LXX omits *says Jehovah*.

15-22. THE WONDERFUL RESULT OF THE DIVINE CHASTISEMENT. This dates from the earlier period of Jeremiah's ministry.

15-17. THE WEEPING AND CONSOLATION OF RACHEL. Rachel, the maternal ancestor of Joseph and Benjamin, appears at her grave in Ramah, chanting a bitter lament over the exile of her descendants. The connection (ver. 18-20) indicates that the occasion of it is the exile of the Northern kingdom, which followed the downfall of Ephraim and Manasseh (Joseph) at least, and that of Benjamin, so far as its territory was not absorbed already in Judah. The manifestation of interest by the dead in the fortunes of the living is not foreign to the Hebrew consciousness (see Isa. 14:9; 63:16). 15. The Ramah here mentioned lay five miles northerly from Jerusalem, near the border of Ephraim (Josh. 18:25; Isa. 10:29), and in its vicinity was Rachel's grave. (See H. B. D.,

arts. Ramah and Rachel.) For her children, sons, was incorrectly repeated by the Hebrew scribe and should be read but once. Because they were not is probably also a scribal addition. 16. For the labor of love of this mother, manifested in weary strivings for the prosperity of her descendants, and finally in the death-chant over their destruction, there is a reward, and the exiles shall return out of the hostile country. Omit saith the Lord (second) with LXX. 17 offers a variation to the final couplet of ver. 16. The thought is somewhat loosely expressed, but seems to be that the future is hopeful for Rachel, and that her posterity shall return to their old home.

18-20. EPHRAIM FORGIVEN. Jehovah speaks (see ver. 20), and the *says Jehovah* of ver. 20 would be far more welcome in the first line of ver. 18. For chastised, was chastised, render corrected, let myself be corrected (Driver). For as a bullock unaccustomed to the yoke, translate, as an untrained calf. The immaturity of the Northern kingdom is presented also in Hosea 7:8; 10:11; 12:1. For turn thou me, render, bring me back, with reference to a return to the home land. This is in order to a return to Jehovah himself, to a discharge of the old obligations to him (3:22; 15:19), not to a penitent disposition, which is already manifest. 19. After the experience of the divine chastisement, the exiled people repented of their conduct and felt their dis-

after that I was instructed, I smote upon *my* thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel: As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless

I have smitten upon my thigh :

I am put to shame, yea, even disgraced,

Because I do bear [the] reproach [of my youth].

20 *Is* Ephraim my dear son?

Or a delightful child?

For as often as I speak of him,

I do earnestly remember him [still] :

Therefore, my bowels yearn for him.

I must surely have compassion upon him, says Jehovah.

21 Set thee up waymarks,

Make [thee] guide-posts:

Set thine heart toward the high way,

By the way by which thou wentest, return ;

O virgin Israel, return

To these thy cities;

22 How long wilt thou go hither and thither,

O thou **loitering** daughter?

For Jehovah has created a new thing in the earth,

A woman goes about like a man.

23 Thus says Jehovah of hosts, the God of Israel :

Yet again shall they use this speech in the land of Judah, and in the cities thereof, when I shall change their fortunes :

grace. It is probable that the verse began originally with the line, *Having been instructed, I have repented*, and that **Surely after that I was turned** forms a kind of *variant* reading, not easily explained and difficult to arrange in poetic form. Ephraim smote upon his thigh in sorrow (see Ezek. 21 : 12 [Heb. 17]). **I was ashamed**, *am put to shame*, he says, **because I did bear**, or, *do bear*, the reproach of my youth, reproach referring to the punishment of the exile. It is difficult to see the connection of this with of *my youth*, and these words may be spurious. And now again Jehovah speaks, 20, and Jeremiah here shows, to a peculiar degree, that strong interest in the fortunes of Northern Israel, to which allusion has been made in a note on 1 : 1. For **pleasant**, *delightful* is better. **Since I spake against him** is an incorrect translation of words, meaning *as often as I speak of him*. Still is a weak addition to the earliest text, fortunately later than LXX. **Earnestly remember** includes willing and prolonged thought. For **are troubled and mercy**, Isa. 63 : 15 has the better renderings, *yearn and compassion*. The verse is rarely beautiful, both in form and substance, and expresses most tenderly and truly the long-suffering love of our Father to his wayward children, attesting thereby the deep insight of Jeremiah into the mind of God (cf. ver. 3 ; 2 : 2). Duhm reminds us of the parallel parable of the Prodigal Son.

21, 22. THE WANDERER SUMMONED TO RETURN. 21. Omit thee (second case) ; for **high heaps** read, *guide-posts*, תַּמְּרִים, *tammô-rim*, for תַּמְּרִיִּם, *tammûrîm*, and carry the

first **turn again**, *return*, to the previous clause, all with LXX. The exiled people, now conceived of as a maiden (4 : 11) away from her home, is exhorted in spirit to set up the signs that will make plain the homeward journey. 22. For **backsliding daughter**, which here seems inappropriate, LXX has with *daughter* a form probably derived from בִּשְׁחָ, *bôsh*, to be ashamed. The *Pötel* form of this verb means *delay*, or, *loiter*, and it is perhaps wise to adopt Duhm's acute suggestion and to read הַבְּשָׁשָׁה, *hăbbôshê'shâ*, for הַשֹּׁבְבָה, *hăshshôbbhêbhâ*. The conclusion of the verse has given endless difficulty and no explanation thus far proposed is satisfactory. The simplest solution of the difficulty is to read the letters which form the last three words, namely, נִקְבְּהַתְּסוֹבְבָר, as נִקְבְּהַ תְּסוֹבְבָר, *nêqēbhâ tissôbbh k'gâbhêr*, making a change in a single letter (ב to כ), which indeed is not absolutely necessary, but occasions a more regular verbal form and a more natural construction with the following noun, and then to translate, *a woman goes about like a man*. This is an unseemly, an unheard-of thing, a new creation. The virgin, Israel, must return to the protecting seclusion of her home and not exhibit herself in this public manner. For similar uses of the verb, see Num. 36 : 7 ; 2 Kings 3 : 9 ; Eccl. 12 : 5 ; Songs 5 : 7.

23-26. THE HAPPY LIFE OF THE RESTORED ISRAELITES. 23, 24 give us a proverbial expression expressive of the happy condition of Judah in the new and golden age. As yet, or, yet again, at the time when I shall bring again their captivity, change their fortunes (29 : 14), they will say, **The LORD**

thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

Jehovah blesses thee, O seat of righteousness,

O holy mountain,

24 And the inhabitants of [in it] Judah, and all the cities thereof,

Together the husbandmen, and they that go about with flocks;

25 For I have satiated weary souls,
And every languishing soul have I replenished.

26 Upon this I awoke, and beheld; and my sleep was sweet to me.

27 Behold, the days come, says Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.

28 And it shall come to pass, that like as I have been wakeful over them [to pluck up and to break down, and] to overthrow [and to destroy], and to afflict, so will I be wakeful over them to build and to plant, says Jehovah.

29 In those days, they shall say no more, The fathers have eaten sour grapes, and the sons'

30 teeth are set on edge; but every one shall die for his own iniquity; every man that eats the sour grapes, his teeth shall be set on edge.

bless thee, O habitation of justice, and mountain of holiness, or, Jehovah blesses thee, O seat (Heb., *pasture, dwelling-place*, 6 : 2; 10 : 25; 25 : 30) *of righteousness!* (23 : 6; 33 : 16) *O holy mountain.* The reference here is

to the city of Jerusalem, whose rights are vindicated in the restoration, and which is made holy by the presence of the temple (see 3 : 14; 4 : 11). Since 24 is scarcely to be explained in the form represented by M. T., it must receive slight changes. With the help of LXX, the simplest emendation is to omit, בְּה, *in it*, as a scribal repetition and to read יֹשְׁבֵי, *yōsh'bhē, inhabitants of*, for יֹשְׁבֵי, *yāsh'bhā*. Translate then; *And the inhabitants of Judah, and all the cities thereof, Together the husbandmen, etc.*, the words serving to specify, as recipients of the divine favor, residents of other cities, as well as the agricultural and nomad folk. 25. See ver. 12, 14. The thirsty soul is refreshed with drink, and the languishing soul is filled. The word **weary** refers to the fatigued and faint condition of one overcome by work, or distress, and especially to suffering from thirst (see Gen. 25 : 29, 30; Job 22 : 7; Ps. 63 : 1 [Heb. 2]; Prov. 25 : 25). In our passage,

Jehovah gives to drink one thus affected. The word **sorrowful** is from a verb meaning *languish, or pine away*, with an acute sense of need. 26 is by a person who evidently regarded the discourse as complete. He wishes to say that, in contemplating chs. 30, 31, he has had a happy dream. Duhm suggests that the verse may be a note, penned in a half-serious, half-joking way, by the first owner of the MS of this discourse. It is difficult, at any rate, to regard it as the production, either of Jeremiah, or of the author of 23 : 25-32, since, if it is

uttered earnestly, it exalts the dream at the expense of the illumination of the wide-awake mind.

27-40. CONCLUSION: THE BLESSINGS IN STORE FOR THE RENEWED PEOPLE.

27, 28. THE RENEWED GRACE TO ISRAEL AND JUDAH. **The days come**, the new age dawns (3 : 16), when the chosen people shall be sown, and shall produce an abundant harvest in man and beast (cf. Hosea 2 : 23 [Heb. 25]). 28 is based on 1 : 10, 12, which see. **Omit to pluck up and to break down, and and to destroy, and**, with LXX, as late introductions.

29, 30. INDIVIDUAL RESPONSIBILITY. See Ezek. 18 : 2-20, where also A. V. has the correct term *sour grapes* for a *sour grape* of the Jeremiah passage. In this (short) paragraph, it is evident that a time is contemplated (cf. 7 : 32), though not yet reached, when the absurd theory that men must be punished for the sins of others will no longer be maintained. On the contrary, in the new time (3 : 16), every man will suffer for his own sins, and, it is implied, for no others. This thought is worthy of Jeremiah, and is worked out in great detail by Ezekiel. The latter prophet is emancipated completely from the notion, so prevalent in connection with the earlier family life of the people, that the individual is an insignificant member of the society, which must be treated as one whole. The teaching of this passage should be emphasized for the people of our own time. There is nothing more mischievous to faith and works than the reflection, or tacit belief, on the part of many, that circumstances and dispositions are an inheritance from the past, the natural effects of

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me,

31 Behold, the days come, says Jehovah, that I will make with the house of Israel and with the house of Judah a new covenant: not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; because they broke my covenant, and I rejected them, says Jehovah. For this is the covenant that I will make with the house of Israel after those days, says Jehovah;

I will put my law in their inward parts, And upon their heart will I write it; And I will be their God, And they shall be my people:

34 And they shall teach no more a man his friend, and a man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, [says Jehovah]:

For I will forgive their iniquity, And their sin will I remember no more.

35 Thus says Jehovah, who gives the sun for a light by day, [the ordinances of] the moon and the stars for a light by night, who stirs up the sea, so that the waves thereof roar, Jehovah of 36 hosts is his name: if these ordinances depart

which may not be withstood. The page of history is full of honorable illustrations of men who have overleaped inherited obstacles of every sort in their march to success, and all of us may recall instances, where apparently, out of most unfavorable conditions of outward life, has blossomed the flower of Christian manhood.

31-34. THE COVENANT FELLOWSHIP WITH GOD. 31. In the time to come (3:16), a new covenant (ch. 11), or form of contract, shall be established between Jehovah and his people, 32, not after the manner of the old one, **which, or, because**, says Jehovah, the people broke that, **although I was a husband unto them**, rather, *and I rejected them* (read גָּאַלְתִּי, *gā'alti*, for בָּאַלְתִּי, *bā'alti*, with LXX, and cf. 14:19), sent them into exile for their sins. This episode is past, the law was not obeyed, the covenant was broken by the people, and the people have paid the penalty. Why the covenant may not be renewed in the old form is not distinctly stated, but it is implied in the following verses. 33.

But, or, for, the new covenant made **after those days** (the last words to be connected with the preceding clause, as in R. V.) involves the engrossing of his **law** by Jehovah upon the plastic **hearts** of his people, so that, 34, the office of teacher to admonish them to **know** Jehovah, *i. e.*, to love and obey him (2:8), will be no longer needed, since all will have the requisite attachment to him. It is easily seen that this conception of the prophet, connected as it is with his high estimate of the value of the individual, surpasses in depth of spiritual insight even the evangelical positions of Deuteronomy, *e. g.*, Deut. 6:6-8; 30:11-14. At the

conclusion of the former covenant, the provisions of the law at best were presented in minute enactments, which had to be inculcated with utmost care, but now, apparently by an act of God, the law is fixed in the heart of the individual in such a way that he recognizes it at once, loves to obey its provisions, and thereby manifests naturally the prophetic knowledge of God. Here again Ezekiel thinks through the problem of his master, and gives us the thought of a *new heart* (see Ezek. 11:19; 36:26). The reasons with which our verse closes are to be connected with the entire promise of this paragraph. The rejection of the exile will be reversed, and the former sin blotted out.

It is doubtless true that Jeremiah's great promise has been annotated somewhat by a later writer, since it appears to be adapted to the situation after Judah went into exile, and contains several repetitions of familiar language, see, especially, 3:18; 7:22; 8:10; 11:3, 4; 23:35; 30:22.

35, 36, 37. THE PERPETUITY OF THE NEW PEOPLE. The order in LXX is 37, 35, 36. In two forms the reader is given to understand that the promise of God cannot fail, but is as certain of realization as is the fixity of physical laws and the immensity and profundity of the universe. 35 contains a designation of Jehovah as the creator of the heavenly luminaries and the cause of the stormy seas (cf. Ps. 107:23; Isa. 51:15; Amos 5:8). On the verse end, see on 2:19; 10:16. **And the ordinances** of must be omitted, with LXX and the parallelism. The word came in by scribal error from ver. 36. It is assumed that Jehovah will maintain these

saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

from before me, says Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus says Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off [all] the seed of Israel for all that they have done, says Jehovah.

38 Behold, the days (**come**), says Jehovah, that the city shall be built to Jehovah from the tower 39 of Hananeel unto the gate of the corner; and further the measuring line shall go out straight onward as far as the hill Gareb, and shall turn 40 about to Goath. And the whole valley, the dead bodies and the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy to Jehovah; it shall not be plucked up, nor overthrown any more for ever.

arrangements intact and implied that the seed of Israel will be maintained forever as Jehovah's people. 37. Omit the first **all** with LXX.

38-40. THE REBUILDING OF THE HOLY CITY. **Come**, assuming in A. V., should be restored to the Hebrew text, according to LXX and the parallels (31 : 27, 31, etc.). The tower of Hananel was near the northeast point of the city wall, and the corner gate was near the northwest corner of the same (see Zech. 14 : 10), so that the northern wall is first considered. It is indeed probable that the tower was at the northwest point of the temple area and that the wall from that point eastward (in which was the gate of Benjamin) inclined to the southward, and therefore in one passage (our verse), Hananel is regarded as the east point of the north line and in the other as the north point of the east line (see the articles named in notes on 39 : 4). It would seem that next, the west and south walls are contemplated, for, 39, the measuring line (read *ṭ* with *Qeré*) shall yet go forth, or, further, shall go out, over against it, rather, straight onward, upon, read as far as (*Ṿ*, *ādāh* for *Ṿ*, *āl*, with LXX) the hill Gareb, a height at the southwest corner, probably (see Josh. 15 : 8 and cf. E. Bi.), since the line then shall compass about, or, shall turn about, to Goath, or, to Goath. This place is unknown, but is doubtless on the south side, probably near the southeast corner of the city, since we are next brought to the east side of Jerusalem (but see Cheyne in E. Bi.). 40. The words of the dead bodies, and of the ashes, not found in LXX, offer a grammatical difficulty, for the word valley is provided with the article, an impossible construction if these words are genuine. It is more natural to take them as the marginal explanation by a reader of the word valley, as heretofore containing the ofīal of the city (cf. 2 Kings 23 : 4). The valley is

the valley of the Kidron, since it is included in a portion, all of which is *holy to Jehovah, i. e.*, devoted to temple uses, and is associated with all the fields (read *הַשְּׂרָמוֹת*, *hāshshēdhēmōth*, with *Ṿ* instead of *Ṿ*, as in 2 Kings 23 : 4) unto the brook, as far north as the horse gate toward the east, which is near the southeast point of the temple, and probably is the same as the gate of the guard (Neh. 12 : 39; cf. Neh. 3 : 25, 28; Ezek. 43 : 8). It would appear that the writer follows the city limits of Jeremiah's time, though many commentators understand that the valley of Hinnom on the south is to be included in the restored capital.

32 : 1 to 33 : 26. THE CERTAINTY AND THE GLORY OF THE RETURN. (Compiled and united with book after 536 B. C., annotated as late as 200.) The historian has selected the passage, 32 : 6-15, and perhaps 33 : 4, 5, from Baruch's biographical work and, from them and from circumstances adapted to the case, he has produced chs. 32, 33 as a supplement to chs. 30, 31. This may have been a long time after the fall of the city. Notice that ver. 17-23 form a strange interruption of the prophet's tense thought, and proceed from the same circle of authorship, in the post-exilic period, as Neh. 9 : 6-37. Notice also the many repetitions of Scripture language found in 32 : 26 to 33 : 26.

The passage 32 : 14-26, with its numerous quotations from Jeremiah (14-16 from 29 : 10; 23 : 5, 6; 17 from 35 : 19; 19, 20, 25, 26, from 31 : 35-37), and its emphasis upon the priesthood (18, 21, 22) was doubtless added at a somewhat late date of the post-exilic period. This opinion is confirmed by the absence of these verses from many if not all of the MSS when the LXX was made, since the translators could have had no reason for omitting the paragraph if it were present in their copy of the original.

CHAPTER XXXII.

1 THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it.

4. And Zedekiah king of Judah shall not escape out of the hands of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper?

6 And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country

1 THE word that came unto Jeremiah from Jehovah in the tenth year of Zedekiah, king of Judah, which was the eighteenth year of

2 Nebuchadrezzar. Now at that time the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the guard, which was in the

3 king of Judah's house, where Zedekiah the king [of Judah] had shut him up, saying, Wherefore dost thou prophesy, and say, Thus says Jehovah, Behold, I will give this city into the hand of the

4 king of Babylon, and he shall take it; and Zedekiah [king of Judah] shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth,

5 and his eyes shall behold his eyes; and to Babylon shall he lead Zedekiah, and there shall he be until I visit him, says Jehovah: if ye fight with the Chaldeans, ye shall not prosper.

6 And Jeremiah said, The word of Jehovah

7 came unto me, saying, Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to

8 buy it. So Hanamel mine uncle's son came unto me [according to the word of Jehovah], unto the court of the guard, and said unto me, Buy my field, I pray thee, that is in Anathoth,

Part X.
The Return.
1.
Its
Certainty,
587 B. C.

Ch. 32. 1-44. JEREMIAH'S CONFIDENT PREDICTION OF THE RETURN. (Events of 587 B.C.; written by Baruch 586; annotated after 536.)

1-5. ANNOUNCEMENT OF AN ORACLE FROM THE IMPRISONED JEREMIAH DURING THE TIME OF THE SIEGE. 1. (cf. 7 : 1.) The date is 587 B. C., probably during the temporary absence of the hostile army (37 : 5). 2. **For then, or, Now at that time,** Nebuchadrezzar's army was engaged in what proved to be the final campaign against Jerusalem, and Jeremiah was confined in the **court of the prison** (or *guard*, see H. B. D., art. *Prison*), which was in the royal palace, near the temple enclosure and the city wall (Neh. 3 : 25, 26). See ch. 37, 38, which give accounts of his ill treatment during the time of the siege, and designate the places of confinement. 3-5. **For**, perhaps better, *where*, refers to the place of confinement by order of the king (37 : 21; 38 : 28). Omit **of Judah** in ver. 3 and **king of Judah** in ver. 4, both with LXX. The facts are here given with utmost brevity and we need the details of chs. 37, 38 in order to know that Zedekiah acted in a friendly manner to Jeremiah as far as his courage would allow and mitigated his suffering by placing him in the palace, while the *princes* took the initiative in making the prophet a prisoner of the crown (see 37 : 12-21; 38 : 15-28). The prophecy herein given was in entire harmony with Jeremiah's expectation of the world-wide dominion of Nebuchadrezzar (25 : 11). **Until I visit him, says Jehovah**, not found in LXX, may

have been borrowed by a scribe from 27 : 22. The words following form a brief summary of 21 : 3-5.

6-15. THE PURCHASE BY THE PROPHET OF AN ANCESTRAL FIELD. This passage is of priceless value, since it gives us the most convincing evidence of Jeremiah's faith in a restoration for his people (ver 15). It is interesting in the light it throws upon the transfer of real estate in Judah at this time. Moreover, it introduces us intimately to the mind of the prophet, and we note the process of reflection through which he must often have come to well-assured belief (see ver. 6, 8, 16; cf. ver. 25). 6. After the long parenthesis, the expression, **And Jeremiah said**, is used to introduce the words of the message. By the **word of Jehovah**, we must of course understand, not merely Jeremiah's foreboding of the coming of his nephew, which in itself was an event of comparative insignificance, but the divine promise of ultimate relief, that was involved in this visit (ver 15). 7. *Hanamel*, the nephew of Jeremiah, was to propose to him the **redemption** of a tract of land in Anathoth, the home of both (cf. 1 : 1). The implication is (see Lev. 25 : 25) that the nephew was poor and had mortgaged his property, or must now dispose of it, and it appears that the next of kin (ver. 8) was morally bound to purchase the property (cf. Ruth 4 : 1-11). 8. Omit the phrases, **according to the word of the LORD** (borrowed from the context), and **which is in the country of**

of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the Lord.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed *him* the money, *even* seventeen shekels of silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

[which is in the land of Benjamin:] for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew

9 that this *was* the word of Jehovah. And I bought the field [that was in Anathoth] of Hanamel mine uncle's son, and weighed him [the money, *even*] seventeen shekels of [the]

10 silver. And I wrote it upon a paper, and sealed it, and called witnesses, and weighed out the

11 money with the scales. And I took the deed of the purchase, that which was sealed, [the commandment and the statutes, and that which was

12 open:] and I delivered it [the deed of the purchase] unto Baruch the son of Neriah, the son of Mahseiah, in the presence of Hanamel mine uncle's (*son*) and in the presence of the witnesses that subscribed the deed of the purchase, (*and*) in the presence of all the Jews that

13 sat in the court of the guard. And I charged Baruch before them, saying, Thus says Jehovah

14 of hosts, [the God of Israel:] Take [these deeds,] this deed of the purchase, [both that which is sealed,] and *the* public notice, and put them in an earthen vessel; that they may continue many

Benjamin (from 1 : 1), with LXX. Upon the appearance of Hanamel, Jeremiah became satisfied that he had not been mistaken in believing that he had a message from God. Our passage shows that, at least in this instance, the divine communication came to the prophet in a somewhat feeble impression of the truth he ought to teach, which was strengthened by the words of his relative, and by the necessity for action, so that now he could speak with a greater degree of confidence. And what was true in this instance was doubtless true of the predictions of many prophets in Israel, and corresponded to the *norm*. 9. Jeremiah proceeded to purchase the land, and to pay for it seventeen shekels of silver, about eleven dollars. Notwithstanding the smallness of the tract, the ordinary method of payment by passing coins, or articles of a definite weight of silver, was not followed; but the money was weighed out, as was done in larger transactions to ensure accuracy (Gen. 23 : 16; 2 Kings 12 : 10, 11 [Heb. 11, 12]). (See H. B. D., arts. *Money* and *Weights and Measures*.) Omit that *was* in Anathoth, and the money *even*, and the article before *silver*, all with LXX. The details, 10, are now given. I subscribed the evidence, rather, *I wrote it upon a paper*, or, *deed*. Use the word *deed* for *evidence* and *book* in ver. 11, 12, 14, 16. And sealed *it*, and took, or, *called*, witnesses, and then paid (omit *him* of A. V. as unnecessarily supplied) over the money. The document appears to have been tied up in a roll (cf. Isa. 8 : 16), sealed, and provided on the outside with the signatures of the witnesses. That the latter were already contained inside the deed is clear from ver. 12; possibly, as Duhm suggests, the names on the outside served as an indorsement of the correct-

ness of the inside, since no falsification could be made by Jeremiah, or Baruch, without breaking the seal. With ver. 11 begins a confusion in M. T., namely, that there were two deeds, one sealed and one left open, the mistake having originated from a misunderstood phrase in ver. 14. LXX helps us to a correction of this error. Disregarding the *both* and *according to*, supplied by A. V., omit *the law and custom*, or, *the commandment and the statutes*, and *that which was open*, with LXX. There is but one document in ver. 12, which Jeremiah turned over to his friend Baruch (cf. 36 : 4), in the most public manner. With LXX, omit *the evidence of the purchase*, and supply *son* in connection with *mine uncle's*, and *and*, before *before*, or, *in the presence of*, *all the Jews*. The latter term is a synonym of *Hebrews* (34 : 9; 38 : 19), and is the name which was applied to the Palestinian people after Samaria fell (cf. 2 Kings 18 : 26, 28). **Prison** is *guard*. The reason for this publicity is found in ver. 13-15, for a prophetic message is immediately given, 14, that the deed is to be preserved with utmost care in an earthen vessel. Here we are to expunge the **God of Israel**, **these evidences**, **both which is sealed**, and for **this evidence which is open**, we must read, *the public notice*, all with LXX. The *notice* is, lit., *the paper of the published*, and it was doubtless a brief transcript from the deed, which could be used by the purchaser to establish his claim before his fellow-townsmen. At this time it goes into the receptacle for the deed, for it cannot be used at once, owing to the state of siege. The deed itself is to be put in a safe place, because, 15, after a time such transactions shall be renewed in the land, and, it is implied, the present distress will be over. Jere-

15 For thus saith the LORD of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land.

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee;

18 Thou shewest lovingkindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them; The Great, The Mighty God, The LORD of hosts, is his name;

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandest them to do: therefore thou hast caused all this evil to come upon them.

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand

15 days. For thus says Jehovah [of hosts, the God of Israel], Houses and fields and vineyards shall yet again be bought in this land.

16 And I prayed unto Jehovah after I had delivered the deed of the purchase unto Baruch

17 the son of Neriah, saying, Ah Lord Jehovah! behold, thou hast made the heaven and the earth by thy great power and by thy stretched out arm; there is nothing too hard for thee:

18 who showest mercy to thousands, and recompenseth the iniquity of fathers unto the bosom of their sons after them: the great, the mighty

19 God, Jehovah of hosts is his name: great in counsel, and mighty in work: whose eyes are [open] upon [all] the ways of the sons of men, to give every one according to his ways, [and

20 according to the fruit of his doings]: who hast set signs and wonders from the land of Egypt and unto this day,* in Israel and among mankind; and hast made thee a name, as at this day

21 and; and didst bring forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a

22 stretched out arm, and with great terror; and gavest them this land, which thou didst swear to their fathers to give them, a land flowing with

23 milk and honey; and they came in and possessed it; but they hearkened not to thy voice, neither walked in thy law; they have done nothing of all that thou commandest them to do: therefore thou hast caused all this misfortune to

24 come upon them: behold the mounds have reached the city to take it; and the city must

miah does not here predict a return from captivity in so many words, but he does contemplate a return of individuals to ordinary civil life, after the destruction of the city. Probably he did not inquire how it was all to be brought about, he certainly has nothing to say here about a political upheaval and national success, but he was confident that the ordinary relations of life would be resumed in the days to come by ordinary men. Omit of hosts, the God of Israel, with LXX.

16-25. THE PROPHET'S PRAYER EXPRESSING HIS MISGIVINGS OVER THE PURCHASE, AND HIS RETROSPECT OF JEHOVAH'S POWER, JUSTICE, AND LOVE. The news seemed too good to be true, even to the prophet himself, and he gives utterance to his fears. These are expressed in terms greatly enlarged by his commentator. 16. He goes to the Supreme Being, 17, with his doubts. For the expressions of this verse, see 27 : 5; Neh. 9 : 6; Gen. 18 : 14. 18. Thou shewest lovingkindness, or, who showest kindness. For this verse, cf. Exod. 20 : 5, 6; Deut. 10 : 17; Isa. 65 : 6, 7; Jer. 10 : 16. The bosom is here likened to a receptacle which holds the iniquity, see Ps. 79 : 12, and especially Prov. 17 : 23. Commentators derive the notion from the use of the hollow in a garment to convey articles from place to place (Ruth 3 : 15). Cf. the bosom of a chariot (1 Kings 22 : 35). For Jehovah's name, see 2 : 19; 10 :

16. 19 consists of familiar thoughts (cf. Isa. 28 : 29; Ps. 65 : 5; Job 34 : 21; Jer. 17 : 10; 21 : 14). LXX omits open, all, and and according to the fruit of his doings, doubtless giving the correct tradition. For 20, see Neh. 9 : 10. For first in, read from (see 11 : 7), for even supplied by A. V., read and with some Greek witnesses, and omit and before in Israel, with several Vrss. In 21, 22, use past tenses instead of perfects, the author here developing ver. 20 in respect to a single period of the history. The deliverance from Egypt is presented in familiar words, see especially 21 : 5; Deut. 4 : 34; 7 : 19. The terror was felt of course by the enemies of Israel (Deut. 34 : 12). Here follows, 22, God's gift of land promised to the forefathers (see 11 : 5). In 23, the disobedience and punishment of the people are emphasized, as so frequently in our book (see 6 : 19; 11 : 10, 11; 19 : 15; and cf. Neh. 9 : 23-26). Law is plural in M. T., but the vowel letter l has probably been transposed in the Hebrew. Most Vrss. have the singular. Caused . . . to come is from the verb קָרָא, qārā', equivalent here to קָרָה, qārā. The evil, or, misfortune, is, 24, the investment and certain fall of the city. Omit they as unnecessary and misleading. The subject of the verb is the mounts (mounds A. R. V.), or siege-works, in the form of a raised way from the hostile camp, now advanced to the very walls, for the purpose of breaking them down, or of carrying the city

of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

26 Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I am the LORD, the God of all flesh: is there anything too hard for me?

28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day, that I should remove it from before my face;

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not,

by assault (see H. B. D., art. *War*). The city is **given** (is as good as given), *must fall, into the hand of the Chaldeans* (21 : 4). The terms used here presuppose a somewhat later situation than that implied in ver. 1, 7, and possibly ver. 24 proceeds from 586, just before the capture of Jerusalem. 25 is a somewhat general statement, which regards the purchase as commanded by Jehovah, since it was in obedience to a hint from him that the transaction was carried through. This appears to the prophet to be Jehovah's will. **For** is *and*, in the sense of *whereas*.

26-35. JEHOVAH'S RECOGNITION OF THE COMING CALAMITY. This is the first part of Jehovah's answer. It is couched in the most familiar language, derived partly from the preceding prayer. 26. **For unto Jeremiah**, read *unto me*, with LXX. 27. (See ver. 17.) In 28, we should omit *Chaldeans*, and **into the hand of Nebuchadrezzar**, with LXX (cf. ver. 25). 29. (See 1 : 16; 2 : 8; 19 : 13; 21 : 4; 34 : 22; 2 Kings 25 : 9.) The generalizing method of the writer is manifest in 30, where the sons of northern Israel are brought into the problem. The last part of the verse is younger than LXX.

fall into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken has come to pass; and, behold, thou seest it. And thou sayest unto me, O Lord Jehovah, Buy thee the field for money, and call witnesses; whereas the city must fall into the hand of the Chaldeans.

26 Then came the word of Jehovah unto me, saying,

27 Behold, I am Jehovah, the God of all flesh: is there anything too hard for me? Therefore thus says Jehovah: Behold, I will give this city into the hand of the [Chaldeans, and into the hand of Nebuchadrezzar] king of Babylon, and he

shall take it: and the Chaldeans, that fight against this city, shall come and set this city on fire, and burn it, with the houses, upon whose roofs they have burned sacrifice to Baal, and poured out drink offerings to other gods, to pro-

voke me to anger. For the sons of Israel and the sons of Judah have done only that which was evil in my sight from their youth: of the sons of Israel have only provoked me to anger

31 with the work of their hands, says Jehovah. For this city has been to me the object of mine anger and of my fury from the day that they built it even unto this day; that I should remove it

32 from before my face: because of all the evil of the sons of Israel and of the sons of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, [and] the men of Judah,

33 and the inhabitants of Jerusalem. And they have turned unto me the back, and not the face: and though I taught them rising early and teaching them, yet they have not heark-

ened to receive discipline. But they set their detestable things in the house which is called by

35 my name, to defile it. And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass (**through the fire**) to

31. Jerusalem is an old offender (cf. Ezek. 16 : 3-6), says Jehovah, having become from the beginning to me *as a provocation of mine anger, and of my fury*, lit., *to me my anger and my fury*, i. e., *the object of mine anger and of my fury*. Here the preposition ל before *anger* and *fury* has been disregarded, for it probably stands for ב which it is not customary to translate in such clauses. We have the construction in 2 : 15, and often. For this verse, cf. 27 : 10; 52 : 3. Both Isaiah and Jeremiah look at the matter from a slightly different point of view (see Isa. 1 : 21; Jer. 2 : 2). 32. (See 1 : 18; 4 : 1; 11 : 17, etc.) Omit and before the **men of Judah**, with the best Vrss. 33. (See 2 : 27; 7 : 13, 24-26; 17 : 23.) **Though I taught them** is implied in the connection, although *and teaching them* is the lit. rendering of the Hebrew. The infinitive is frequently used for a finite verb (see 7 : 18). **Instruction is discipline**. 34. **Abominations are detestable things**. (See 4 : 1; 7 : 30b.) 35. (See 2 : 8; 7 : 31; Deut. 18 : 31; cf. Jer. 19 : 5.)

Through the fire should probably be supplied with A. V., R. V. (see 2 Kings 23 : 10). The specifications of the divinities show an advance on 7 : 31. See the notes on that verse. **Molech**

neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God;

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin. And now [therefore] thus says Jehovah, the God of Israel, **concerning** this city, whereof ye say, It must fall into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me forever; to the end that good may come to them, and to their sons after them: and I will make an everlasting covenant with them, that I will not turn away from after them [to do them good]; and I will put my fear in their heart, that it may not depart from me. And I will rejoice over them to do them good, and I will plant them faithfully in this land, with my whole heart and with my whole soul. For thus says Jehovah: According as I have brought all this great misfortune **upon** this people, so will I bring upon them all the good that I have promised them. And (**again**) fields shall be bought in this land, whereof ye say, It is desolate, without man or beast, it must fall into the hand of the Chaldeans. Men shall buy fields for money, and subscribe the deeds, and seal them, and call witnesses, in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland, and in the cities of the south: for I will change their fortunes, says Jehovah.

is doubtless a religious transformation of *Melekh* (king). Cf. the words *Topheth, Bosheth. To cause to sin* is מִשְׁחָה, *hāshāh*, but a copyist has carelessly omitted the final ש, it being repeated in the next letter.

36-44. JEHOVAH'S EMPHATIC PROMISE OF ULTIMATE FAVOR. The author now comes to the subject suggested in ver. 24, 25. Omit **therefore** with LXX. **Concerning** of A. V. is correct, though לִּנְאֻם must be changed to לְעֵל. The residents of the **city** (here representative of the whole *country*), contemplate the fall of Jerusalem, and the end of the nation, and nothing further. But Jehovah, **37**, contemplates the restoration from foreign lands. For the verse, see 21 : 5; 23 : 3, 6; 24 : 6. **38.** (See 7 : 23; 11 : 4; 24 : 7; 30 : 22.) **39.** (See 24 : 7; Deut. 6 : 24.) In the good time coming there will be no conflict of interests, but one *mind* and one *method of life*. **Fear** is a verbal noun, equivalent to the infinitive mood. **For the good of them**, i. e., to the end that good may come to them. **40.** Jehovah guarantees that the new covenant with the people (³¹ : 31-34) shall be kept forever, for he will be their God continually (omit **to do them good**, with LXX), **but, and**, he will put his fear in the people's **hearts** (better, *heart*), so that the latter may beat true to him. The position of Jehovah as guide, walking in rear of his people, is assumed also in Isa. 30 : 21. **41.** (See 24 : 6; Deut. 28 : 65.) Jehovah will

plant his people **assuredly**, lit., *in truth*, i. e., *faithfully* (1 Sam. 12 : 24; Isa. 48 : 1); see H. B. D., art. *Truth*. He will do it too, with all the strength of his personality (see Driver on Deut. 4 : 29). Jehovah's faithfulness and kindness are here emphasized, to the neglect of, some think to the prejudice of, earlier exhibitions of these divine qualities; but probably the author, like other Scripture writers, makes his point so earnestly, that he does not reflect over this possible implication in what he says. **42** contains a sort of *resumé* of ver. 36-41. **Evil** is *misfortune*. **Upon** is correct, but read לְעֵל for לִּנְאֻם, with the next clause. **43.** Enter the word עֵד, *ʿēdh*, *again*, after **and**, with LXX. The plurals, **fields shall be bought**, are probably to be read, with LXX and ver. 44, instead of the singulars as in Heb. (cf. ver. 15). Let the Hebrew student compare the expression for **without man or beast** with those in 33 : 10, 12. **44.** For **subscribe evidences**, render, *subscribe the deeds*. The verb is an infinitive, rightly regarded as continuing the finite verb (see 7 : 18). The writer here goes into detail, repeats the formalities of a sale of land, and gives an enumeration of districts within the territory of Judah. **Benjamin** (see 1 : 1). For **the mountains**, render, *the hill-country*, a territory comprising the southern portion of the great central range extending to southern Judah. **The valley**, or, *lowland*, comprises the foot-hills between the

CHAPTER XXXIII.

1 **MOREOVER** the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounds, and by the sword;

5 They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

1 AND the word of Jehovah came unto Jeremiah the second time, while he was yet shut up in the court of the guard, saying,

2 Thus says Jehovah who made the earth, Jehovah that formed it to establish it, Jehovah is his name; Call unto me, and I will answer thee, and will tell thee great things, and **hid-**

den,⁶² which thou knowest not. For thus says Jehovah, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are to be torn down for mounds, and for the **barri-**

cade,⁶³ when they begin to fight with the Chaldeans, and which are to be filled with the dead bodies of men, whom I have smitten in mine anger and in my fury, and from whom I have hid my face,

6 because of all their wickedness. Behold, I will make new flesh grow to it and (will induce) healing, [and I will heal them]; and I will reveal to them **ways** of abiding peace.

7 And I will change the fortunes of Judah and the fortunes of Israel, and will build them as at the first; and I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, [whereby they have sinned against me, and] whereby they

62. The Glory of the Return, 587 B. C.

mountain range and the Philistine plain, including, according to some writers, the latter itself. **The south**, R. V., *South* (see H. B. D., art. *Negeb*), extends from the vicinity of Hebron to the southern boundary of Palestine. For the various districts here briefly described, consult H. B. D. **Cause their captivity to return**, should be, *change their fortunes* (29 : 14; 33 : 11).

Ch. 33. 1-26. THE GLORY OF THE RETURN (587 B. C., annotated as late as 200).

1. A SECOND ORACLE. For **prison**, render, *guard* (32 : 2).

2, 3. **THE REWARD FOR LARGE FAITH.** An introduction to the new prophecy. For the language, see Isa. 45 : 18; 48 : 6; 65 : 24; cf. Jer. 10 : 12; 32 : 17, 18. For **the maker thereof**, read, *who made the earth*, עֹשֶׂה אֶרֶץ, 'ôsé 'erës, with LXX, and for **mighty**, read, *hidden*, נִסְתָּרוֹת, nîsûrôth, for נִצְרוֹת, nîcûrôth, with Isa. 48 : 6. **Shew** is *tell*. The key to unlock mysteries comes by the way of prayer (32 : 16).

4-9. **THE REHABILITATION OF JERUSALEM AND THE RENOWN IN STORE FOR IT.** 4, 5, cannot be explained, if we follow the form assumed in M. T. With a few slight changes, a tolerable sense may be secured. The reference is evidently to houses of the besieged, which are to be torn down for defensive works, and, nevertheless, are to be filled with the dead bodies of the defenders. For **which are thrown down**, render, *which are to be torn down*; and for **by the mounds and by the sword they**

come, etc., read, *for the mounds and for the barricade* (cf. Isa. 22 : 10) *when they begin to fight with the Chaldeans*. Here LXX helps us to read אֶל-הַחֵל בְּנִהָם, 'el-hâhêl b'ebhâm, for אֶל-הַחֵרֶב בְּאִים, 'el-hêhârebh bâ'im. Moreover, for **but it is to fill them**, read, *and which are to be filled*, וְהִמְלֵאִם, w'hâm'lê'im, for וְהִמְלֵאִם, w'hâm'lê'im, in accordance with the construction of the verb with which this one is connected by ו.

The last clause should be translated, *and from whom* (מֵהֶם) . . . וְאֲשֶׁר, w'âsher mêhem, instead of **and . . . whose . . . from this city**, with LXX, *I have hid my face, because of all their wickedness*. Here is presented the contrast of the ruin of the capital (cf. 19 : 13) with the restoration.

6. **Bring it health** signifies, *make new flesh grow to it* (8 : 22). **Cure** is *healing*, as in 14 : 19. Translate, *and (will induce) healing*. The pronoun it refers to the city. **And I will cure them** is unnecessary and probably is a scribal addition. The word translated **abundance** is obscure. Substitute for עֲתֵרֶת, 'athêrêth, אֶרְחֹת, 'ôrhôth, and translate *ways* of (see Ps. 25 : 4; Prov. 2 : 19; Isa. 2 : 3; cf. Prov. 3 : 17).

Peace and truth, in 14 : 13, *peace of truth* with the same thought in mind, means *peace of stability, abiding peace* (see H. B. D., art. *Truth*). 7. The fortunes of Judah and Israel will then be changed indeed. For the translation, see 29 : 14. Here the causative (*Hiph'il*) stem is used, contrary to most passages. 8. There follow the purification and pardon of the transgressors. Omit the second **whereby they have sinned**

¹ With Isa. 48 : 6.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,*

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name*

9 have rebelled against me. And **Jerusalem** shall be for joy, for praise, and for glory, to all the nations of the earth, which shall hear of all the good that I do [them], and shall fear and tremble concerning all the good and concerning all the peace that I procure for it.

10 Thus says Jehovah: Again there shall be heard in this place, whereof ye say, It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are devastated, without man [and without inhabit-

11 ant], and without beast, the sound of joy and the sound of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give thanks to Jehovah of hosts, for Jehovah is good, for his mercy (endures) for ever: (and) of them that bring thank offerings into the house of Jehovah; for I will change the fortunes of the land as at the first, says Jehovah.

12 Thus says Jehovah of hosts: Again there shall be in this place which is waste, without men and without beast, and in all the cities thereof, a pasture for shepherds causing their flocks to lie down; in the cities of the hill-country, in the cities of the lowland, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks again pass by the hands of him that counts them, says Jehovah.

14 Behold, the days come, says Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and concern-

15 ing the house of Judah. In those days, and at that time, will I cause a shoot of righteousness to grow up for David, and he shall execute judgment and righteousness in the land.

16 In those days Judah shall be saved, And Jerusalem shall dwell safely:

against me and the following **and**, with LXX. 9. Since this verse begins with a verb in the third pers. fem., and closes with pronoun of the third fem., it is evident that Jerusalem is in the mind of the author, and since the words **to me a name of** are not found in LXX, it is likely that the original Heb. did not contain them. The letters of this phrase are לִישָׁם, and they may be a corruption of יְרוּשָׁם (Jerusalem), as Giesebrecht suggests. This place shall be *for joy, for praise, and for honour, or, glory, before, or, to all the nations. Unto them* is to be omitted, with LXX. It shall be a city honored throughout the wide world. The *fear and trembling* are manifestations by the nations of surprise and joy at such surpassing favor (Isa. 60 : 5) rather than of dread as to the unfortunate consequences to themselves.

10-13. THE REPOPULATION OF THE LAND OF JUDAH. 10, 11. (See 7 : 34; 16 : 9; 17 : 26; 25 : 10; 29 : 14; 32 : 43; Ps. 106 : 1; 107 : 1.) This place (7 : 3) is described in great detail. For which ye say *shall be desolate*, translate, *whereof ye say, It is waste*. For *desolate* (2d case) substitute *devastated*. Omit and without inhabitant, with LXX. In the liturgical formula, for **praise** and **sacrifice of praise**, render, *give thanks and thank-offerings*. Before

the latter the *and* supplied by A. V. should be added to the Heb., with LXX. This supplement closes with the promise of a change of fortunes (29 : 14). Whether אֲשִׁיב, 'āshibh (*Hiph-'l Impf.*) is correct, or should be changed to אֲשִׁבֵּה, 'āshābh, is uncertain. When the *Perfect* is used, it is almost always in the simple (*Qāl*) stem. 12, 13 offer another specification of the coming prosperity. **This place** is of course still the land, though Jerusalem may stand for the land (see 34 : 1 and cf. 31 : 5). **Without** before **beast** is probably original (LXX). For **a habitation of**, render, *pasturage for*. For the enumeration of localities, see 32 : 44, which contains much the better order of phrases. In the closing words, we can see the shepherd's hand moving up and down, as he counts his sheep, one by one.

14-16. THE RIGHTEOUS SUCCESSOR OF DAVID. A parallel, or supplement, to 23 : 5, 6, differing from that passage in this, that here Jerusalem is called by the new name (R. V. has the more exact representation of the original). For the interpretation see the former verses. 14. For the term **good thing**, *word*, cf. 29 : 10. אֲשִׁיב is an evident error for אֲשִׁיב. 15. **Branch** is *shoot*. 16. For **in those days**, see 3 : 16. For the double form in ver. 15, see 50 : 4, 20.

wherewith she shall be called, The LORD our Righteousness.

17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

19 And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If you can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considered thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his

And this is (**her name**) by which she shall be called,

Jehovah is our righteousness.

17 For thus says Jehovah: David shall never lack a man to sit upon the throne of the house of Israel; neither shall the priests the Levites lack a man before me to offer burnt offerings, and to burn oblations, and to do sacrifice continually.

19 And the word of Jehovah came unto Jeremiah, saying, Thus says Jehovah: If can be broken the covenant of the day, and the covenant of the night, [and] that there should not be day

21 and night in their season; then can also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

22 As¹ the host of heaven cannot be numbered, Neither the sand of the sea measured; So will I multiply the seed of David my servant, And the Levites that minister to me.

23 And the word of Jehovah came unto Jeremiah, saying,

24 Considered thou not what this people have spoken, saying, The two families which Jehovah chose, he has cast them off? Thus do they despise my people, that they should be no more a

25 nation before me.² Thus says Jehovah: If I have not created day and night, if I have not fixed the ordinances of heaven and earth; then will I also cast away [the seed of Jacob, and of] David my servant, so as not to take of his seed

Her name, or, *the name*, must be inserted in the Heb.

17-22. THE PERPETUITY OF ROYALTY AND PRIESTHOOD IN ISRAEL. This is taught in three paragraphs. 17, 18. David (ver. 15) shall never want, *i. e.*, lack, a royal representative (cf. 35 : 19; Ps. 132 : 12). Probably the promise is intended to apply to the time following the prediction and that previous *interregna* are not definitely contemplated. It is most naturally to be referred to the period of Simon the Maccabee, not long before the union of *regal* and *priestly* functions in one person (cf. Zech. 6 : 13). For the rest, literal descent in the *family line of David* must not be put in the mind of the author (see on 17 : 25, and cf. Zech. 12 : 12). Nor shall there be a lack of a Levitical priest (Zech. 12 : 13) to present the sacrifices. For these offerings, see 7 : 21; 14 : 12; 17 : 26; and for the term the **priests the Levites**, cf. the book of Deuteronomy (see H. B. D., art. *Priests and Levites*.)

19-21. (See 31 : 35, 36.) 20. If ye can break my covenant of the day is strange in form and substance, and we do well to omit two vowel-letters (ל and ו), and to translate *if the covenant of (בְּרִית) the day and the covenant of the night can be broken (תִּפְּרָה)*, in conformity with the construction in ver. 21. Day and night are represented as succeeding one another according to covenant or contract.

For יוֹמָם, *yômām*, read יוֹם, *yôm*, here and in ver. 25. So invariable are the relations between Jehovah and his servants in palace and temple.

22. The multiplication of the Hebrews, promised in Gen. 22 : 17 and elsewhere, is here applied to the *royal* and *priestly* house, and in this case the language becomes still more extraordinary. So calls for an **as** at the beginning as in A. V., but this demands in the original כְּאֲשֶׁר, *kā'asher*, instead of אֲשֶׁר, *'asher*, and several Vrss. confirm the reading. The double expression of the pronoun **me** after **minister** is of course an error in the Heb. text (read אֲנִי מְשַׁרְתִּים, *məšār'thîm 'ôthî*).

23-26. THE REESTABLISHMENT OF THE DAVIDIC DYNASTY (cf. 31 : 36, 37). A further specification, lit. applicable to one of the families, though that the same sentiment is to be understood for both appears in the term **the two families**; *i. e.*, those of ver. 22. 24. **This people** appears to be the Israelitish community from the point of view of the hopeless members of it (cf. Ps. 89 : 34-39), and **my people** the same body as the object of the divine favor and promise. **Before** them should be changed undoubtedly to *before me*, לִפְנֵי, *l'phānāy*, with several Vrss. and 31 : 36. 25. For בְּרִית (my covenant), we should read, בְּרִאתִי, *bārā'thî* (*I have created*), as a parallel with the second member of the verse. 26. Omit **the seed of Jacob, and**, incorrectly entered

¹ Cf. Isa. 54 : 9.

² With several authorities.

seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

to be rulers **over** the seed of Abraham, Isaac, and Jacob: for I will change their fortunes, and will have compassion on them.

CHAPTER XXXIV.

1 THE word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

1 THE word that came unto Jeremiah from Jehovah, when Nebuchadnezzar king of Babylon, and all his army, and all [the kingdoms of] the land of his dominion, [and all the peoples], fought against Jerusalem, and against all the cities thereof, saying:

2 Thus says Jehovah, the God of Israel, Go and speak unto Zedekiah king of Judah, and say unto him, Thus says Jehovah, Behold, I will give this city into the hand of the king of Babylon, **(and he shall take it)** and burn it with fire: and thou thyself shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and **thou¹** shalt speak with **him¹** mouth to mouth, and

Part XI.
Prophecy of the
Fall of
Jerusalem,
587 B. C.

from a later clause in the verse. Cf. the use of **his seed** in the next sentence. **Over** the seed of Abraham, etc., is correct, but **לְךָ** is to be understood instead of **אֵלָי**. The fathers are referred to as in Exod. 2:24; 3:6; reference being had to the identical promise to all. **Isaac** is written **יִשְׁחָק**, instead of the usual **יִצְחָק**. For the last two clauses, see 29:14; 31:20.

Ch. 34. 1-7. THE PROPHECY OF JERUSALEM'S FALL. (Events of 587 B. C.; written by Baruch later; introduced into chapter and into book after 536.) In the exposition of chs. 30 to 33 we have been compelled to anticipate a little. We now go back a few months to the early part of the final war of conquest by Nebuchadnezzar, 587, 586, when there still remained three fortified cities for the Chaldean army to capture. Chs. 34 and 37 seem to relate events covering substantially the same period, and should be read in the order, 34:1-7; 37:1-10; 34:8-22; 37:11-21. That these passages are now separated from each other by unrelated material seems to add another confirmation to the view that selections were successively made for the book of Jeremiah, and that ch. 34 was included in a larger collection, before ch. 37 was admitted to it. And indeed chs. 35, 36, were probably put in succession at the end of an edition of Jeremiah's life and work, for the sake of their preservation (cf. *Introd.* VI). Possibly the combination, chs. 1 to 25, 46 to 49, 30 to 36, was made quite early in the *post-exilic* period.

The reader should recall at this point the leading facts in the life of King Zedekiah. It will be remembered that after the stirring events suggested in chs. 27 to 29, Zedekiah seems to have considered it wise to assure Nebuchad-

rezzar of his loyalty and to yield him his homage (see *Introd.* to chs. 21 to 24), and there was no open opposition to his rule over Judah for some years afterward. In due time, however, whispers of an existing coalition against his overlordship came to the ears of Nebuchadnezzar, and he set out against his Western foes (*Ezek.* 21:18-23), reaching Jerusalem early in the year 587. Jeremiah immediately announces his certainty of Nebuchadnezzar's victory, and the futility of resistance (21:1-10; 34:1-7). The coming of a relief force from Egypt, and the consequent raising of the siege by Nebuchadnezzar, gave the Judeans a hope of deliverance, which, however, was not shared by Jeremiah (37:1-10; 34:8-22), and soon afterwards the Chaldeans overcame the Egyptians and returned to Jerusalem flushed with victory; and in a few months captured and destroyed it (37:11 to 39:8). In his treatment of Jeremiah during the eighteen months of the war, Zedekiah shows that weakness and vacillation which were the distinguishing characteristics of his career.

1-7. THE PREDICTION OF THE FALL OF THE CAPITAL AND OF THE EXILE OF THE KING. For ver. 1, we have to thank the compiler (see ver. 7; 7:1). Omit **the kingdoms of** and **and all the people, peoples**, with LXX. **The earth, or, land, of the dominion of his hand**, as the phrase runs in Hebrew, is a longer form for **the land of his dominion** (51:28), and the reference is to the dependent peoples, whose soldiers were probably brought into the war (cf. 2 Kings 24:2). For **cities of Jerusalem**, cf. 31:5. **2.** Enter in the Hebrew text, **וְיִלְכְּדָהּ, al'khādāhāh**, and he shall take it, after the king of Babylon, in accordance with LXX. **3. He shall speak with thee**, should probably be read, **thou shalt**

¹ With some ancient Vrss.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

9 That every man should let his manservant, and every man his maid-servant, being a Hebrew or a Hebrewess, go free; that none should serve himself of them, to w^u, of a Jew his brother.

4 thou shalt go to Babylon. Only hear the word of Jehovah, O Zedekiah king of Judah: Thus says Jehovah concerning thee, Thou shalt not die by the sword, thou shalt die in peace; and like the burnings of thy fathers, [the former kings who were] before thee, so shall they make a burning for thee, and they shall wail for thee, (saying), Ah! lord, for I have given a promise, says Jehovah.

6 Then Jeremiah [the prophet] spoke all these words unto Zedekiah the king [of Judah] in Jerusalem,

7 when the king of Babylon's army fought against Jerusalem, [and against all the cities of Judah that were left], against Lachish and against Azekah; for these remained of the cities of Judah as fortified cities.

8 The word that came unto Jeremiah from Jehovah, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty [unto them]; that every man should let his manservant, and every man his maid-servant, being a Hebrew or a Hebrewess, go free; that no [ne of them] Jew should be held

Part XII.
The Slaves.
587 B. C.

speak with him, according to several Vrss. 4, 5. Yet, Hebrew only, is restrictive, and there follows a word of consolation to the king. He is to die a peaceful death and for him (not of him, see 2 Chron. 16: 14; 21: 19; H. B. D. art. *Burial*) shall they, i. e., people, burn odours, or, make a burning, with, or, like, the burnings of his fathers. The word like (Hebrew כִּי instead of וְכִי) is needed as a correlative to so, and is attested by LXX. We should expunge the former kings which were, also with LXX. Here is predicted for Zedekiah, save for the loss of his kingdom, a tolerable future, and the promise is solemnly reaffirmed at the close of ver. 5. For Ah, lord! see 22: 18. 6, 7. It seems that these three fortified places were the last to yield to the enemy. The two smaller cities were to the southwest of Jerusalem. Lachish has been definitely located at Tell el-Hesi, sixteen miles northeast by east of Gaza. It was a stronghold in the time of Hezekiah (Isa. 36: 2), and appears to have been a place of importance from early times (say 1700 B. C.) to 400 B. C. (See H. B. D. art. *Lachish*). Omit the prophet, of Judah, all, and that were left, all with LXX. Probably and against and the cities of Judah are spurious also, the same being included substantially in the last clause of the verse. Read בְּיָמָיו (twice) for בְּיָמָיו . Defenced is fortified.

8-22. SLAVES IN THE BESIEGED CAPITAL. (Events of 587 B. C., written by Baruch later; added to book after 536.) The historian finds in Baruch's account of the release of slaves and their subsequent reduction to bondage, the occasion for condemning the people for their failure to keep the law respecting the manumission of slaves at the end of six years of

service (Deut. 15: 12), though the reader will do well to remember that the lawgiver does not contemplate a common seventh year for the discharge of slaves, but a time varying with each family, according to the date when their brethren entered upon their period of servitude. Indeed, it may be that the object of the besieged inhabitants, in letting their slaves out of their hands, was not primarily a religious one, but that they wished to relieve themselves of the burden of supporting the slaves in a time when supplies must necessarily be scarce. Their action, however, amounts to a formal acceptance of the Deuteronomic covenant, so far as obedience could be rendered after a long period of neglect, and the compiler regards the episode from this point of view. The language of this section is diffuse and largely borrowed.

8-11. THE SLAVES SET FREE AND AGAIN PLACED IN BONDAGE. 8. (See 7: 1.) Omit this is, unnecessarily supplied by A. V., and unto them, with LXX. It appears that Zedekiah was the leader in the plan of manumission, while all entered freely into the compact. The prophetic message came strictly, not at the time of the release, but when the slaves were recalled into bondage. Liberty is here used for the freedom of all slaves (cf. Lev. 25: 10; Isa. 61: 1) and not of the system of Deuteronomy, under which each slave becomes free after six years of service (Ezek. 46: 17; cf. Exod. 21: 2; Deut. 15: 1, 12). 9 contains the contents of the proclamation. It has a superfluous word, or more, and we should omit at least of them with LXX. It was probably introduced here from ver. 10. For Jew, see 32: 12. His brother is not found in LXX and is discarded by recent writers (Giesebrecht, Duhm). The expression

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant and every one his maidservant, go free, that none should serve themselves of them any more; then they obeyed, and let them go.

11 But afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD: Ye have not hearkened unto me in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before

10 in subjection [by his brother]: and all the princes and all the people hearkened, who had entered into the covenant, that every one should let his manservant, and every one his maidservant, go free, that they should not be held in subjection any more; they hearkened, and let

11 them go: but afterward they turned and caused the manservants and the maidservants, whom they had let go free, to return, and brought them into subjection for servants and for handmaids: therefore the word of Jehovah came unto Jeremiah [from Jehovah], saying,

13 Thus says Jehovah, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt,

14 out of the house of bondmen, saying, At the end of seven years ye shall let go every man his brother that is a Hebrew, who has sold himself to thee, and has served thee six years, thou shalt let him go free from thee; but your fathers hearkened not unto me, neither inclined their

15 ear. And ye had turned, and had done that which is right in mine eyes, in proclaiming liberty every man to his fellow; and ye had made a covenant before me in the house over

16 which my name has been called: but ye turned and profaned my name, and caused every man his manservant and every man his maidservant, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be to you for servants and for handmaids. Therefore, thus says Jehovah: Ye have not hearkened unto me, to proclaim liberty, every man to his brother, and every man to his friend: behold, I proclaim to you a liberty, says Jehovah, unto the sword, unto the pestilence, and unto the famine; and I will make you a consternation to all the

18 kingdoms of the earth. And I will give the men that have transgressed my covenant, [who have not performed the words of the covenant],

serve himself of them is to be understood as in 25 : 14; 27 : 7. 10, 11 afford an illustration of some stages of growth in our present Heb. text, translated with substantial (cf. ver. 9; 25 : 14; 27 : 7) correctness by R. V. LXX has them in the form: *And all the princes and all the people, who had entered into the covenant, that every one should let his manservant, and every one his maidservant, go free, turned and brought them into subjection for servants and for handmaids.* The genuine Jeremiah and his friend Baruch are not responsible for the diffuseness, which has been made an excuse for neglecting the messages of the terse and suggestive prophet. The reason for this change of policy toward the slaves was the departure of the Babylonian army and the hope that it would not return (ver. 21). In the word *brought them into subjection*, omit a ' with *Qeré* and ver. 16. The verb is in the *simple stem* (שָׁבַע, *shābāʿ*), not the causative.

12-16. THE CONSEQUENT PROFANATION OF JEHOVAH'S NAME. Follow the translation of R. V., using M, *has sold himself*, for *hath been sold*. 12. Omit from the LORD, with LXX. 13. For the phrases of this verse, see 7 : 22; 31 : 32; Deut. 6 : 12. The covenant is given in 14. In Deuteronomy (see 15 : 12) it is commanded that the Hebrew who sells himself

as a slave for lack of means must be released at the end of six years of service. Here seven years is used for six (cf. Deut. 15 : 1). Such loose expressions are familiar in other languages, cf. our *thirty, sixty, ninety days*; German, *heute über acht Tage*; French, *quinze jours*. For the last clause, see 7 : 26. 15. *Neighbour* is fellow. For Jehovah's *house*, see 7 : 10, 12, 14. Which is called by my name, rather, over which my name has been called. After the departure of the Chaldeans, the people, 16, turned from their covenanted action, enslaved their brethren and thereby polluted, or, profaned Jehovah's name (Lev. 19 : 12; Ezek. 36 : 20). At their pleasure, lit., to their soul, is derived from Deut. 21 : 14. For the verse see ver. 11.

17-22. THE PUNISHMENT. 17. Jehovah will set the Judeans free in a similar manner. Neighbour is friend, as in 9 : 4 [Heb. 3]; 19 : 9. The familiar expressions of the verse may be found, e. g., in 7 : 26; 9 : 4, 5 [Heb. 3, 4]; 5 : 12; 14 : 12; 15 : 4 (where to be removed into, or, a consternation to, is explained). 18. The words which have not performed the words of the covenant, were used by a scribe to define the word transgressed, which is used in a different sense in the last clause and in ver. 19. For before me when they cut the calf in twain, and passed between

me, when they cut the calf in twain, and passed between the parts thereof.

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

which they made before the calf, [which they cut in twain], between whose parts they passed; the princes of Judah, and [the princes of Jerusalem] the eunuchs, and the priests, and all the people [of the land], who passed between the parts of the calf, I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for food to the birds of heaven, and to the beasts of the earth. And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, who have gone up from you. Behold, I will command, says Jehovah and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant.

CHAPTER XXXV.

1 THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim, the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habazinniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:

1 THE word that came unto Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, king of Judah, saying, Part XIII.
The
Rechabites,
597 B. C.

2 Go unto the house of the Rechabites, [and speak with them], and bring them into the house of Jehovah, unto one of the chambers, and give them wine to drink. Then I took Jaazaniah the son of Jeremiah, the son of Habazinniah, and his brethren, and [all] his sons, and the whole house of the Rechabites; and I brought them into the house of Jehovah, unto the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the

the parts thereof, render before, *לִפְנֵי*, *liphné*, the calf between whose parts they passed. The omission is supported by LXX. For the translation, cf. Gen. 15 : 9-17 (see H. B. D., art. *Covenant*). 19. Omit the princes of Jerusalem, with LXX. For the classes, cf. 1 : 18; 2 : 8; 29 : 2. 20. (See 7 : 33; 19 : 7; 21 : 7.) Fowls of the heaven is birds of heaven. 21. Zedekiah is not to be omitted when punishment is meted out. The last clause is explained by 37 : 5. 22. (See 21 : 4, 10; 32 : 29; 9 : 11 [Heb. 10].)

Ch. 35. 1-19. THE CONSTANCY OF THE RECHABITES CONTRASTED WITH ISRAEL'S DISOBEDIENCE. (Events of 597 B. C.; written by Baruch about 590; added to book after 536.) We must turn back temporarily to a period ten years earlier, for this section belongs to the year 597, in the distressing times preceding the investment of Jerusalem (cf. ver. 11 with 2 Kings 24 : 2). For a brief account of the period, see *Introd.* to 12 : 7-17. The narrative parts of the chapter were doubtless written by Baruch during the reign of Zedekiah, and these were enlarged and appended to the preceding parts of the Jeremiah book after the exile.

1-11. THE FIDELITY OF THE RECHABITES TO THEIR ANCIENT INSTITUTIONS. 1. See 7 : 1 and the *Introd.* note to this chapter. 2.

The house, i. e., family, or, clan, of the Rechabites, is traced to an ancestor named Hammath in 1 Chron. 2 : 55, and it appears to be a branch of the Kenites, a tribe which was closely connected with Judah (1 Sam. 15 : 6), and occupied territory in the south land (32 : 44) of Judah, and the adjacent wilderness (1 Sam. 27 : 10; 30 : 29). Some branches of the Kenites were nomads (Gen. 4 : 17-22), and it is probable that the Rechabites of earlier times lived in the north of Israel, rather than in the south (see Judg. 4 : 17; 5 : 24), (see H. B. D., art. *Kenites*, *Rechabites*). Omit and speak unto them, with LXX. It seems that the chambers in the temple might be used for purposes not connected with the worship (cf. 36 : 10). For the temple building, see H. B. D., art. *Temple*. 3. Omit all before his sons, with LXX. The present head of the clan, and all that had come to Jerusalem with him, 4, were brought into the chamber of the sons of Hanan in the second story, beside the principal guest-room of the temple. One of the chief uses of these rooms was probably for sacrificial and festival meals (see Exod. 18 : 12; 20 : 24; 1 Sam. 1 : 8-9; 1 Kings 8 : 63), and the more prominent families, or classes of officials, appear to have had rooms assigned to them, with the right to grant the use of them to suitable friends. **Maaseiah, the keeper of the door, or,**

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

5 keeper of the threshold: and I set before **(them)** [the sons of the house of the Rechabites] jugs full of wine, and cups, and I said

6 unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons,

7 for ever: neither shall ye build house, nor sow seed, nor shall [ye plant] vineyard [nor shall it] be yours: but all your days ye shall dwell in tents; that ye may live many days in the land

8 wherein ye sojourn. And we have hearkened to the voice of Jehonadab the son of Rechab our father [in all that he commanded us], to drink no wine all our days, we, our wives,

9 our sons, and our daughters; nor to build houses for us to dwell in; and that we should have

10 neither vineyard, nor field, nor seed: and we have dwelt in tents, and have hearkened, and done according to all that Jonadab our father

11 commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of Aram; so we settled in Jerusalem.

12 Then came the word of Jehovah unto **me**, saying,

13 Thus says Jehovah of hosts, the God of Israel: Go and say to the men of Judah and the inhabitants of Jerusalem, Will ye not receive discipline to hearken unto my words? says Je-

threshold, doubtless to protect the temple from intrusion (cf. 29 : 26), is regarded as the same man as is mentioned in 21 : 1 ; 29 : 25 ; 37 : 3 ; otherwise the names here are unknown ones. **Man of God** is probably in apposition with **Hanan** (although it may be with **Igdaliah**), and the most natural inference is that the latter was a prophet (see 1 Sam. 9 : 6 ; 1 Kings 12 : 22), who had been held in high esteem by the nation (see H. B. D., art. *Prophecy and Prophets*). **5.** We may reject the sons of the house of the Rechabites, and supply them with LXX. For **pots**, render, *jugs*, for the vessel indicated by Heb. text is a high cup-like vessel, such as a *pitcher*, or *jug*. Here it is evident that it contained wine to be poured into the **cups**, the ordinary drinking vessels (25 : 15 ; Gen. 40 : 11 ; 2 Sam. 12 : 3). **6.** The Rechabites refused to drink, on the ground that total abstinence had been laid upon them as an obligation by the leader of the clan, for so it is better to consider the term **father** (cf. 2 Kings 6 : 21). **Jonadab**, or, *Jehonadab* (ver. 8, Heb.), is introduced to us in 2 Kings 10 : 15, 16, 23, as the zealous friend of Jehu in his reforms, and it is to be presumed that he fixed the customs of this nomad clan into statutory religious law, although as we have seen the family goes back to earlier times. Other customs of nomad tribes were also enjoined. **7.** One of the prohibitions is given in two forms in M. T., and we are to expunge *shall ye plant* and *and not*, with LXX, and render, *nor shall vineyard be to you*. For **where ye be strangers**, it is better to render, *wherein ye sojourn*; the persons so desig-

nated having a permanent residence in a country not their own, and living under the protection of that land, without rights of citizenship. **8-10.** The Rechabites recount their faithful observance of the requirements of their law. **8.** In all that he hath charged us is found almost word for word in ver. 10, and is to be omitted here, with LXX. **Obeyed** is *have hearkened to*. **9.** For neither have we vineyard, etc., render, *and that we should have neither vineyard*, etc. **10.** But, i. e., *and*. **Obedied** is *hearkened*. **11.** The resort to Jerusalem was on account of the disturbances occasioned by the Chaldeans and from Aram. The latter included a number of principalities, and covered in all a large territory northeast of Palestine, all the way to the Babylonian border. Aram-Damascus is not specially in mind here, and the reference is of course to the Aramaic soldiers in the Babylonian army. The remaining recruits for the king of Babylon's army (2 Kings 24 : 2) doubtless joined the contingent from Babylon and Aram upon their arrival at the field of action. The compiler hereto adds the verses,

12-17. JUDAH'S IMPENDING MISFORTUNE BECAUSE OF HER CONTINUED UNFAITHFULNESS. **12.** For unto Jeremiah, read, *unto me*, with LXX and the context. **13.** If Jeremiah is still in the temple chamber, he would have merely to call through the window into the court or pass out into the latter to deliver a message to his own people. **Go and tell** may mean simply *proceed to tell*. **Instruction** is *discipline*, as in 32 : 33. **14.** The translation of

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever.

14 hovah. The words of Jehonadab the son of Rechab, in which he commanded his sons not to drink wine have been performed, and unto this day they have drunk none, for they have heard their father's commandment; but I have spoken unto you, rising early and speaking, and ye have

15 not hearkened [unto me]. I have sent also unto you all my servants the prophets, rising early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and dwell in the land which I have given to you and to your fathers: but ye have not inclined

16 your ear, nor hearkened unto me. For the sons of Jehonadab the son of Rechab have performed the commandment of their father [which he commanded them], but this people have not

17 hearkened unto me; therefore, thus says Jehovah, the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the misfortune that I have pronounced upon them: because I have spoken unto them, but they have not heard, and I have called to them, but they have not answered.

18 And to the house of the Rechabites Jeremiah said:

Thus says Jehovah of hosts, the God of Israel: Because ye have hearkened unto the commandment of Jehonadab your father, [and kept all his precepts], and done according to all that he

19 commanded you; therefore, thus says Jehovah of hosts, the God of Israel: Jonadab the son of Rechab shall not lack a man to stand before me for ever.

R. V. is an improvement on that of A. V. **The words . . . are performed, i. e., the commands have been observed.** Obey is have heard. Omit **unto me**, with LXX. For this verse, cf. 7 : 25, 26. 15. (See 7 : 3, 6, 7, 25, 26; 18 : 11.) In, or, upon, the land (read לָךְ for לָא). 16. It is better to omit the unnecessary words, **which he commanded them**, with LXX. 17. (See 19 : 15; 7 : 13.) Upon is correct in both instances, but for לָא, read לָךְ (see 32 : 42). For **against**, render, upon, with the Hebrew.

18, 19. THE ESTABLISHMENT OF THE RECHABITES AS JEHOVAH'S PEOPLE. These verses have been greatly enlarged from the original promise. LXX has the same ideas clothed in a simpler and more natural form of expression, beginning with: "Therefore, thus says Jehovah," and containing no further allusion to Jehovah. The promise is that the family of the Rechabites shall at no time lack (33 : 17) a man of God (see on 15 : 19) to represent him before men. It is significant that in LXX an inscription before Ps. 71 mentions the sons of Jonadab, showing the regard in which the family continued to be held. For **obeyed, hearkened unto** is better (לָא for לָךְ). Omit **and kept all his precepts**, with LXX.

We must not understand that either Jeremiah or his commentator here says anything about the wisdom of the Rechabite regulations, that is not his point; but he commends the family for their steadfast obedience to duties which they had

assumed, and contrasts the fickle conduct of the Israelites with it. No doubt the Rechabites had a narrow view of life, and that more social and settled customs might have brought breadth and culture; but the life of Israel, with all the advances they had made in material things, had degenerated sadly, and when it came to real obedience to their inherited principles, the people were put to the blush by these nomads from the desert. Jeremiah commended them at a single point, without passing upon the value of their theories.

Ch. 36. 1-32. JEHOIAKIM'S SCORNFUL TREATMENT OF THE DIVINE WARNINGS. (Events of 604, 603 B. C.; written by Baruch somewhat later; added to book after 536.) This part takes us back again to the time of Nebuchadrezzar's victory at Carchemish and to the following year. For the interesting facts of this chapter, as well as for those of chs. 32 to 35, 37 to 45, 26 to 29, doubtless we are indebted to Baruch, who may have written ch. 36 in the later years of Jehoiakim. Before reading this passage, the notes at the beginning of ch. 25 should be read.

1-8. THE FIRST PROPHETIC ROLL. 1. (See 7 : 1.) LXX here reads **unto me**, instead of **unto Jeremiah**. This is incorrect, but from mistakes of this sort, Duham supposes that in the earlier MSS abbreviations were made of words in frequent use. See, e. g., his note on תָּנִיחַ, 'ekkh

CHAPTER XXXVI.

1 AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

1 AND it came to pass in the fourth year of Jehoiakim the son of Josiah, king of Judah, that this word came unto Jeremiah

Part XIV.
Jeremiah
and
Jehoiakim,
604, 603, B. C.

2 from Jehovah, saying, Take thee a roll of a book, and write upon it all the words that I have spoken unto thee concerning **Jerusalem**, and concerning Judah, and concerning all the nations, from the day I spoke unto thee, from the days of Josiah (**king of Judah**), even unto this day. It may be that the house of Judah will hear all the misfortune which I purpose to do to them; that they may return every man from his evil way, and that I may forgive their iniquity and their sin.

4 And Jeremiah called Baruch the son of Neriah, and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am restrained, I cannot go into the house of Jehovah: but go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the ears of the people in Jehovah's house upon a fast day; and also thou shalt read them in the ears of all Judah that come out of their cities.

(3 : 19), which LXX read as אָמֵן יְהוֹיָכִים, *āmēn Yāhuwē khī*. The letter ' after the preposition לִּי might mean *me*, or in Duhn's theory, it would mean *Jeremiah*, whose initial letter it is.

2. Jeremiah is to commit to writing in permanent form all his deliverances during the twenty-three years (25 : 3) of his ministry. From the brief and vivid form manifest in the first part of Jeremiah, as well as from the nature of the case, it is safe to assume (1) that a digest of addresses is here intended, and (2) that Jeremiah had made notes of his discourses either before or after delivery. The words spoken to Jeremiah are of course largely the prophecies he has delivered with divine authority (cf. 1 : 1-3; 2 : 1, etc.). They are **against**, or, **concerning**, **Israel**, rather, **Jerusalem**, with LXX, since they are words intended to warn Judah and move her to repentance (ver. 3), and probably did not include the consolatory messages of chs. 30, 31, though these, so far at least as Israel is concerned, were undoubtedly delivered in the earlier period of Jeremiah's ministry. Note the fact that the prophecies of chs. 1 to 17 contain, for the most part, representations of the wickedness of the people and predictions of coming misfortune. The prophecies were also **against**, **concerning**, **Judah** and **concerning all the nations**. If the last words are genuine, the reader should be guarded against supposing that the phrase refers to the full prophecies of chs. 46 to 51, or even to the announcements of ch. 25, or to any other systematic productions. The reference is rather to those scattered allusions, spoken incidentally of the nations as they were concerned with the

history of the chosen people (2 : 13, 36; 5 : 15; 8 : 16; 12 : 7, 14; 25 : 9; see on ver. 29). The roll was probably prepared of skins stitched together at the sides, or of papyrus sheets joined at the sides (see H. B. D., art. *Writing*). **Therein**, *M. T.* *unto it*, should give place to, *upon it*, אֲלֵיָּהָ, *alēyāhā*, with LXX and ver. 4, 29, 32. 3. **Evil** is *misfortune*. For the sentiments of the verse, cf. 4 : 4; 6 : 8, 16; 13 : 15, 16. 4 tells us that Jeremiah called Baruch, his friend (32 : 12, 16), a scribe, or copyist, by occupation (ver. 26), and the brother of Seraiah, later a high official at the court of Judah (51 : 59), and that he became his amanuensis for the collection of discourses. This is a most interesting and informing statement, and it has important suggestions respecting the methods of biblical authors in publishing their addresses. 5. A year afterward, or thereabout (ver. 9), the MS is finally ready, though Jeremiah for some reason finds himself prevented from presenting the series of discourses in the usual place of public gatherings (25 : 2). He was **shut up**, or, *restrained*, not by incarceration as in 32 : 2, for he appears to have moved about freely, but he was prevented by some consideration unknown to us from entering the temple. Whether the frankness with which he had spoken previously made his presence unwelcome there, or whether there was some ritual impurity attaching to his person, we cannot say. At any rate he requests Baruch, 6, to be his representative, and to read the contents of the roll in the ears of the Judean people at the time of the *fast* mentioned in ver. 9. This word is without the *article* in the Heb., and probably was an extra day of fasting due to

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoia-kim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

7 It may be that their supplication will fall before Jehovah, and that they will return every one from his evil way: for great is the anger and the fury that Jehovah has pronounced **upon** this 8 people. And Baruch [the son of Neriah] did according to all that Jeremiah [the prophet] commanded him, reading in the book the words of Jehovah in Jehovah's house.

9 And it came to pass in the fifth year of Jehoia-kim the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came from the cities of Judah, proclaimed a fast before Jehovah [in 10 Jerusalem]. Then read Baruch in the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah the son of Shaphan, the secretary, in the upper court, at the entrance of the new gate of Jehovah's house, in the ears

11 of all the people. And heard Michaiah the son of Gemariah, the son of Shaphan, all the words 12 of Jehovah out of the book, and he went down to the king's house, **unto** the secretary's chamber; and, lo, all the princes sat there, Elishama the secretary, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of

the exigencies of the time. Jeremiah doubtless anticipated such an appointment and made provision for the reading before the day was actually fixed. The size of the expected audience, and their probable temper of mind, were alike favorable to the prophet's design. Had it not been for this occasion, some other opportune season would have been chosen, it is likely; and it may be true, as Duhm supposes, that the words were to be read to the people because Jeremiah for some reason was not permitted to continue his oral addresses. 7. The desire of the prophet is that the people will pray humbly to Jehovah and turn from their evil way. **Supplication** is request, or prayer, for help, made to fall by the suppliant (38 : 26; 42 : 9; Dan. 9 : 18, 20) at the feet of the person of whom request is made. Here *supplication* is conceived of as falling before God, in 37 : 20 before the king. The corresponding verb means *incline, be gracious*, and the figure *fall* is derived from the posture of the petitioner in urgent prayer (see H. B. D., art. *Prayer*). In 8, perhaps the son of Neriah and the prophet should be omitted with LXX. The verse anticipates the account given in the following verses.

9-19. THE PRELIMINARY READINGS. 9. A fast was proclaimed in November-December, 603 (see note on 28 : 1). LXX has the *eighth* year instead of the *fifth*, a fact adduced by Duhm as evidence for the use, at times, by Hebrew writers, of the alphabetical symbols for numerals instead of the fully spelled words of our present texts, for on this supposition the mistake of LXX can be accounted for most readily (in this system ו=5 and ו=8, and these letters are often confused by readers).

For a discussion of the merits of the general question, see H. B. D., art. *Number*. The fast was proclaimed by *all the people* (cf. 34 : 8), as is recognized by R. V. **Unto Jerusalem**, rather, *in Jerusalem*, is to be omitted, with LXX, as a repetition from the preceding line. Indeed, after the first *Jerusalem*, LXX has only the words *house of Judah*, and it may be that the fuller form is borrowed from ver. 6, since it is improbable that the fast was first proclaimed upon the arrival of the country people in the capital. 10. Baruch read from the temple chamber (35 : 4) of Gemariah the son of Shaphan, who was *secretary*, or prominent minister in Josiah's time (2 Kings 22 : 3), and whose son Ahikam had already proved friendly to Jeremiah (26 : 24), to the people gathered in the outer court. Gemariah's chamber was in the **higher (upper) court**, at the entrance of the **new, i. e., the north, gate**, of the temple. For the explanation of these localities, see 20 : 2; 26 : 10. The word סֹפֵהר, *sôphêr*, scribe, is applied just as widely as our word *secretary*, so that it may designate the simple office of Baruch (ver. 28) as well as that of the distinguished minister Shaphan (here), or Elishama (ver. 12), while it is used also of *military leaders*, as in 52 : 25 (cf. Judg. 5 : 14; Jer. 51 : 27). 11. Gemariah's son Micaiah, perhaps by direction of his father, since the latter was occupied, was present and, 12, **went down** (contrast *went up* in 26 : 10) to the palace **into** (Heb. לַי) should be changed to לְ) **the scribe's chamber** (a royal *secretary* is meant by scribe), where his father and the other chief ministers were seated, of whom, besides Gemariah, we have met Elnathan before (26 : 22). Here, 13, Micaiah told his story, and

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter house in the

13 Hananiah, and all the princes. Then Micaiah declared to them all the words that he had heard, when Baruch read the book in the ears of the people. Thereupon all the princes sent Jehudi

the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thy hand the roll wherein thou hast read in the ears of the people, and **come down**. So Baruch the son of Neriah took the roll in his hand,

15 and went unto them. And they said unto him, sit down now, and read it in our ears. So Baruch

16 read it in their ears. And it came to pass, when they had heard all the words, they looked upon one another in terror, and said [unto Baruch], We must surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words [at his

18 mouth]? Then Baruch answered them, **Jeremiah** pronounced all these words unto me with his mouth, and I wrote them upon the book with

19 **my hand**. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye are.

20 And they went in unto the king to his **chamber**, but they had laid up the roll in the chamber of Elishama the secretary, and they told all

21 the **(se)** words in the ears of the king. And the king sent Jehudi to bring the roll: and he took it out of the chamber of Elishama the secretary.

And Jehudi read it in the ears of the king, and in the ears of all the princes who stood beside the king. Now the king sat in the winter house

from here, 14, the assembled officials sent a messenger to summon Baruch to their presence with the roll. The name of this messenger is *Jew* and that of his great-grandfather is *Ethiopian*, and the names were given undoubtedly for some special reason connected with these two peoples, but for what we cannot divine. For **and come** (Heb., *וָאֵלֶיךָ*, *wālekh*), read, *and come down* (*וָאֵלֶיךָ*, *wārekh*), with the whole context. Upon Baruch's arrival, 15, he proceeded to read the roll again, producing, 16, general trembling among the ministers. **They were afraid both one and another**, lit., *they trembled each unto his fellow*, they were terrified as they looked upon one another, *they looked upon one another in terror*, and they said (omit **unto Baruch** with LXX) **we will surely, must surely, tell the king**. It is evident that these words were new to them, that the country appeared to them in danger such as the prophet described, and that patriotism drove them to the king. For these reasons we must infer that Jeremiah had not heretofore spoken much in public, and that he was not a well-known man at court, though it is evident from his relations with Baruch and Gemariah and the sons of Hanan (35: 4) that he had good friends among the highest classes. The high officials wished, 17, the last detail concerning the composition of this novel and disconcerting roll. Omit **at his mouth**, with LXX, for it anticipates the answer in the question. 18.

LXX has retained an original *Jeremiah* as subject of **pronounced**, and surely it should be restored to the text. For **with ink** read, *with my hand*, substituting *בְּיָדִי* *bēyādī*, for *בְּחֶמְדִּי* *bāddēyō*. The officials could see what writing fluid had been used, and Baruch wishes to make a contrast between Jeremiah's part and his own in the production. Moreover, **the book** might have been written conceivably by an assistant of Baruch. The full statement leaves no room for doubt that the work was dictated by the prophet and entered upon the MS by Baruch. 19 shows that the heads of the nation apprehended grave danger to Jeremiah and Baruch from the well-known impetuosity of Jehoiakim's disposition, and that they were anxious to shield these good men from the wrath of the crown (cf. 26: 20-23).

20-26. THE READING BEFORE THE KING AND JEHOIAKIM'S DESTRUCTION OF THE ROLL. 20 shows that the leaders appreciated the gravity of the situation for the State, and the importance of communicating at once with the king. They therefore sought him in his *chamber*. We should reject *הַצֶּרֶחַ*, *hāsērā*, into the court, of M. T., for the king was in his winter quarters near the fire (ver. 22), and substitute *הַחֲדָרָה*, *hāhādhrā*, to the chamber, with Rothstein, Giesebrecht, Duhm (see 1 Kings 1: 15). For **the words**, read, *these words*, with LXX. 21. Jehudi may have been a scribe of the king. While he was reading, 22, the king himself

¹ See 1 Kings 1: 15.

ninth month; and *there was a fire on the hearth burning before him.*

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

[in the ninth month]: and the **fire** of the brazier was burning before him. And it came to pass, when Jehudi had read three or four columns, that (the king) cut it with the penknife, and cast it into the fire that was **upon** the brazier, until all the roll (had been thrown) **into** the fire that was upon the brazier. And they were not afraid, nor rent their garments, neither the king, nor [any of] his servants that heard all these words. Moreover Elnathan and Delaiah and Gemariah had entreated the king that he would not burn the roll, but he did not hearken unto them. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet, but Jehovah hid them.

27 Then the word of Jehovah came unto Jeremiah, after that the king had burned the roll, **all** the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write [upon it] all the [former] words that were upon the [first] roll, which Jehoiakim the king [of Judah]

29 burned. And concerning Jehoiakim king of Judah thou shalt say, Thus says Jehovah: Thou hast burned this roll, saying, Why hast thou written upon it, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

was seated in the winter house, since it was late in the year (ver. 9). The cold, or rainy, season lasted from November to March (cf. Gen. 8 : 22; Deut. 11 : 14). In the **ninth month** (omitted by LXX) is here superfluous, and disturbs the relation of this verse to the preceding. For *there was a fire on the hearth burning*, read, *the fire of the brazier was burning*, with Duhm, upon a hint from LXX, which has the word *fire*, though it is the second word of the compound, as in Zech. 12 : 6 (*like a pan of fire*). **23.** The representation seems to be that the young autocrat listened to the unwelcome sounds as long as his impatience would permit, and then seized the secretary's knife, made a slit through the roll, and destroyed the hated words; every little while the royal listener repeated his action, till the whole book had been destroyed. **Three or four** (Heb., *three and four*, but correctly translated, see Job 5 : 19; Micah 5 : 5 [Heb. 4]) **leaves** of a roll are, lit., so many *doors*, i. e., door-shaped pieces of writing, *columns*. The king of course worked the destruction, not his secretary. For **hearth**, render, *brazier*. **On** is correct, but **לְ** is to be entered in Heb. text, according to the second expression **on the hearth, brazier**. The Heb. has **לְ** in the first instance, as well as just before **into**, and **לְ** in two cases in the final clause; and it is evident that the second of the four prepositions, **לְ**, and the third, **לְ**, read so because they have been exchanged carelessly for one another. Translate the final words *until all the roll (had been thrown) into the fire that*

was upon the brazier; see Gen. 47 : 18 for this pregnant meaning of **לְ**, *tāmām*. The historian, **24**, records his amazement at this strange treatment of the divine word (contrast the conduct of his father on a similar occasion, 2 Kings 22 : 11). Erase **any of**, with LXX, and with the statement in **25** that three of the king's prominent servants pleaded with their lord in vain not to treat the writing in this scornful way. **Nevertheless** is a translation of *and also*, and is followed by the assertion of a fact, cited as an aggravation of the king's shameful behavior, *he did not hearken unto his choicest advisers*. **26. But**, i. e., *and*, the king sent three officers, one of his own sons being chief, to take the scribe and the author into custody. They were hidden, however, by Jehovah whose instruments they were.

27-32. THE CONDEMNATION BY JEHOVAH AND THE PREPARATION OF A SECOND ROLL. Insert *all* in place of **and** before the **words**, with LXX. Provision is made, **28**, for a second roll. It is perhaps better to expunge **in it**, former, first, of Judah, with LXX. **29-31** present the prophetic message to, rather, *concerning*, **Jehoiakim**, given in the second person and then in the third. The story of Baruch is here developed by a subsequent prophetic writer. **29** assigns to Jehoiakim the interpretation of the first roll that is most naturally suggested in the year following the victory of Nebuchadrezzar over the Egyptians, though this is a new application of at least most of the language of it. It is quite likely

30 Therefore thus saith the LORD of Jehoiakim king of Judah; he shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

30 Therefore, thus says Jehovah concerning Jehoiakim king of Judah. He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in

31 the night to the frost. And I will punish him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the misfortune that I have spoken concerning them, and they hearkened not.

32 And Jeremiah took another roll, and gave it unto Baruch the scribe, the son of Neriah, and he wrote upon it from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides to them many like words.

CHAPTER XXXVII.

1 AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spoke by the prophet Jeremiah.

1 AND Zedekiah the son of Josiah reigned [asking], instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made 2 king in the land of Judah; but neither did he, nor his servants, nor the people of the land, hearken unto the words of Jehovah, which he spoke by Jeremiah the prophet.

Part XV.
The
Last Days of
Jerusalem
and the
Deportation.
§1.
The
Imprisonment
of Jeremiah,
587 B. C.

that to Jeremiah himself this interpretation was acceptable, since at this time and afterward he regarded Nebuchadrezzar as the chosen instrument of Jehovah for the punishment of Judah, and the primacy among the nations (29 : 5-7 ; 38 : 17-23). Later on this interpretation became general (25 : 9). For the phrases of this verse see 7 : 20 ; 21 : 6 ; 32 : 3. 30 is the product of a writer who regards the short and troublous reign of Jehoiakim's son Jehoiachin as no true succession. While this is true enough, it is doubtful if one so careful about exact details as Baruch would have expressed himself in these words. The source of the verse is manifest in 22 : 18, 19. 31. (See 25 : 12 ; 35 : 17.) Upon, the third instance, is correct, though לִפְנֵי is written (incorrectly) in the Heb. for לְפָנֶיךָ. The same is true of **against**, which here stands for לְפָנֶיךָ, though לְ is the correct preposition. 32. Baruch here informs us of the composition of a second roll, consisting of the contents of the first one and added passages. The present writer has the feeling that the author, in referring to *additions*, has in mind, not simply those made in 603, when the second edition of the roll of Jeremiah, including the bulk of chs. 1-17 (see *Introd.*, VI.), was compiled from Jeremiah's notes, but the supplementary matter, which from time to time was added by Baruch after this date. Whether this is true or not, the verse contains valuable historical statements of the literary activity of Jeremiah and Baruch, and the chapter, as a whole, is the most important contribution to our knowledge of the method of composition and the gradual enlargement of what

in time came to be a biblical book. It is worth while for the reader to estimate these statements of the historian, with the view to deciding for himself the way in which the highest religious messages we have, have been recorded for our learning.

37: 1 to 39: 18. THE SIEGE AND CAPTURE OF JERUSALEM AND THE DEPORTATION OF ITS INHABITANTS; THE CLOSE CONFINEMENT OF JEREMIAH. (Added to book after 536 B. C.)

37 : 1-21. JEREMIAH'S PREDICTION OF THE FALL OF JERUSALEM AND HIS CONSEQUENT IMPRISONMENT BY THE PRINCES. (Events of 587 B. C., written by Baruch soon after 586.) We have here a combination of two accounts, for ver. 4, 5 appear to have been occasioned by the narrative beginning at ver. 12, and the compiler has occasioned the separation. Ver. 1, 2, repeating as they do information already given, show that this chapter was composed previously to, or independently of, 21 : 1-10 ; chs. 27-29 ; 32, 33 ; 34, and confirm a judgment expressed earlier that different parts of the history were successively chosen and added to our book. It may be that chs. 32, 33 belong logically after chs. 37, 38, and they may have had a place there in the source of our present Jeremiah (see *Introd.* to chs. 21, 27, 32, 34).

1, 2. THE NEGLECT OF JEHOVAH'S WORD IN ZEDEKIAH'S REIGN. 1. Omit **king** with LXX. Coniah is Jehoiachin (22 : 24 ; cf. 2 Kings 24 : 17). 2. **By the prophet** is, lit., by the *hand of the prophet*, the prophet being conceived of as carrying his message (Exod. 4 : 13).

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD: Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

3 And the king Zedekiah sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, unto Jeremiah [the prophet], saying, Pray now unto Jehovah our God for us. Now

Jeremiah came in and went out among the people, for they had not put him into prison.

5 And Pharaoh's army had come forth out of Egypt, and the Chaldeans that besieged Jerusalem had heard tidings of them and had relin-

quished the siege of Jerusalem. Then came the word of Jehovah unto Jeremiah [the prophet], saying,

7 Thus says Jehovah, the God of Israel: Thus shalt **thou** say unto the king of Judah, who sent [you] unto **thee** to inquire of me: Behold, Pharaoh's army, which came forth to help you,

8 shall return to the [ir] land of Egypt. And the Chaldeans shall come again, and fight against this city, and they shall take it, and burn it with

9 fire. Thus says Jehovah: Deceive not yourselves, saying, The Chaldeans shall surely de-

part from us: for they shall not depart. For if had been smitten¹ the whole army of the Chaldeans that fight against you, and there remained but wounded men among them each in his tent, then would **(these)** arise and burn this city with fire.

11 And it came to pass that when the army of the Chaldeans had relinquished the siege of Jeru-

3-10. THE INTERRUPTED SIEGE OF JERUSALEM AND JEREMIAH'S PREDICTION OF NEBUCHADREZZAR'S RETURN. 3. Opinions will always differ as to whether we have here another version of the visit recounted in 21: 1-10, or the description of an earlier occurrence. The messengers this time are Jehucal, afterward at least an enemy (38: 1-4), and Zephaniah, a friend (29: 23-29). It is evident that the king believed in Jeremiah and in his intercessory power (cf. 38: 14-28). Omit **the prophet**, with LXX. 4. The Heb. opens with a *circumstantial* or subordinate clause, accounting originally for the fact that he could go outside the city wall (ver. 12), and in the present context asserting his freedom from restraint, in contrast with 32: 2. **Prison** is here used correctly as the translation of בֵּית כְּלִי, *bêth k-lî*, which here stands for בֵּית כֶּלֶל, *bêth kêlêl* (ver. 15). The expression means *house of restraint*, or, *confinement*. 5. **Then**, rather, *and*, **Pharaoh's army was come forth**, better, *had come forth*. The verbs of the verse are to be rendered as *pluperfects* and the word **when** is not needed. The actions are past with reference to the story of ver. 12-15, and (after the compilation of this section) with respect to ver. 3, 6-10. **They departed from Jerusalem** is, lit., *they had taken themselves up from upon Jerusalem*, i. e., "they had relinquished the siege of Jerusalem." Pharaoh is Pharaoh Hophra (44: 30). On this verse, see *Introd.* to ch. 34. 6. Omit **the prophet**, with LXX. 7. Since the word came to Jeremiah, **ye say** should be *thou say*, and

unto me should be *unto thee*, **you** being omitted from Heb. text, all with LXX. With the same authority, **to Egypt into their own land**, should be read, *to the land of Egypt*, omitting a). The word **inquire** indicates that request for Jeremiah's prayer (ver. 3) was regarded as the equivalent to a call for a *word*, or *oracle*, from Jehovah. 10. This verse contains the singular supposition that the Judean army had been engaged with the Chaldeans (enter the *article*) or that a battle was imminent; whereas the real point is the Egyptian campaign and whether the Chaldeans would be able to return to the siege of Jerusalem or must suffer check from the allies of the Jews (cf. ver. 5, 9). Hence Duhm reads חֲכִי וְכָל הַכּוֹסִים, *hikkûghâm*, for חֲכִי וְכָל הַכּוֹסִים, *hikkûthêm*, and we should translate, *For if had been smitten also the whole army of the Chaldeans* (use the *article* with ver. 9), etc. **Every man in his tent** is more naturally taken with the clause preceding. **Yet should they rise up** (read, *then would these* [with LXX] *arise*). The statement of the verse is somewhat hyperbolic, but is intended to convey the impression that Jerusalem cannot possibly escape destruction, because the Chaldean force is the instrument of Jehovah for the chastisement of his people.

11-16. THE ARREST AND CLOSE CONFINEMENT OF JEREMIAH ON THE CHARGE OF DESERTION. 11 contains the compiler's transition from ver. 5 to ver. 12, made necessary by the introduction of an oracle. The introductory phrase, וְהִנֵּנִי, *whâyâ*, is unusual for וְהִנֵּנִי, *wâyêhî*. For **was broken up from Jeru-**

¹ Third person demanded by context.

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fastest away to the Chaldeans.

14 Then said Jeremiah, *It is false; I fall not away to the Chaldeans.* But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, *Is there any word from the Lord?* And Jeremiah said, *There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.*

18 Moreover Jeremiah said unto king Zedekiah, *What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?*

19 *Where are now your prophets which prophesied*

saalem, translate, *had relinquished the siege of Jerusalem*, as in ver. 5. For Pharaoh, see 25 : 19. 12. Jeremiah was bound evidently for Anathoth to separate himself, rather, to receive a portion, or, his portion. The verb means *distribute, divide, or take a division, or portion*, belonging to one. It should be read here as *Qāl*, not *Hiph'il* (cf. Prov. 29 : 24). The property of a town is conceived of as divided among the residents of it. 13. Jeremiah had come as far as the north gate of the city, not of the temple (20 : 2), when a captain of the ward—lit., a master of oversight, a sentinel at the gate—laid hold of him (omit the prophet with LXX), and accused him of intention to desert (see 21 : 9). It is possible that this was not an uncommon offense at this time (see 38 : 19; cf. Isa. 36 : 14-17). The names of Irijah's immediate ancestors are familiar, but this family cannot be identified with that of any other persons named in Scripture. 14. Jeremiah indignantly denies the accusation, but without obtaining credence for his words, and he is brought, doubtless through the agency of an officer of the day, before the princes for trial. To the Chaldeans here has *לַי* in the Heb., but *לָנֶ* should be read. The position of the subject, Irijah, after a second verb is one good reason for supposing that him: so (Irijah) took should be omitted, that the verb came in by scribal error from ver. 13, and that we should render, *but Irijah hearkened not unto Jeremiah, but had him go unto the princes.* Doubtless there was some sort of hearing, but at any rate, 15, the princes, contrary to their treatment of the prophet in Jehoiakim's time (26 : 24; 36 : 10),

12 salem for fear of Pharaoh's army, then Jeremiah went forth from Jerusalem to go into the land of Benjamin, to receive his portion there, in the midst of the people. And when he was in the gate of Benjamin, a sentinel was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah [the prophet], saying, Thou fastest away unto the Chaldeans. Then said Jeremiah, *It is false; I fall not away unto the Chaldeans.* But Irijah hearkened not unto [him and laid hold on] Jeremiah, but had him go unto the princes. 15 And the princes were wroth with Jeremiah, and smote him, and sent him [to the house of bonds], to the house of Jonathan the scribe; for they had made that the prison. And so Jeremiah came unto the well-house, and unto the vaults, and [Jeremiah] remained there many days. 17 And [the king] Zedekiah sent, and brought him, and the king asked him secretly [in his house], and said, *Is there any word from Jehovah?* And Jeremiah said, *There is.* [He said also,] *Thou shalt be delivered into the hand of the king of Babylon.* And Jeremiah said unto the king [Zedekiah], *Wherein have I sinned respecting thee, or respecting thy servants, or respecting this people, that ye have put me in prison?* 19 Where now are your prophets who prophesied

were incensed, smote him, doubtless with their own hands (cf. Neh. 13 : 25), and put him in confinement in the house of one of their company. In prison, lit., in the house of bonds, should be omitted with the words which follow, and with LXX. With this Vrs. read, *and sent him to for and put him in.* 16 should begin with *וְאָמַר, wāyyābhō* (LXX), and so came, instead of *וְאָמַר, ki bhā*. Into the dungeon should be *unto the well-house*, and into the cabins should be *unto the vaults*, the subterranean, arched spaces of a cistern, containing the water. There he had remained, rather, remained, many days. Omit Jeremiah with LXX.

17-21. THE FALL OF ZEDEKIAH PREDICTED: JEREMIAH'S PLACE OF CONFINEMENT CHANGED TO THE PALACE. 17. Then is misleading, since we must suppose that an appreciable period of time has elapsed. Render, and. Omit the king (first case) and in his house, and for, said he, all with LXX. The verse probably represents correctly the calmness and moderation with which Jeremiah was in the habit of presenting his unwelcome announcements to King Zedekiah. This answer may be subsequent to that given in 34 : 3, and it is not unlikely that Zedekiah looked more than once for a change of front on the part of the prophet. The latter asks, 18, what, or, wherein, he has sinned respecting the king, his servants, or the people. For king Zedekiah read the king, with LXX. 19. The king is reminded of the mistaken utterances of the prophets of peace (6 : 4; 28 : 3). The first word should be *וְאָמַר, wāyyā, and where, where now,*

unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII.

1 THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Maichiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, this city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in

to you saying, The king of Babylon shall not come unto you, nor unto this land? And now hear, I pray thee, O my lord the king: let my supplication, I pray thee, fall before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there. And the king [Zedekiah] commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was gone. And Jeremiah remained in the court of the guard.

1 AND Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Maichiah, heard the words that

§2.
Jeremiah
and
Zedekiah,
586 a. c.

2 Jeremiah spoke unto all the people, saying, Thus says Jehovah, He that abides in this city shall die by the sword, by the famine, and by the pestilence: but he that goes forth to the Chaldeans shall live, and his life shall be to him for

3 a prey, [and he shall live].¹ Thus says Jehovah, This city shall surely be given into the hand of the army of the king of Babylon, and he shall

4 take it. Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakens the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeks not the welfare of this

5 people, but the hurt. And the king [Zedekiah]

with *Qerē*. For **against** (twice) read *unto* (לְךָ לְךָ), with LXX. 20. Jeremiah beseeches the king that he may be relieved, not indeed from confinement, but from the unhealthy dungeon where he is, and sure of his own innocence and of the good will of Zedekiah, he asks that his supplication may be **accepted, or, fall, before him** (38: 7). Duhm contrasts the manly, unflinching, and composed prophet with the weak, restless, and disturbed monarch; the first the victim of privation and abuse, but strong in the consciousness of honor; the second the creature of his patricians, and secretly consulting with their prisoner, in the hope of some word favorable to himself, and he concludes that the latter was far more under bondage than the prisoner who stood before him. 21. Yet the king (omit Zedekiah with LXX) did venture to make Jeremiah's situation more endurable. R. V. has the better translation, but **then** at the beginning and **thus** near the end should be translated *and*. Jeremiah's new place of confinement has been already described (32: 2). **And that they should give**, in Hebrew, is *and giving*, the infinitive being used for the finite verb as often. *Render, and they gave*. A loaf of bread was barely enough to sustain nature, for it was round, not large, and quite thin. Abigail had two hundred of similar size, probably, with her

five sheep and two skins of wine, which she presented to David (1 Sam. 25: 18). Cf. H. B. D., art., *Bread*. The bakers appear to have lived by themselves.

Ch. 38. 1-28a. THE TIMELY SUCCOR OF JEREMIAH BY AN ETHIOPIAN SLAVE; ZEDEKIAH'S SECRET INTERVIEW WITH THE PROPHET. (Events of 586 B. C., written by Baruch soon afterward.)

1-6. JEREMIAH PLACED IN A MIRY CISTERN. In this paragraph, comments will follow R. V. 1. (See 20: 1; 21: 1; 37: 3.) Jucal has lost an ה by *syncope*, cf. Jehoram and Joram. Jeremiah was at liberty to speak to the people in the guard-house (ver. 4; 32: 12), and to receive visitors (32: 8). 2 is a copy of 21: 9. Omit with that verse **and shall live**. 3. (See 21: 10.) Doubtless this was the burden of Jeremiah's messages at this epoch. 4. The princes observe the effect of Jeremiah's words upon the soldiers and the populace, and declare that he **weakeneth** (here מְרַפֵּא, *m'rāppē*), is written incorrectly for מְרַבֵּה, *m'rāppē*) their hands and should be put to death. And the king, 5, delivers him over to them. The reader will observe that the princes had not the power of life and death, and while the weak and vacillating Zedekiah had not the courage to withstand his nobility, and perhaps needed to strengthen his

¹ With 21: 9.

your hand: for the king is not *he that can do any thing* against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and

said, Behold, he is in your hand: for the king was not one that could do anything with **them**.

6 Then took they Jeremiah and cast him into the cistern of Malchiah the king's son, that was in the court of the guard: and they let **(him)** [Jeremiah] down with cords. And in the cistern there was no water, but mire: and he [Jeremiah] sank in the mire.

7 Now Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah into the cistern; and since the king was then sitting in the gate of Benjamin,

8 Ebed-melech went forth out of the king's house, and spoke unto the king, saying, My lord the king, these men have done evil in [all] that which they have done to Jeremiah the prophet, whom they have cast into the cistern, in order to put him to death with hunger in the place where he is, because there is no more bread in the city.

10 Then the king commanded Ebed-melech **(the Ethiopian)**, saying, Take from hence **three**¹ men with thee, and take [Jeremiah the prophet] **(him)** up out of the cistern before he die. 11 So Ebed-melech took the men [with him],

reputation as a loyal member of the war party, this disposition of the case at least put off the evil day when a decision might have to be made, and afforded time for the anger of the princes to subside. This very craft of the king testifies to his desire to favor Jeremiah. The explanation in this verse is probably not that of the king, but of the writer, who wishes to account for this strange treatment of the prophet by a friendly monarch. **For the king is, was, not he, not one, that can, could, do any thing against, with, you** (read them with LXX). The last word in M. T. is עֲתֵקְהֶם, 'eth'ek'hēm, for Hebrew אֲתֵקְהֶם, 'att'ek'hēm, instead of which LXX read אֲתָם 'attām. Omit the proper name with LXX. The princes, not having the power to execute Jeremiah directly, 6, devised a diabolical plan to kill him by inches and they cast him into another **dungeon, cistern** (37: 16), this time connected with the palace (32: 2), and at the service of the king's son, who seems to have been the commander of the royal guards. He was **let down** with cords into the slimy depths. The article with *cistern* must be omitted before the proper name. For **Jeremiah** (second case) *him* is to be substituted and Jeremiah (third) is to be omitted, both with LXX.

7-13a. JEREMIAH RELEASED BY EBED-MELECH. 7, 8. A. V. and R. V. are essentially correct, though the author's translation should be consulted. The last clause of ver. 7 explains the action of ver. 8. For **Ethiopian**, see 13: 23, and for **gate of Benjamin**, 37: 13. **Out of the king's house** is not found in LXX, and is not needed for a clear understanding of the situation. The Ethiopian servant of the palace is acquainted with the mind of the king and expects to secure his interference. 9 has

given difficulty to commentators, partly no doubt on account of the efforts of the compiler to make the situation clear. LXX is briefer, and in some respects perhaps represents an earlier original than M. T. If we take a hint from the Vrs., and read וַיִּתֵּן לָהּ, wəyāmīthā, for וַיָּקֶן, wəyāyāmōth (and he is like to die), making it a clause of purpose, we can secure a tolerable sense by translating, *whom they have cast into the cistern, in order to put him to death with hunger in the place where he is* (2 Sam. 2: 23), because, etc. The consequences of the cruel act are described as they appear to residents of the palace. In the general distribution of short rations, prisoners there had had a share (37: 21), but in the more straitened circumstances of the siege, it is likely that one hidden away in a cistern will not be looked up when provisions are doled out, and that he will die of hunger. All at the beginning it is better to omit with LXX. The king at once, 10, orders the release of the prophet. Ebed-melech (omit **the Ethiopian** with LXX) is to take men **from hence, i. e.,** from the guards at the gate, and to go to his relief. **Thirty men** should be *three men*, the ending of the numeral having been wrongly conformed to that of the noun. The latter is in the plural and calls therefore for a number below *twenty*, and in case of this noun below *eleven*. The expression **with thee, lit., in thy hand**, is worth noting. For **Jeremiah the prophet**, read *him*, with LXX. **Dungeon** should be *cistern* throughout this passage. 11. בָּלֹץ, belōyē, or בָּלֹץ, belōē, ver. 12, means *old rags*, from בָּלָא, bālā, *fail, wear out*. The words in construction with this are from roots meaning, the one *drag*, and the other *rub in pieces*, and the three (four) words combined mean *old rags*

¹ With context.

went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, if I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shalt live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I

and went to the house of the king unto the place underneath the store room, and took thence old rags from draggled and tattered garments, and let them down by cords into the cistern unto 12 Jeremiah. And [Ebed-melech the Ethiopian] said [unto Jeremiah], Put now the old rags from draggled and tattered garments under thine armpits, under the cords. And Jeremiah did so. 13 Then they drew him with the cords, and took him up out of the cistern.

And Jeremiah remained in the court of the 14 guard. And the king [Zedekiah] sent, and took (him) [Jeremiah the prophet] unto him unto the entrance of the body guards that is in the house of Jehovah: and the king said unto him, I will ask thee a thing; hide nothing from me. 15 Then Jeremiah said unto Zedekiah, If I declare it to thee, wilt thou not surely put me to death? and if I give thee counsel, thou wilt not hearken 16 unto me. Then the king [Zedekiah] swore [secretly] unto Jeremiah, saying, As Jehovah lives, who has procured for us this life, I will not put thee to death, neither will I give thee into the hand of these men [that seek thy life]. 17 Then said Jeremiah unto Zedekiah, Thus says Jehovah, [the God of hosts, the God of Israel]: If thou wilt indeed go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou 18 shalt live, and thy house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and 19 thou shalt not escape out of their hand. And the king [Zedekiah] said unto Jeremiah, I am

from draggled and tattered garments. Ebed-melech obtained this soft material underneath the treasury, or, storeroom (10:13), of the palace, and let it down carefully to the gloomy place where the prophet was. Omit with him with LXX. 12. M. T. has a text much longer than LXX, which does not go into the detail as to the arrangement of the cords. Omit all the proper names with LXX. Thine armholes, or, armpits, is perhaps correct (cf. Ezek. 13:18, 20). The expression means, lit., joints of thy hands. 13. Then they drew Jeremiah (read him with LXX) with the cords, etc. The last clause might conclude this paragraph, or open the next. The latter is the arrangement of the author, since the proper name is used (in LXX also), which would not be needed, if ver. 13b were in close connection with 13a.

13b-28a. THE PROPHET'S SECRET ADVICE TO SURRENDER. Jeremiah is in the court of the guard again (32:2), whence, 14, the king sent and took him (LXX). Omit Zedekiah and Jeremiah the prophet, and for unto Jeremiah read, unto him, also with LXX. Into the third entry is an incorrect reading of unto the entrance of the bodyguards, or, knights (see Burney on 2 Kings, ch. 6). The letter □ was accidentally omitted, as in 2 Sam. 23:8, and the word is a well-known one (Exod. 14:7; 1 Kings 9:22; 2 Kings 7:2; 10:25; 1 Chron. 11:11; 12:18), though its connection with the word

three is not clear. This entrance evidently lay between the royal grounds and the temple court, and the king chose an hour when the pair would be unobserved. It will be noted that Zedekiah was in constant distraction between hope and fear. 15. Jeremiah does not fear a direct sentence of death, but knows that he is in danger, because his message will be most unwelcome, and the poor king has not the courage to oppose his leading advisers (ver. 5), into whose hands he is likely to fall again. In the last clause, wilt thou should be translated thou wilt. The king, 16, gave a solemn oath that the prophet should not suffer injury, that he himself would not destroy a fellow-creature nor deliver him into the hand of his enemies again. Omit Zedekiah and secretly and that seek thy life, all with LXX. אֲשֶׁר, 'asher. Jeremiah proceeds, 17, 18, to answer the question, which he could divine without being told, and distinctly advises the surrender of the city to the besiegers. Nebuchadrezzar himself being away (see 39:5), the princes were in command before Jerusalem. Omit the God of hosts, the God of Israel, with LXX. 19. The king (omit Zedekiah, with LXX) dreads the revengeful mockery of Jewish deserters (37:13, 14), to whom he fears the Chaldeans will turn him over if he surrenders. It would seem as if Zedekiah had many enemies

am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the LORD hath shewed me:

22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

afraid of the Jews that have fallen away to the Chaldeans, lest they deliver me into their hand, and they mock me. And Jeremiah said, They shall not deliver thee. Harken, I pray thee, to the voice of Jehovah, in that which I speak unto thee; that it may be well with thee, and that

21 thy soul may live. But if thou refuse to go forth, this is the word that Jehovah has showed me: And behold, all the women that were left in the king of Judah's house brought forth unto the king of Babylon's princes, while behold thou say,

Have set thee on, and have prevailed over thee, Thy familiar friends: They have sunk thy feet in the bog, They have turned backward.

23 And they shall bring out [all] thy wives and thy sons unto the Chaldeans: and thou shalt not escape out of their hand, but shall be taken by the hand of the king of Babylon: and this city shall be burned with fire. Then said Zedekiah unto Jeremiah, Let no man know of these words,

24 that thou die not. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Tell us now what thou hast spoken unto the king, hide it not from us, that we put thee not to death; also what the

among the Jews (cf. 32 : 12), though we are not familiar enough with the parties at Jerusalem to say just what the people thought of his elevation to the throne or of his rebellion against Nebuchadrezzar. 20. The king's fear is groundless and the prophet seeks to give him heart and to lead him to obey the will of God as contained in the advice of his messenger; **so it shall be well with thee**, etc., or, *that it may be well with thee*, etc. 21. Refuse is a participle, with **ו** omitted. The word is here a revelation, which Jehovah makes his prophet see, and it is made dependent upon the refusal of the king to obey the divine voice, though ver. 22 shows (Duhm, with LXX) that a lament, put by Jeremiah in the mouth of the women of the palace after the city fell, is here embodied by the compiler in a prediction of disaster to the king and his capital. This illustrates the method of the writer in his use of the material. The women of the palace, wives, princesses, ladies-in-waiting, serving women (cf. 41 : 16), **that are, were, left** (after the captivity of 597), **brought forth** (omit *shall be*). **And those women shall say**, or, *while behold they say*. The remainder of the verse is a regular Jeremian poem in one four-lined stanza, and should be rendered: *Have set thee on, and have prevailed over thee, Thy familiar friends* [20 : 10] : *They have sunk thy feet in the bog, They have turned backward*. In the third member the verb should be made causative active, **הִתְבַּיֵּא**, *hitbi'á*, by change in the vowels, with context and LXX. Duhm suggests that from a metrical point of view **thee** and **thy** might better be in the fem. than the masc., and, if Jeremiah gave them in this form, he ad-

dressed the song to the capital city or to the people (4 : 11, 31), the friends being the foreign allies of Judah (cf. 13 : 21). The Egyptians, particularly, made liberal promises of help, but failed to render any real assistance. The application here, however, is to Zedekiah. His friends, the princes and other high officials, incited him to rebellion against Nebuchadrezzar and have not assisted him to success. 23 contains the prediction of the capture of the king and royal family and of the city's destruction by fire. It begins with **so**, or, *and*, and is a compound of familiar phrases (see, e. g., 21 : 10 ; 32 : 3 ; 34 : 3). The subject is indefinite: **they**, i. e., *people*. Omit **all**, with LXX. Render *this city shall be burned with fire*. M. T. points the verb wrongly, because **נָס**, *eth*, was taken as sign of the object, but the subject of a passive verb, in the later stages of the language, is found preceded by **נָס**, e. g., 35 : 14. The original was read **תִּסָּרֶפֶת**, *tissârêph*. 24. **And thou shalt not die**, rather, *that thou die not* (see 37 : 20). The same construction is found in ver. 25. Zedekiah's protection would avail Jeremiah nothing if the latter were to reveal the nature of this interview. Even if the king's friendship could endure such a violation of his confidence in this delicate matter it would probably aggravate to the extreme, 25, **the princes**, who, it seems, had become specially observant of the conduct of their monarch. Naturally, they did not know what the king intended to do, and probably he himself did not, but it is evident that their suspicions had been aroused by some of his actions, and they were of course aware, as we must be, that a man petty enough to mind the immediate pressure which they

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

26 king spoke unto thee: then thou shalt say unto them, I caused my supplication to fall before the king, that he would not cause me to return to Jonathan's house to die there. And all the princes came unto Jeremiah and asked him: and he told them according to all these words that the king had commanded. And they silently departed from him, for the conversation 28 had not been overheard. And Jeremiah remained in the court of the guard until the day that Jerusalem was taken.

And it came to pass when Jerusalem was taken, 53.
The Captured
City,
586 B. C.

CHAPTER XXXIX.

1 IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer,

1 IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army, unto Jerusalem, 2 and besieged it; in the eleventh year of Zedekiah, in the fourth month, in the ninth of the month, a breach was made in the city.

3 that all the princes of the king of Babylon came in and sat in the interior gate, even [Ner-

could bring upon him from day to day more than the impending danger to the crown, could not be depended on out of their sight and must be carefully watched. Duhm intimates that a courageous policy on the king's part at this time would have saved the State and that Jeremiah opened the way for it. Instead of this, he adopts a shrewd subterfuge to account for the interview should the princes get an inkling of it, and, 26, puts into Jeremiah's mind a plausible explanation, namely, **I presented my supplication, caused it to fall** (37: 20) **before the king.** And, 27, Jeremiah deliberately accepts the suggestion, taking his place with Abraham (Gen. 20: 2, 12) and other good men, some of whom do not hesitate to cite the divine indorsement of lying (1 Sam. 16: 1-5; 1 Kings 22: 23). The long note of Duhm is well worth reading, especially his intimation that, to the Old Testament worthies, with their idea of the State as the center of religion rather than the individual soul, the effect of a lie upon the person himself was not so much considered and, if told to prevent evil deeds by others without intention of dishonoring God or injuring his fellow-men, was entirely justifiable. At any rate we must conclude that Jeremiah had no qualms on the subject, while people of the twentieth century that stand anywhere near Jeremiah in ethical principle, though they may often devise means as questionable for the concealment of the truth, would not justify, if they would condone, an act of this sort. The princes are thrown off the scent, and **they left off speaking with him, they were silent from him, i. e., they were silent (and departed) from him, they silently departed from him, for the**

matter was not perceived, the word, the conversation had not been (over) heard. 28a. **And Jeremiah abode in the court of the prison, guard** (32: 2) **until the capture of Jerusalem.**

38: 28b to 39: 14. THE FALL OF JERUSALEM; JEREMIAH COMMITTED TO GEDALIAH. (Events of 586 B. C.; written by Baruch soon afterward.) This section contains a brief statement of the release of Jeremiah after the fall of the capital. This has been augmented by 39: 1, 2, 4-10, 11-13. Ver. 1, 2, break the connection and are evidently condensed from 52: 4-7 (2 Kings 25: 1-4); ver. 4-10 do not form the natural sequel to ver. 3, and were derived from 52: 7-16 (2 Kings 25: 4-11); they are not found in LXX; ver. 11-13 are not contained in LXX, and do not naturally follow ver. 3. The development in 38: 28b; 39: 3, 14, is easy and natural. Owing to the peculiar arrangement of this chapter, the reader would be misled by statements perfectly true in themselves, if he were not reminded that the writer has compiled material from various sources.

38: 28b to 39: 3. THE CAPITULATION OF JERUSALEM. 28b. For יְהִיָּה, *wēhāyā*, read, יָחִי, *wāyāhī*, and it came to pass. 39: 1, 2, should be translated according to R. V. They are parenthetical statements of time, the siege beginning about January, 587, and closing about June, 586. 3 is to be joined with 38: 28b as in R. V. The princes of Babylon entered the captured city, and sat, doubtless to pass judgment (1: 16) on individuals, and to make new ordinances (cf. Deut. 21: 19; Josh. 20: 4; 2 Sam. 19: 8; Amos 5: 12), in the middle, i. e., interior (Judg. 16: 29), gate, perhaps the gate of Benjamin (38: 7). The

Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezzer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

gal-sharezzer, Shamgar,] **Nebushazban**, the chief chamberlain, Nergal-sharezzer, the chief magician, and [all] the rest of the princes of the king of Babylon;

4 And it came to pass that when Zedekiah, the king of Judah, and all the men of war saw them, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls; and **they went!**

5 the way of the Arabah. And the army of the Chaldeans pursued after them, and overtook Zedekiah in the steppes of Jericho; and they took him, and brought him up unto Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, and he executed judgment against

6 him. And the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah.

7 And he put out Zedekiah's eyes, and bound him

8 with fetters, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and broke down

entrance doubtless had two gates, an exterior and an interior (see 2 Sam. 18 : 24), and by the latter the princes were gathered. In this verse, one prince is named twice, by scribal error, probably, and the one who is called **Rab-saris**, or, *the chief chamberlain*, has a name different from that of the same official in ver. 13. Since the latter verse is a mere copy of the original form of ver. 3, it is likely that **-nebo Sarsechim** in ver. 3 is a corruption of *Nebushazban*, ver. 13. LXX also has a form in ver. 3 more nearly like that of the Heb. in ver. 13. It is probable, therefore, that **Samgar**, which follows the duplicate **Nergal-sharezzer** in ver. 3 is a corrupt form of his correct title, *Rab-mag*, and that for סַמְגָר, *Samgar*, we should substitute רַב־מַג, *Rab-mag*, and then expunge the title with the previous proper name, the whole as a mere duplicate. This will leave in ver. 3 the same two officials that are named again in ver. 13, namely, the one who is called *the chief eunuch*, or, *chamberlain*, and the one who is called *the chief magician*. Thus was civil government established at once in the fallen city. Omit all (second case) with LXX.

4-10. THE DESTRUCTION OF THE CITY AND DEPORTATION OF THE INHABITANTS. For **he went out**, read, *they went*, וַיֵּצְאוּ, *vayēl'khā*, with 52 : 7 (of. 2 Kings 25 : 4). **Saw them**. The object must have a somewhat general reference to the princes just mentioned, since the men of war fled as soon as the breach was made in the wall (2 Kings 25 : 4). Ver. 4-13 have been introduced here from other connections. The flight was toward the **king's garden** to the south of the eastern hill of Jerusalem, near the junction of its three valleys (Zech. 14 : 10). **The gate** is doubtless the *Fountain gate*, near which were

stairs to the city of David (Neh. 3 : 15), and this lay **betwixt the two walls**, *i. e.*, the walls on the east and west sides of the Tyropœon Valley. See "Journal of Bib. Lit.," 1906, I. (L. B. Paton). The *gate* was not far from the pool of Siloam, and the lower pool of Isa. 22 : 11, and about five hundred feet north northeast from the southeast corner of the city wall. See H. B. D.; E. Bi., art., *Jerusalem*; and especially "Journal of Bib. Lit.," 1903, II., art. by H. G. Mitchell.

The plain, or, *Arabah*, is here the deep and desolate valley of the Jordan, itself a portion of the great depression extending southward to the Arabian gulf. Zedekiah and the soldiers fled southeast to this valley, and then, 5, northward as far as "the steppes of Jericho" (see Driver on Deut. 34 : 1), the bare and desolate region near Jericho (see H. B. D., art., *Plain*). Here the king was captured, and he was taken before Nebuchadnezzar at **Riblah** in the far north, seventy miles northerly from Damascus, on the regular route to the East, between the mountains of Lebanon and Anti-Lebanon. **Hamath** extends from there some fifty miles to the northward. **Where he gave judgment upon him** should be rendered, *and he executed judgment against him* (see 1 : 16). 6. (See 52 : 10.) Here **nobles** is found instead of *princes* and in **Riblah** is added. 7. See 52 : 10, which contains the fuller form. **Chains**, or, *fetters*, were fastened at each ankle and at the waist, hence the dual (see Judg. 16 : 21 ; 2 Sam. 3 : 34). Baruch knew nothing of this indignity (see 34 : 3-5). **To carry** should be written לְהַאֲבִיחַ, *le'hābhî',* the ה having been irregularly syncopeated. 8. (See 52 : 13.) Here the temple is strangely omitted. **Houses of the people** is correct, but the Heb. of house must be made plural (change בֵּית, *bēth*, to בָּתִּים,

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid.

9 the walls of Jerusalem. And the residue of the people that remained in the city, the deserters also, that fell away **unto** him, and the residue of the **master-workmen** [that remained], Nebuzaradan the chief of the guards carried into exile to Babylon. But some of the poor people, who had nothing, Nebuzaradan the chief of the guards left in the land of Judah, and gave them vineyards and fields.

11 At that time Nebuchadrezzar king of Babylon commanded concerning Jeremiah through Nebuzaradan the chief of the guards, saying, Take him, and look well to him, and do him no harm; but do with him even as he shall speak unto thee. So Nebuzaradan the chief of the guards sent, and Nebushazban, the chief chamberlain, and Nergal-sharezer, the chief magician, and all the chief officers of the king of Babylon,

14 and they sent, and took Jeremiah out of the court of the guard, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him unto his (own) house; and he dwelt among the people.

15 And unto Jeremiah came the word of Jehovah, while he was shut up in the court of the guard, saying, 54.
Ebed-melech,
586 B.C.

16 Go, and speak to Ebed-melech the Ethiopian, saying, Thus says Jehovah of hosts, the God of Israel: Behold, I will bring my words **upon** this city for misfortune and not for good; and they shall be before thee in that day. But I will deliver thee in that day, says Jehovah; and thou shalt not be given into the hand of the men of

bdtlê). 9. (See 52 : 15.) A new official is mentioned, **the captain of the guard, the chief of the slaughterers**, or, *guards*, who had charge of the arrangements for deportation, with picked men under him. **To him** is practically correct, but in the Heb. **לְאֵלָּו**, 'ālāw, should be changed to **לְאִם**, 'ēlām, the pronoun being used rather loosely for the king of Babylon. In this verse **carried away captive**, is *carried into exile*. The last clause is a mere repetition of an earlier one, but for **the people** we must substitute *the master workmen*, with 52 : 15, **הָאֲמֹנִי**, hā'āmōn, for **הָאֵם**, hā'ām. 2 Kings 25 : 11 has **הָהָאֲמֹנִי**, hēhāmōn, but LXX there is correct. The last two words are found only here, and have been incorrectly repeated from an earlier clause. The order of words in the Heb., with objects first, should be followed here and in ver. 10, enlarged from 52 : 16. The opening phrase is ambiguous, since the Hebrew text may mean, *out of the people N. left the poor who had nothing*, or, *some of the poor people who had nothing N. left*. The latter is better, since we probably have here a general statement of what is more precisely given in 52 : 16, which speaks of a part of the poor of the land. The poor of Jerusalem were taken away. **Which had nothing** must not be understood literally, since the country people, who appear to have been left by the conqueror (52 : 28-30) had substantial possessions (40 : 10). **At the same time**, or, *at that time*, belongs with

11-14. THE CONSIDERATION SHOWN TO JEREMIAH. Omit the **now**, reading, **וַיָּשֻׁב**, *siwāw*, for **וַיָּלֶךְ**, *wāy'sāw*, since with Duham we must connect this verse with the closing words of ver. 10. **To** should be *through*, Heb. *by the hand of*. 12. (Cf. 40 : 4.) 13 needed to be introduced, since the narrative was interrupted at the close of ver. 3, where the names of the principal officials are given. **Princes** should be *chief officials*. 14 was found originally after ver. 3. Jeremiah was taken from the court of the guard (32 : 2), and placed under the protection of the son of an old friend (28 : 24), just appointed governor of the land (40 : 5), to be conducted to the latter's house (40 : 6). **Home**, lit., *unto the house*, is probably equivalent to *unto his* (Gedaliah's) *house* at the new capital.

39 : 15-18. THE PROMISE OF DELIVERANCE TO EBED-MELECH. (Delivered 586 B.C.; written by Baruch not long afterward.) This bright picture is a grateful relief to the dark picture in the beginning of the chapter. It should be read with 38 : 7-13. 15. **Prison is guard**. 16. **Go** (Inf. for Imper.) **and speak** is equivalent to *proceed to speak* (2 : 7; Josh. 9 : 4). It is not necessary to suppose that Jeremiah must leave the place where he was in order to deliver his message. For the language, see 19 : 15 (cf. 21 : 10), where the same omission of **אֶל** from **וַיִּבֶן**, *mēbhē*, and confusion of **אֶל** with **עַל** are to be noted. **Evil** is the *misfortune* resulting

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the LORD.

18 whom thou art afraid. For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey to thee; because thou hast put thy trust in me, says Jehovah.

CHAPTER XL.

1 THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

1 THE word that came unto Jeremiah from Jehovah, after that Nebuzaradan the chief of the guards had let him go from Ramah, when he had taken him being bound in chains among all the exiles of Jerusalem and Judah, who were

2 carried into exile to Babylon. And the chief of the guards took Jeremiah, and said unto him, Jehovah thy God pronounced this mis-

3 fortune upon this place; and Jehovah has [brought it, and] done according as he spoke; because ye have sinned against Jehovah, and have not hearkened to his voice, therefore this

4 thing has come upon you. [And now] behold, I loose thee this day from the chains which are upon thy hand. If it seem good to thee to come with me to Babylon, [come], then I will look well to thee; but if it seem ill [to thee to come with me to Babylon], forbear: [behold, all the land is before thee: whither it seems good and right to

5 thee to go, thither go. And when he did not yet go back] and go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has given charge in the cities of Judah, and dwell with him among the people: or go whithersoever it seems right to thee to go. (And he said to him, I will go back). And the chief of the guards gave him a portion

Appendix A
Judah
After the
Fall.

§1.
The Colony at
Mizpah,
586-582 B. C.

from the execution of the divine judgment. The word *accomplished* is unnecessary and misleading. The words are to be *before* Ebed-melech, before *his mind*; he will be reminded vividly of them (cf. 1 Kings 8 : 50; Prov. 4 : 3). 17. (cf. 15 : 21; 22 : 25.) 18. (See 21 : 9; 38 : 2; 1 Chron. 5 : 20.) To the writer of the verse, kindness to the prophet was equivalent to trust in the prophet's Lord (Matt. 10 : 41, 42).

40 : 1 to 43 : 13. JUDAH AFTER THE FALL OF THE CAPITAL. (Compiled and added to book after 536 B. C.) For these historical chapters we are indebted to Baruch, though the language of the discourses betrays the well-known hand of a successor of his.

Ch. 40. 1-16. THE COLONY AT MIZPAH. (Written by Baruch after 586 B. C.)

1-6. JEREMIAH'S PREFERENCE TO REMAIN IN HIS OWN LAND. 1. For the introd. expression, see 7 : 1; 34 : 8. It is significant that no prophetic message is found here, and the phrase is of course simply an editorial mark of division between parts of this work. The road northward was followed. For *Ramah*, see 31 : 15. *Chains* are here *manacles* (ver. 4), and this account may give in detail what is passed over in 39 : 14. The word is found without the present *prosthetic* N in Isa. 45 : 14; Nahum 3 : 10. For that were carried away captive . . . away captive, render, *the exiles, into exile*. Perhaps

the writer of 2, 3, who must be reporting the facts very generally, means simply that the leader of the return journey to Babylon took up Jeremiah's own ideas; otherwise, even in his sorrow, the latter must have been a little amused at the information of Nebuzaradan, though doubtless gratified at the treatment given him. *Upon* stands here for *לָא*, which must be exchanged in the Heb. for *עַל*. *Evil* is *misfortune*. *Place* is used for the *land*. *Hath brought it*, and should be omitted with LXX. The last clause is not found in LXX, and has at least two marks of late authorship; namely, *וַיְהִי*, *wēhāyā*, for *וַיְהִי*, *wāyehi*, and a definite attributive adjective after an indefinite noun. 4, 5 are diffuse to the last degree, and the first three words of ver. 5 are not to be explained. The present writer has included in brackets all the words not contained in LXX; namely, *and now, come*, and all the words from *unto thee* (second instance) to *he said* (ver. 5) except *forbear*. He would suggest, however, that the first three words of ver. 5, *וַיְהִי לֵאמֹר*, *wēdhēmmā lō yāshūbh*, may be a corruption of *וַיֵּאמֶר לוֹ אֲשׁוּב*, *wāyyōmēr lō 'āshūbh*, and that the latter words, and *he said to him, I will go back*, belong at the close of the chieftain's address, after which reply, according to M. T., he received *victuals*, or, a *portion of food* (Prov. 15 : 17) from the *chief of the guards*, and a *reward*, or, *present*. The leader of the

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him, men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent

6 of food and a present and let him go. Then went Jeremiah unto Gedaliah [the son of Ahikam] to Mizpah, and dwelt with him among the people that were left in the land.

7 And all the captains of the forces that were in the field, even they and their men, heard that the king of Babylon had given Gedaliah the son of Ahikam charge in the land, and had entrusted to him men, and women, and children, and of the poor of the land, of such as were not carried

8 into exile to Babylon; and they came unto Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maacathite, they and their men.

9 And Gedaliah [the son of Ahikam, the son of Shaphan], swore to them and to their men, saying, Fear not the servants of the Chaldeans: dwell in the land, and serve the king of Babylon, that it may be well with you. As for me, behold, I will sit (**before you**) at Mizpah, to stand before the Chaldeans that may come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye shall have taken.

11 And also all the Jews that were in Moab, and among the sons of Ammon, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam [the son of Shaphan]; and all the Jews returned out of all places whither they were driven, and came to the land of Judah, unto Gedaliah, to Mizpah, and gathered wine and summer fruits in great abundance.

13 Now Johanan the son of Kareah, and all the captains of the forces that were in the field, 14 came unto Gedaliah to Mizpah, and said unto him, Dost thou indeed know that Baalis the king

caravan sent the prophet back to Gedaliah, whom Nebuchadrezzar (through Nebuzaradan [41:10]) had appointed governor, or made chief administrator of the colony (cf. 20:1), to Mizpah (ver. 6) in Benjamin, four and one-half miles N. W. by N. from Jerusalem (see 41:5-9; 2 Chron. 18:1-6; 1 Mac. 5:46). **6.** (See 39:14.) Perhaps the son of Ahikam should be omitted with LXX, as a repetition from that verse, or from 40:5.

7-12. ADDITIONS TO GEDALIAH'S COMPANY. **7, 8.** For fields, render, field. **Avay captive** should be *into exile*. **Ishmael** was of the royal house of David (41:1). For **Ephai** we find, in the *k^ethibh*,¹ *Ophai*. **Netophah** was near Bethlehem (Neh. 7:26). **A, the, Maacathite** was *Hoshaiah* (42:1). **Maacah** was an Aramaic principality (1 Chron. 19:6), south of Mount Hermon, occupying with Geshur the whole tract between the mountain and Gilead. These leaders of detached bands hurried with their forces to the new leader and, **9,** he guaranteed to them prosperity, if they were faithful to the Babylonian king. The names of Gedaliah's father and grandfather should be omitted, with LXX and 2 Kings 25:24, and **to serve**

should be *the servants of*, with the same authorities (read מַעֲבָדֶיךָ, *mē'abbēdēhē*, for מַעֲבָדֶיךָ, *mē'abbōdhē*). These are the Babylonian princes and soldiery. **10.** LXX has a suggestive phrase, *before you*, that is probably original. Gedaliah will **dwell** (*sit*) before the colonists in the place of authority, and care for their interests, he will *stand before* (not *serve*) his Chaldean superiors and render an account of his office, and his countrymen may give their undivided attention to agricultural pursuits. **11.** The Jews dispersed among the surrounding countries, having received the good news (omit the son of Shaphan with LXX), **12,** returned to Mizpah and gathered bountiful harvests. If **when** is to be retained in ver. 11, the **even** of ver. 12 should be changed to *then*; but see the author's translation of these verses.

13-16. GEDALIAH WARNED AGAINST ISHMAEL. Omit all the statements of parentage except the first upon the authority of LXX. **13** contains, in the expression **that were in the field**, perhaps an unconscious, certainly an anachronous repetition of ver. 7. **14.** Doubtless Prince Ishmael was the chief conspirator, but he may have had some sort of understand-

¹ The written pre-Massoretic text.

Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael, the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

of the sons of Ammon has sent Ishmael [the son of Nethaniah] to take thy life? But Gedaliah 15 [the son of Ahikam] believed them not. And Johanan [the son of Kareah] spoke unto Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and smite Ishmael [the son of Nethaniah], unknown to any one: wherefore should he take thy life, and (why) should be scattered all the Jews that are gathered unto thee, and the 16 remnant of Judah perish? But Gedaliah [the son of Ahikam] said unto Johanan [the son of Kareah], Do not this thing; for thou speakest falsely of Ishmael.

CHAPTER XLI.

1 NOW it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew it.

5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

1 NOW it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, [and the chief officers of the king], and ten men with him, came unto Gedaliah the son of Ahikam to Mizpah, and there they did eat bread together 2 [in Mizpah]. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah [the son of Ahikam, the son of Shaphan, with the sword, and slew him], whom the king of Babylon had given charge in the 3 land, and all the Jews that were with him [with Gedaliah] at Mizpah, and the Chaldeans that were found there [the men of war. Ishmael slew]. 4 And it came to pass the second day after he 5 had slain Gedaliah, unbeknown to any one, that there came certain from Shechem, from Shiloh, and from Samaria, even eighty men, having their beards shaven and their clothes rent, and having cut themselves, with oblation and frankincense in their hand, to bring them to the house

52
Ishmael and
Johanan,
582 B. C.

ing with the Ammonite king (cf. 41 : 10). This account throws a flood of light upon the state of politics in Jerusalem just before the fall, and upon the bitter hostility that had existed then against the Chaldean party there. **To slay thee**, lit., *to smite thee to the life, i. e., mortally, to take thy life*. The unsuspicious governor did not believe the tidings, and when, 15, Johanan took him aside, and proposed to go and **slay** (translate, *and smite*) **Ishmael, and no man shall know it**, or, *unbeknown to any one*, so that he might save the colony, Gedaliah uttered his strong dissuasion, equivalent to a prohibition. At the close read **וְ, of, or, concerning**, with A. V.

Ch. 41. 1-18. ISHMAEL THE TRAITOR AND JOHANAN THE BRAVE DEFENDER OF THE PEOPLE. (Written by Baruch after 582 B. C.)

1-3. THE MURDER OF GEDALIAH AND HIS FRIENDS. 1. Seventh month, i. e., September-October. Most writers assign the events of this chapter to the year 586 B. C. (cf. 39 : 2; 2 Kings 25 : 8); the date given in 52 : 30, however, points to a four years' sojourn in Palestine after the sack of Jerusalem (cf. *Introd.*, II. 4). In 582, therefore, Ishmael, a descendant of David, with (render, *and for even*) ten companions, was entertained by Gedaliah. Omit, **and the princes of the king**, with LXX and 2 Kings

25 : 25. Omit also **in Mizpah**, with LXX. These clear instances of enlargement in M. T. are a standing testimony to the value of LXX text. 2. The traitor took this opportunity to put the governor to death. Omit the words following **Gedaliah** as far as **slew him**, with LXX. *Slew him* is derived from a word in 2 Kings 25 : 25, and in our passage would introduce an expression singular in Hebrew, besides continuing a plural verb with one in the singular. For the last clause, see 40 : 5. 3 originally read, *and all the Jews that were with him at Mizpah, and the Chaldeans that were found there*, as is shown by LXX. The companions at table are here contemplated, since many people of the town remained alive (ver. 10).

4-9. THE MURDER OF THE PILGRIMS. 4. On the next day after the slaughter at the governor's mansion, which had taken place, and **no man knew it, i. e., unbeknown to any one** (outside the family of course), 5, eighty religious devotees from Shechem and Shiloh (Ephraimite towns, thirty-two and twenty miles north of Jerusalem, respectively), and Samaria, the old capital of northern Israel, in the immediate neighborhood of Shechem to the northwest, showing marks of mourning (16 : 6; 48 : 37; Lev. 14 : 9; 19 : 27; 2 Sam. 13 : 31; Isa. 15 : 2); and **with offerings and incense, oblation and frankincense** (17 : 26), for presentation at the

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went; and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel; and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried

6 of Jehovah. And Ishmael [the son Nethaniah] went forth [from Mizpah] to meet them, while (they) wept continually as they went; and it came to pass, as he met them, he said unto them,

7 Come unto Gedaliah, [the son of Ahikam]. And it was so, when they came unto the midst of the city, that Ishmael the son of Nethaniah slew them, by [the midst of] the cistern, he, and the

8 men that were with him. But ten men were found among them who said unto Ishmael, Slay us not: for we have hidden stores in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their

9 brethren. Now the cistern wherein Ishmael cast all the dead bodies of the men whom he had slain, a great cistern, which Asa the king had made for fear of Baasha king of Israel, Ishmael [the son of Nethaniah] filled it with slain

10 men. Then Ishmael carried away captive [all the residue of the people that were in Mizpah] the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the chief of the guards had entrusted to Gedaliah the son of Ahikam: [and Ishmael the son of Nethaniah carried them away captive], and departed to go over unto the sons of Ammon.

11 And Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the misfortune that Ishmael [the son of

12 Nethaniah] had caused, and they took [all] the (ir) men, and went to fight with (him) [Ishmael the son of Nethaniah], and found him by

13 the great pool that is in Gibeon. And it came to pass that when all the people that were with Ishmael saw Johanan [the son of Kareah], and all the captains of the forces that were with him,

14 then they were glad. [So all the people that

temple site in Jerusalem, came near the capital and, 6, were met by Ishmael (omit the son of Nethaniah and from Mizpah, with LXX), weeping all along as he went, rather, while they wept continually as they went, since LXX suggests the more natural Heb. והם הלכים הלאָ ויבכה, *vehēm hōl'khīm hālōkh ābhākhō* (Duhm). Ishmael proceeded to allure them into Mizpah. Omit the son of Ahikam, with LXX. 7. Ishmael put them all to death into (by, see ver. 12) the pit, or, cistern. Omit and cast them incorrectly supplied by A. V., R. V., and the midst of (2d case), with LXX. Naturally Ishmael had the help of his men and M. T., perhaps through a later scribe, asserts as much. 8. Ten of the pilgrims saved their lives by revealing the fact that they had treasures, hidden stores, of various foods. Render, who for that. 9. This cistern was a great cistern, for this is the original of the corrupt phrase because of Gedaliah (for גְּדַלְיָהוּ הָיָה, *byādāh Gēdhālyāhū hū'*, read בּוֹר גְּדַחְלוֹ הָיָה, *bōr gād'hōl hū'*, with LXX). Was it is scarcely needed. Omit the son of Nethaniah, with LXX. Them that were slain, lit., slain men, is without the article, because are included the seventy pilgrims and the persons previously slain. On the occasion of this cistern, see 1 Kings 15 : 22.

Ishmael's object in this cruel deed cannot be divined with certainty. Duhm suggests that he was a bitter enemy of the Chaldeans, that he was perhaps one of those who had incited Zedekiah to rebellion, became a guerilla chieftain, and was too wild and hostile to acknowledge the defeat of Judah, but was desirous at all hazards to stir up strife, and to show the Chaldeans that the war was not over.

10-15. THE FLIGHT OF ISHMAEL WITH THE PEOPLE AND THE RESCUE. 10. Ishmael started with the Judeans that were left in Mizpah for the Ammonite kingdom. Omit all the residue of the people that were in Mizpah (a mere duplicate), and and Ishmael the son of Nethaniah carried them away captive, both with LXX. Committed to is entrusted to (40 : 7). Thus the Mizpah community was broken up. 11. The old leaders of bands heard of these events (omit the son of Nethaniah, with LXX), 12, in a short time, for they took their men, and came up with the fugitives, not much more than a mile to the north of Mizpah, by the great waters, or, pool (2 Sam. 2 : 13), at Gibeon, about a mile north by east from Mizpah. For all the men, read, their men, and for Ishmael the son of Nethaniah, read, him, both with LXX. 13. Omit the son of Kareah, with LXX. 14.

away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

Ishmael had carried away captive from Mizpah turned about, and they returned, [and went], 15 unto Johanan [the son of Kareah]. But Ishmael [the son of Nethaniah] escaped from Johanan with eight men, and went unto the sons of Ammon. 16 Then took Johanan [the son of Kareah], and all the captains of the forces that were with him, all the remnant of the people whom Ishmael [the son of Nethaniah] had **carried away captive** [from Mizpah, after that he had slain Gedaliah the son of Ahikam], men [men of war], and women, and children, and eunuchs, whom he 17 had brought again from Gibeon; and they departed, and came to a halt in Gideroth Chimham, which is by Beth-lehem, to make a journey 18 to come into Egypt, because of the Chaldeans: for they were afraid of them, because Ishmael [the son of Nethaniah] had slain Gedaliah [the son of Ahikam], whom the king of Babylon gave charge in the land.

CHAPTER XLII.

1 THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, that whatsoever thing the LORD shall answer you, I will declare it unto you; I will keep nothing back from you.

1 THEN all the captains of the forces, and Johanan the son of Kareah, and **Azariah** the son of Hoshaiah, and all the people from the least even unto the greatest, came near, 2 and said unto Jeremiah the prophet, Let our supplication fall before thee, we pray thee, and pray for us unto Jehovah thy God, even for [all] this remnant; for we are left but a few of many, as 3 thine eyes do see [us]: that Jehovah thy God may show us the way wherein we should walk, 4 and the thing that we should do. Then Jeremiah [the prophet] said unto them, I have heard [you]: behold, I will pray unto Jehovah your God according to your words; and it shall come to pass that the whole answer which Jehovah shall make you, I will declare to you; I will

53.
Journey to
Egypt.
582 B. C.

LXX has only, and they returned unto Johanan. The rest is superfluous and tedious. It is evident that Ishmael made no struggle, and, 15, with the loss of two warriors and his captives, he escaped. Omit the son of Nethaniah, with LXX.

16-18. THE DEPARTURE TO EGYPT AND ARRIVAL AT BETHLEHEM. 16. Omit the son of Kareah and also from the son of Nethaniah, to Ahikam even; and for mighty, read, men, omitting men of war, all with LXX. The Heb. has no article before women and children. Whom he had recovered from Ishmael, should read, whom had carried away captive Ishmael (שָׁבָה, shābhā, for הֵשִׁיב מֵעֵת, hēshīb mē'ēth, with Hitzig, Duhm), since otherwise the last clause of the verse would be superfluous. 17. The people then departed to a point near Bethlehem, five miles south of Jerusalem, with the intention of proceeding to Egypt. They dwelt, i. e., came to a halt, in the habitation of Chimham (last word with Qerē), the contemporary of David (2 Sam. 19: 31-40). The Heb. גֵּרְתִּיחַ, Gērīth, is not well attested, and the reading of Josephus, μάνηρα, suggests, גִּדְרוֹת (Gideroth), enclosures, pens, folds, should be adopted, with Hitzig, Giesebrecht, Duhm. 18. The Jews proposed to leave their country, fearing that the innocent

victims of Ishmael's violence would suffer punishment at the hand of the Chaldean rulers (cf. 43: 8). Omit the son of Nethaniah, and the son of Ahikam, both with LXX.

42: 1 to 43: 7. THE JOURNEY TO EGYPT. (Written by Baruch after 582 B. C.)

Ch. 42: 1-6. A HALT FOR CONSULTATION. For Jezaniah read Azariah, with LXX and 43:

2. In both passages, LXX has Maaseiah for Hoshaiah, having read מ for ה, which is often confused with it. Follow M. T. as containing the more unusual reading. Leaders and people alike come, 2, to Jeremiah for the first recorded oracle after the fall of Jerusalem, since they need the prophet's advice respecting the divine will. Omit all and us with LXX. For the interpretation see 36: 7; 37: 3, 20. Here Jehovah is called the prophet's God, as in Isa. 37: 4. In 3, adopt the auxiliaries of R. V. The sequel will show that, despite their protestations, the leaders were determined to go down into Egypt, and were looking for an oracle to that effect ready made. 4. Jeremiah agrees to their request, promising that whatsoever thing the LORD shall answer you, or, the whole answer which Jehovah shall make you, he would report. Omit the prophet with LXX.

5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be good, or whether it be evil*, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD,

5 keep nothing back from you. And they on their part said unto Jeremiah, Jehovah be a true and faithful witness against us, if we do not even according to all the message wherewith Jehovah

6 thy God shall send thee unto us. Whether it be good, or whether it be bad, we will hearken to the voice of Jehovah our God, unto whom we send thee; that it may be well with us, because we hearken to the voice of Jehovah our God.

7 And it came to pass after ten days, that the word of Jehovah came unto Jeremiah. And he called unto Johanan [the son of Kareah], and unto all the captains of the forces that were with him, and unto all the people from the least even to the greatest, and said unto them,

Thus says Jehovah, [the God of Israel], unto whom ye sent me to lay your supplication before him: If ye will abide **quietly** in this land, then will I build you, and not overthrow you, and I will plant you, and not pluck you up: for I am sorry for the misfortune that I have brought to you. Be not afraid of the king of Babylon, of whom ye are afraid, be not afraid of him, says Jehovah: for I am with you to save you, and to deliver you from his hand. And I will grant you compassion, and he will have compassion upon you, and cause you to dwell **upon** your own land. But if ye say, We will not dwell in this land, so that ye hearken not to the voice of Jehovah your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have 15 hunger of bread; and there will we dwell: [and

5, 6. They is emphatic, equivalent to *they on their part*. The verses contain a solemn promise to abide by the divine decision as announced by Jeremiah. For **between us**, render, *against us*, and for **all things for the which the LORD thy God shall send thee to us**, render, *all the message wherewith Jehovah thy God shall send thee unto us*. The words **good** and **bad** are relative to the desires of the people, and there is an ellipsis of the words *in our eyes*. אנני, 'and, we, is here written incorrectly for אנניא, 'anāhni (Q^{re}). For **when**, render, *because*, with Graf, Giesebrecht. It is true that we say, *it shall be well if a certain act is performed*, but we say also, *it is well because of a certain action*, and here the obedience is supposed to be rendered.

7-22. JEREMIAH'S WARNING AGAINST THE PROJECT OF THE MILITARY MEN. Here the record of Baruch contained undoubtedly a brief prophecy, which has been developed after the manner of the later author. The quotations of familiar language are numerous, though considerably reduced in LXX, which here manifestly presents an earlier form of the text. Only a few expressions, adding nothing to the essential meaning, and due to the carelessness of scribes, will be expunged, and for the briefer report of LXX, the scholar must be referred to the Greek Vrs. 8. (See ver. 1.) Omit **son of Kareah** with LXX. 9. (See ver. 2.) Omit **the God of Israel** with LXX. 10. (See 24 : 6 ;

18 : 8 ; 26 : 3.) For **still abide**, render, *abide quietly* with LXX (reading יָשׁוּב, yāshōbbh, for שׁוּב, shōbbh). **Repent** is not a good translation of the Hebrew word. Jehovah is *sorry for the misfortune*, which he has been compelled to bring upon his people, he pities them when under judgment, and he is always ready to save them (cf. ver. 11), but he would not recall his decrees if he could, nor could he if he would. **Of the evil**, or, *for the misfortune*, is correct; but read עַל, 'al, for אֵל, 'el, with 18 : 8. 11. (See 1 : 8 ; 15 : 20 ; 39 : 17.) 12. For **that he may have mercy**, render, *and he will have compassion*, and for **cause you to return to, cause you to dwell upon, your own land**, reading הָשִׁיב עַל, hōshibb 'al, for אָשִׁיב 'el (cf. 23 : 8). 13, 14 contain the hypothesis of a determination to go to Egypt. Follow R. V. The attack of the colony by Ishmael has reminded the Jews anew that life in Judah was subject to constant uncertainty and danger, and renewed the desire to put themselves under the protection of a stable government. For the **trumpet**, see 4 : 5 ; 6 : 1. The result of the action mentioned in ver. 13, 14, is given in two addresses to the remnant of Judah, ver. 15-18, and ver. 19-22, both developed perhaps from the brief statement found in ver. 19a. 15. **And now** is not found in LXX, is inappropriate, and should be omitted. The same Hebrew word is absent from M. T. at the opening of ver. 19b, is found there in LXX, and should be inserted in

ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel: If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel: As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah; go ye not into Egypt: know certainly that I have admonished you this day.

20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

21 And *now* I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you.

22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

now) therefore hear ye the word of Jehovah O remnant of Judah: thus says Jehovah [of hosts, the God of Israel], If ye wholly set your faces to

16 enter into Egypt, and go to sojourn there; then it shall come to pass, that the sword, which ye fear, shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid

shall (pursue) after (and) cleave (to) you there 17 (in) Egypt; and there ye shall die. And it shall come to pass that all the men that set their faces to go into Egypt to sojourn there shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the

18 misfortune that I will bring upon them. For thus says Jehovah [of hosts, the God of Israel]: As mine anger and my fury were poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall become an execration, and a fright, and a curse, and a reproach; and ye shall see this place no more. (This)

is the word of Jehovah unto you, O remnant of Judah, Go ye not into Egypt: (and now) ye must know certainly, for I testify against

20 you this day, that ye would have injured your own selves, if ye had sent me unto Jehovah your God, saying, Pray for us unto Jehovah our God; and according to all that Jehovah [our God] shall say, so declare to us, and we will do

21 (it); * and then, [and] I declare to you this day, had not hearkened to the voice of Jehovah your God even in all wherewith he sent me unto you.

22 Now therefore must ye know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn there.

the text, with ver. 22. Duhm suggests that ver. 15-18 were entered first in the Margin with the word *and now* attached, which was copied from ver. 19b, in order to indicate the place where the verses should be read. Omit of hosts, the God of Israel, here and in ver. 18, with LXX. 16. Use R. V. *Shall follow close after you* is, lit., *shall cleave after you, shall (pursue) after (and) cleave (to) you*. The verse should begin with *וְהַיָּה*, *yehayah*, and the same phrase must be substituted for *וְהַיָּה*, *wyihyah*, at the opening of ver. 17 where the translation should be, *And it shall come to pass that*. For the expressions of this verse, see 6:19; 14:12; 21:7; 24:10; 29:18; 35:17; 44:12, 14. 18. (See 7:20; 44:11, and cf. 25:18; 29:18.) This place is the land of Judah (7:7). Astonishment is *fright* (5:30; 25:9, 11). 19. For the abrupt *hath said*, R. V., *hath spoken*, at the beginning, read, *This is the word of, the this* having been accidentally omitted because exactly like the preceding (read *וְהָיָה דְבַר*, *zē dhēbhār*, Duhm). Concerning should be read, *unto* (אֵלֵיכֶם, *alēkhēm*, in Heb.). Go ye not, coming from Jehovah, is an entreaty equivalent to a prohibition (cf. 43:2). Owing to the Deuteronomic phrases introduced in ver. 19b-22, that I have admonished you this day, or, for I testify against you this day (Deut. 8:19), and I have this day declared it to you, or, I declare to you this day (Deut. 30:18), (omit the) [and] before

the phrase, as a mere repetition of the previous letter), A. V., R. V., have been misled into supposing that the people have already announced their purpose to go into Egypt, though this appears first in ch. 43. No doubt Jeremiah suspects their intention, but he would not regard it as unalterable, unless compelled to do so; and his use of tenses at the opening of ver. 20 shows that he chose to assume that they would not bring such injury upon themselves. LXX sets us on the right track, and with its help we may translate *And now ye must know certainly* (for I testify against you this day), 20, *that ye would have injured* (read *הָרַעְתֶּם*, *hārē'ōthēm*, instead of *הָרַעְתֶּם*, *hārē'ethēm*, with LXX, Duhm) *your own selves, if ye had sent me unto Jehovah . . . do it, 21, and then* (I declare to you this day) *had not hearkened to . . . God, even in all wherewith he sent me unto you*. Possibly the writer of the Deuteronomic additions and of ver. 22 intentionally applied the prophet's words to the later disobedient attitude of the people, but not necessarily, since ver. 22 may represent the consequence of the hypothesis mentioned in ver. 13, 14. 20. Possibly *our God* (2d) should be omitted with LXX. 22. (Cf. ver. 15, 17.) With R. V., omit *and* and append *there*. Translate according to R. V.

Ch. 43. 1-7. THE NEGLECT OF THE PROPHET'S COUNSEL AND THE JOURNEY TO

CHAPTER XLIII.

1 AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

1 AND it came to pass that when Jeremiah had made an end of speaking unto [all] the people all the words of Jehovah [their God], wherewith Jehovah [their God] had sent him

2 unto them, *even* all these words, then said Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the [proud] **rebellious** men, unto Jeremiah, Thou speakest falsely: Jehovah our God has not sent thee to say, Ye

3 shall not go into Egypt to sojourn there: but Baruch the son of Neriah sets thee on against us, so as to deliver us into the hand of the Chaldeans, that they may put us to death, and

4 carry us into exile to Babylon. So Johanan [the son of Kareah], and all the captains of the forces, and all the people, hearkened not to the voice of Jehovah, to dwell in the land of Judah.

5 But Johanan [the son of Kareah], and all the captains of the forces, took all the remnant of Judah, that had returned from all the nations whither they had been driven to sojourn in the

6 land [of Judah], the men, and the women, and the children, and the king's daughters, and [all] the persons that Nebuzaradan the chief of the guards had left with Gedaliah the son of Ahikam, [the son of Shaphan], and Jeremiah the

7 prophet, and Baruch the son of Neriah; and they came into the land of Egypt: for they did not hearken to the voice of Jehovah: and they came as far as Tahpanhes.

8 Then came the word of Jehovah unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand and bury them **secretly** in the pavement which is at the entrance of Pharaoh's house in Tahpanhes, in the sight of the men of

§4.
The
Predicted
Fall of Egypt,
581 B. C.

EGYPT. 1. Omit **all** (first) and **their God** (twice) with LXX. The repetition of *Jehovah* and the quotation from 42 : 5 indicate that the compiler has enlarged the original form of the verse. 2, 3. The expression **and all the proud men, saying** וְכֻלָּהֶם הַגִּבּוֹרִים אָמְרִים, *wəḵḵōl hā . . . ḥāzzēdhīm 'ōmērīm*, presupposes an unexampled construction in the Heb. LXX read וְאִמְרִים, omitting the first participle. This reading cannot be correct since a relative clause is not here in point, but it probably is not far from it and וְאִמְרִים may be regarded also as an incorrect duplicate of the original. The change that involves the least violence is to omit the word *proud*, carry the *article* over to *saying*, and then for וְאִמְרִים, *hā'ōmērīm* (the ones saying), to read, with Giesebrecht, וְהַמְּדִים, *həmmōdhīm*, *the rebellious*. For the prohibition, cf. 42 : 15, 19. They lay the blame at the door of poor Baruch. **For to deliver us**, or, *so as to deliver us*, is in form a clause of *purpose*, in reality one of *result* (cf. 1 : 6), since Baruch probably has been too faithful a follower of the patriotic Jeremiah to occasion any suspicion of such intention. In the annoyance and discouragement of the people, however, they were ready to blame the first man they could find that was opposed to their wishes. They do not deny that Jeremiah

had intercourse with Jehovah, but they here claim that he was not above using his position for the manufacture of a message, when it suited his purpose. In this we perceive the low ethical standard of the Israelites, and any age, or people, that fails to demand rigid morality on the part of society is living on a very low plane. Especially true is it that a Christian church that calls for a declaration of truth from its ministers, and then permits the word to be declared by immoral, or unreliable men, is itself a defective pillar of the truth of God. 4. With LXX omit **the son of Kareah** here and in ver. 5. LXX shows that there is here an enlargement from 40 : 11, 12. Perhaps **of Judah**, at the end, should be omitted as a scribal error. 6 contains the specifications included in the *remnant*. For *even men*, read, *the men*, and so with the other classes, including *the persons* (cf. 41 : 16). Omit *all* (every) and **the son of Shaphan** with LXX. 7. **So they came and thus came** they should be rendered, *and they came*; **obeyed not** is, *did not hearken to*. **Tahpanhes** (see 2 : 16).

8-13. THE DESTINED FALL OF EGYPT. (Written by Baruch after 581 B. C.) Jeremiah 9 is to **hide**, or, *bury* (Gen. 35 : 4), **great stones, in the clay**, rather, *secretly* (reading וְבַלְלַת, instead of וּבְלִילַת, *bāmmēlēt*, with several

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

10 Judah, and say unto them, Thus says Jehovah [of hosts, the God of Israel]: Behold, I will send and take Nebuchadrezzar the king of Babylon, [my servant], and he shall set his throne above these stones which thou hast hidden; and he shall stretch his glittering pavilion over 11 them. And he shall come, and shall smite the land of Egypt; (delivering) such as are (intended) for death to death, and such as are for captivity to captivity, and such as are for the 12 sword to the sword. And he shall kindle a fire in the houses of the gods of Egypt, and he shall burn them, and he shall carry them away captive; and he shall array himself with the land of Egypt, as a shepherd puts on his garment; 13 and he shall go forth from thence in peace. He shall also break the obelisks of Beth-shemesh, [that is in the land of Egypt]; and the houses of the gods of Egypt shall he burn with fire.

CHAPTER XLIV.

1 THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein;

3 Because of their wickedness which they have

1 THE word that came unto Jeremiah concerning all the Jews that dwell in the land of Egypt, who dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus says Jehovah [of hosts], the God of Israel: Ye have seen all the misfortune that I have brought upon Jerusalem, and upon [all] the cities of Judah; and, behold, they are [this day]

3 a waste, no one dwelling therein; because of

Appendix B
The Last
Prophecies.
581-575 (?) B. C.

Vrss.), in the brick kiln, or, in the brick pavement, which was at the entrance of the king's palace. Moreover, 10, he is to say to the Jewish witnesses that Nebuchadrezzar shall set his throne upon, or, above, these stones and shall spread, or, stretch, his royal pavilion, or, glittering pavilion, R. V., M (since the root means, be bright, or, fair, and a tent is evidently in the author's mind). Omit of hosts, the God of Israel, and my servant, read, he shall set, for I will set, and thou hast hidden for I have hid, all with LXX. The last verb would even then seem inappropriate in an address to the people, but it presents the point of view of a divine announcement to Jeremiah, which he is to repeat to the people. Here the monarch takes his place (1: 15; 39: 3; Isa. 11: 4), 11, for judgment. And when he cometh, he shall smite, is, And he shall come, and shall smite. There is a superfluous ו at the close of the first word, which has not troubled the translators and need not disturb us (see 15: 2). 12 predicts the divine vengeance upon the gods of Egypt. And I will kindle should read, and he shall kindle, with the accompanying verbs and LXX; change נִצְתִּי, hissätti, to נִצְתִּי, hissith. Nebuchadrezzar will burn the houses and carry into captivity the gods, them being used loosely in the second instance. He shall array himself with (all the magnificence of) Egypt, as a shepherd putteth on his garment. This is a disputed interpretation, but has the indorsement of Umbreit, Ewald, and

Graf. The shepherd furnishes an instance of one who has a garment always at hand ready for use. 13. Beth-shemesh, house of the sun, is the Heb. translation of the Egyptian Per Ra' the later (temple) name of Egyptian On, or, An, the Greek Heliopolis, in lower Egypt, northeast of Memphis. This place was the center of sun worship. See H. B. D., arts., Beth-shemesh, On. The images are the pillars, or, "the obelisks," which stood in the temple area (cf. Isa. 19: 19). That is in the land of Egypt is to be omitted with LXX, the words being a late insertion, to distinguish the town from those of the same name in the land of Canaan.

Ch. 44. 1-30. JEREMIAH'S LAST PROPHECIES TO THE PEOPLE. (Written by Baruch after 581-575 [?] B. C.; added to book after 536.) Many of the familiar phrases of Jeremiah appear in this chapter.

1-14. A WARNING AGAINST IDOLATRY. 1. (See 7: 1.) Concerning is right; read בְּיָ for בְּנִי. Egypt is here lower Egypt, in the northeast of which lay Migdol (Ezek. 29: 10; 30: 6). For Tahpanhes and Noph, see 2: 16. Pathros is southern, or upper, Egypt (Ezek. 30: 13, 14). 2. (See 4: 29; 19: 3; 25: 11; 34: 22.) Evil is misfortune. Omit of hosts, and all (second case), and this day, all with LXX. For desolation, render, waste. 3. (See 32: 32; 19: 4.) With the last passage and LXX read, neither they nor their fathers. Omit the word serve,

committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled *even* unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall *even* be consumed by the sword and by the famine: they shall

their wickedness which they have done, to provoke me to anger, in that they went to burn sacrifice to [serve] other gods, whom they knew not, 4 neither they, [nor ye] nor **their** fathers. And I sent unto **them** [all] my servants the prophets, rising early and sending (them), saying, Oh, do 5 not this abominable thing that I hate. But they hearkened not, nor inclined their ear, to turn from their wickedness, to burn no sacrifice to 6 other gods. And so my fury and mine anger were poured forth, and kindled in the cities of Judah and in the streets of Jerusalem; and they became a waste (**and**) a desolation, as it is this 7 day. And now thus says Jehovah [the God] of hosts, [the God of Israel]: Wherefore do ye great injury unto yourselves, to cut off from you man and woman, infant and suckling, out of the 8 midst of Judah, to leave to you no remnant; in that ye provoke me to anger with the works of your hands, burning sacrifice to other gods in the land of Egypt, whither ye have come to sojourn; that ye may be cut off, and that ye may become a curse and a reproach among all the nations of 9 the earth? Have ye forgotten the wicked acts of your fathers, and the wicked acts of the kings of Judah, and the wicked acts of their **princes** [and your own wicked acts and the wicked acts of your wives] which they committed in the land of Judah, and in the streets of Jerusalem? 10 They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set [before you and] 11 before **their** fathers. Therefore, thus says Jehovah [of hosts, the God of Israel]: Behold, I will set my face [against you for misfortune, even] to 12 cut off all Judah. And I will take [the remnant of Judah] that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed; [in] the land of Egypt, (**and**) they shall fall by the sword (**and**) by the famine; (**and**) they shall be consumed,

with LXX. **To burn incense** is *to burn sacrifice* (1:16). 4. (See 7:25; 25:4.) **For unto you**, read, *unto them*, with the context. Omit all, with LXX. **For abominable thing**, see 32:35. 5. (See 7:26; 32:33.) 6. (See 7:20; 11:5, 6; 12:10; 33:10; 42:18.) **For they are wasted and** (add the *and*, with LXX) **desolate**, render, *they became a waste and a desolation*. 7. Omit **the God, and the God of Israel**, with LXX. *This* is an unnecessary addition in A. V. **Against your souls**, or, *unto yourselves*, has the parallel in 26:19, *upon ourselves* (עָלֵינוּ, not אֵלֵינוּ). For the remaining expressions of this verse, see 42:15; 1 Sam. 15:3. 8. (See ver. 14, 28; 1:16; 7:18; 25:14; 26:6; 42:17, 18.) **That ye might cut yourselves off** is nearly correct, but the original, הִכְרִיתֶם, *hākhritēkhēm*, has been incorrectly assimilated to a phrase in the preceding verse. 9. **For their wives**, read, *their princes*, סָרָאוּ, *sārāu*, with ver. 17, 21; 8:1; LXX; and omit **and your own wickedness and the wickedness (wicked acts) of your wives**, with Syr. 10. (See 9:13; [Heb. 12]; 26:4; Deut. 6:2, 24; 17:19.) **For before you and before your fathers**, read, *before their fathers*, with LXX. **Humbled** is, lit.,

crushed, here in spirit as in Isa. 57:15. 11, 12 consist largely of quotations also, and there are marks of enlargement from the first form of the writing. LXX helps us to mark one stage in its growth and shows clearly that the particular phrases limiting the prophecy to the band of Johanan are later additions. The remnant of Judah in Egypt includes not only this company, but also those persons who had previously made Egypt their home. The compiler wished to make the application specially to the latest band of the people, an application clearly authorized by the earliest words. In the author's translation (see *Introd.*, XI.) a vertical line is placed before and after each of the later insertions of M. T., except in the case of the last sentence, where LXX is a little briefer than M. T. A. V. has confused the connection by departing from the order of words in Hebrew. It would probably be better to omit altogether, **of hosts, the God of Israel, and and (even) after evil (misfortune), and by the sword and by the famine, they shall die**, and to insert *and* in three places, namely, before *they shall fall*, before *by the famine* (first case), and before *they shall . . . be consumed* (second), all with LXX. Then, according to Hebrew, each

die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

from the least even unto the greatest, | by the sword and by the famine they shall die: | and they shall become an execration, (and) a fright, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: and none of the remnant of Judah, that have come to sojourn there [in the land of Egypt], shall escape or remain [and] to return into the land of Judah, whither they long to return [to dwell]: for none shall return save (a few) fugitives.

15 Then gave answer to Jeremiah all the men who knew that their wives burned sacrifice to other gods, and all the women that stood by, with a loud voice [even all the people that dwell in the land of Egypt, (and) in Pathros], saying, As for the word that thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee. But we will certainly do the whole thing that has gone forth out of our mouth, to burn sacrifice to the queen of heaven, pouring out drink offerings to her, as we did, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: and had plenty of bread and were well, and saw no 18 misfortune. But since we ceased to burn sacrifice to the queen of heaven, pouring out drink offerings to her, we have lacked everything, and have been consumed by the sword and by the famine. 19 And (the women said) ¹ When we burned sacrifice to the queen of heaven, pouring out drink offerings to her, did we apart from our husbands make for her cakes to portray her, and pour out drink offerings to her?

of the verbs (beginning with *and fall*) must be advanced one clause and the words translated: . . . consumed in the land of Egypt, and they shall fall by the sword and by the famine; and they shall be consumed from the least even unto the greatest [by the sword and by the famine they shall die]: and they shall become, etc. For the expressions of the verses, see 21: 10; 24: 8, 9; 42: 8, 17, 18. 13 contains but a variation of the preceding, as also 14. (See 22: 27; 42: 17.) So that none, is and none. Omit into the land of Egypt, and the immediately following Heb. 1 (and), not translated in A. V., and to dwell there, all with LXX. To the which, or, whither, includes this there, and the latter is incorrectly repeated in A. V., R. V. (cf. 22: 27). The last clause should be translated: for none shall return save (a few) fugitives (escaping ones).

15-19. THE NEGLECTED ADMONITION. 15. (See 1: 16.) For a great multitude, read, with a loud voice (substituting קוֹל, 'qol, for קָהָל, qāhāl, with Duhm (cf. 2 Sam. 15: 23; 19: 4 [Heb. 5]). The clause, even all the people that dwelt in the land of Egypt (add and with Syr.; ver. 1; Isa. 11: 11), in Pathros, has been added from ver. 1, and introduces here an absurdity. The company here mentioned is the latest accession to the Jewish contingent in

Egypt. 16. The men are resolved to support the women in, 17, the worship of *Ashtarte* (see 1: 18), the whole thing that goeth forth, or, has gone forth out of our (omit own) mouth, to burn sacrifice and to pour out, or, pouring out, reading חֲסִסֶכָּה (ver. 19: 7: 18). As we have done (did) is continued by for then had we plenty, or, and had plenty. Victuals is bread, standing for food, and evil is misfortune (on ver. 17 see 8: 1: 19: 4). The compiler probably generalizes here a little. The meaning appears to be that the devotees of *Ashtarte* had been persuaded to relinquish her worship against their will, attributed their loss of well-being to this fact, and were determined not to be caught again. There is no reference here to the Deuteronomic reform, but rather to the prophetic persuasions against idolatry. The matter is put more decidedly, ver. 18. It must not be supposed that these people wished to dissuade any one from the worship of Jehovah. They may themselves have engaged in it, but they were determined to make this addition for the practical benefit to their own immediate concerns. 19. After And add the women said, with several Vrss. When we burned sacrifice should have the participle in the plural, according to ver. 15. And poured out has ָ (to) before the Inf. absolute, but probably this is a scribal error,

¹ According to Syr. Vrs.

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD,

20 Then said Jeremiah unto all the people, **unto** the men, and **unto** the women, [and **unto** all the people], that had given him answer, saying,

21 The sacrificial smoke that ye made in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not Jehovah remem-

22 ber **it**, and came it (not) to his mind? and Jehovah could no longer bear (it), because of the evil of your doings, (**and**) because of the abominations which ye have committed; therefore your land has become a waste, and a fright, and a curse [without inhabitant], as it is this day;

23 because ye have burned sacrifice (to other gods), and because ye have sinned against Jehovah, and have not hearkened to the voice of Jehovah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this misfortune has happened to you [as it is this day].

24 And Jeremiah said unto [all] the people, and unto all the women, Hear the word of Jehovah [all Judah that are in the land of Egypt]:

25 Thus says Jehovah [of hosts, the God of Israel, saying]: Ye [and your] wives have both spoken with your mouths, and with your hands have fulfilled (it), saying, We will surely perform our vows that we have vowed, to burn sacrifice to the queen of heaven, pouring out drink offerings to her: establish indeed your vows, and perform

26 [your vows] **them**. Therefore hear ye the word of Jehovah, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name,

and we are to assume the usual construction here (*pouring out*, without ל). This opinion is confirmed by the absence of the ל where the phrase occurs the second time. **To worship her** is to *portray her, form models of her*. For this phrase and for the question of the women, cf. 7 : 18.

20-28. THE NECESSARY REPETITION OF PUNISHMENT. This is given in two forms, 20-23 and 24-28, both largely the work of the compiler. **20.** For על, 'al (three times), read אל, 'el, *unto*, with the first *unto*, and omit *and to all the people*. **21.** The incense that ye burned, refers to the matter of *burning*, or *offering*, sacrifice, and the verb here is the same as that used in the standing phrase (cf. 1 : 16). Hence it is better to take the noun קטֹר, *qittēr*, not found elsewhere, as what Hebrew grammarians call a defective reading of קטֹר, *qittōr*, *smoke*, (Gen. 19 : 28). Render, therefore, *the sacrificial smoke that ye made*. LXX took the word for קטֹרֶת, *qittōrēth*, *incense*, and with it we may take the pronoun referring to the word (**them**) as a singular, *it*, since the verb that follows is singular. This verb, a feminine, may seem to favor קטרת, but קטֹר may perhaps be of common gender, or the verb, as well as the preceding pronoun, may have been corrupted. On this verse cf. ver. 17; 3 : 16. **22.** So that the LORD, or, and Jehovah, could not bear (it) any longer. **Abominations** (7 : 10). The land became a *desolation*, or, *waste*, and an *astonishment*, or, *fright*, and a *curse*. Add

and before **because of** (2d), and erase **without an inhabitant**, both with LXX. For the various parts of the verse, see 4 : 4; 10 : 19; 24 : 9; 25 : 11; Deut. 6 : 24; Isa. 1 : 13. **23.** For this verse, see among others, 1 : 16; 7 : 23, 24; 32 : 33; Deut. 4 : 44, 45; 31 : 29; 2 Kings 17 : 17, 15. The *sacrifice* alluded to in the first clause is of course to other gods. **Evil** is *misfortune*. **Happened** has an ג with Deut. 31 : 29. **As at this day** is to be omitted with LXX. **24** introduces a second answer. The first **all**, and the final clause (**all**, etc.), are to be omitted, with LXX. Note the omission of a similar clause in ver. 15. **25.** Omit of *hosts*, the **God of Israel, saying**, possibly the whole introductory phrase, with LXX. Exchange also **your vows**, at the end, for *them*, and for **ye** (*masc.*) and **your wives**, at the beginning, substitute *ye* (*fem.*) *O wives*, "ye wives," with the same Vrs. The women are addressed, as is shown by the *fem.* verbs that follow. The opening expressions refer to solemn engagements made and kept (see 1 Kings 8 : 15, 24; Ps. 66 : 13-15). It seems that the worship in which the women had engaged was in fulfilment of vows. **Ye will surely accomplish** (read הִקֵּם, *hāqēm*, for הִקֵּם, *hāqēm*) **your vows** is *Establish indeed your vows*, and is intended ironically. **26.** Jehovah will no longer accept a divided service, and refuses to permit his name to be taken upon Jewish lips. The claim of man's undivided heart was made upon all the Jews that dwelt in Egypt, and it is Jehovah's message to

that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the Lord; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

says Jehovah, that my name shall no more be [named] in the mouth of any man of Judah, saying, As the Lord Jehovah lives, in all the land of Egypt. (**For**) behold, I am wakeful over them

27 for misfortune, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, 28 until there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, that came into the land of Egypt to sojourn there, shall know

29 whose word shall stand, mine **or** theirs. And this shall be the sign to you, says Jehovah, that I will punish you in this place, that ye may know that my words shall surely be fulfilled

30 upon you for misfortune: thus says Jehovah: Behold, I will give Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAPTER XLV.

1 THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the Lord, the God of Israel, unto thee, O Baruch;

all the people of the earth. He has taken his oath upon it, swearing by himself, because he could swear by no greater (see 4 : 2; 13 : 11; 16 : 21). Omit **named**, and for **saying** understand לֵּמֹר, *lēmôr*, instead of אָמַר, *ômêr*, both with LXX. 27. (See 1 : 10; 9 : 16 [Heb. 15]; 21 : 9, 10; 31 : 28.)

For should be added at the beginning with LXX. Rather than have such worshipers, Jehovah will destroy his people. 28. Follow R. V. Only a few of the people will escape to return to their own land (cf. 31 : 2), the false worship will be overthrown, and all the company that came into Egypt will know whose word shall stand, Jehovah's, or their own, such as are found in vers. 17, 18.

29, 30. THE OVERTHROW OF PHARAOH A SIGN OF THE DISASTER. 29. This shall be a sign, is *This shall be the sign*. Punish is *visit upon*, as so frequently. Stand against you is *be fulfilled upon you*. 30. (See 21 : 7.) For Pharaoh see 25 : 19. Hophra is the Hebrew form of the Egyptian *Uhibra*, LXX *Ouaphre*, Herodotus *Apries*. He was the fourth king of the 26th, or Saite dynasty, reigned from 588 to 570, and was then removed to give place to General Amasis. Some time afterward he was slain by the populace. See Herod., Vol. II., p. 169.

Ch. 45. 1-5. THE ADMONITION AND PROMISE TO BARUCH. (Delivered and reported by Baruch after 586 B. C.; added to book after 536.) Ch. 45 is Baruch's record of his

1 THE word that Jeremiah the prophet spoke unto Baruch the son of Neriah, when he wrote these words upon a book [at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah], saying, 2 Thus said Jehovah [the God of Israel], con-

Appendix C
Promise to
Baruch after
586 B. C.

own disappointments, and of Jeremiah's counsel and promise to him. It had its occasion probably in the succession of his master's distresses, closing with the dark days following the exile in 586 (45 : 3, 5). Since, however, by Jeremiah's command, he had written foreign oracles in 604 (36 : 2), the allusion in 45 : 4 was easily distorted into a reference to these, and the date in ver. 1 was then quietly assumed. After that it was most natural to regard the chapter as an introduction to the whole series beginning with ch. 46.

1-5. JEREMIAH'S WORDS OF COUNSEL AND PROMISE TO HIS SCRIBE. 1. (See 7 : 1.) For had written, translate, *wrote*, with R. V. These words are to be referred to the preceding history, so far as it contains the unmodified records of Baruch, which appear to have been composed in Egypt. In a book, is *upon a book*, i. e., upon a roll of a book (36 : 2). The rest of the verse, which states time and manner of writing in a way apparently to bring ver. 3, 5 into conflict with 36 : 3, was probably attached to the text by a later writer, just as the superscriptions to the Psalms were, and the unwary reader will make the mistake of connecting our verse with chs. 46 to 51 instead of ch. 44 to which it is the proper conclusion. In his limits of the later addition, the present writer follows Duhm. 2, 3. Omit the God of Israel, and add *because* (after Baruch), both with LXX. The last change presupposes that the Hebrew scribe failed to repeat a letter written twice (read 'פ). With the

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

3 cerning thee, O Baruch: (**Because**) thou hast said,

Woe to me now, (**woe to me**)!

That Jehovah has added sorrow to my pain; I am weary with my groaning, And I find no rest.

4 Thus shalt thou say unto him, Thus says Jehovah: Behold, that which I have built will I overthrow, and that which I have planted I will pluck up,

even all the earth, to me it belongs.

5 And seekest thou great things for thyself? do not seek them: for, behold, I will bring misfortune upon all flesh, says Jehovah: but thy life I will give to thee for a prey in all places whither thou goest.

same authority repeat the phrase **woe is me, woe to me**. **Unto thee**, is concerning thee, with R. V. M. Translate the stanza in ver. 3 as follows: *Woe to me now, woe to me! That Jehovah has added sorrow to my pain; I am weary with my groaning, And I find no rest*. Baruch refers here to the distress occasioned by personal indignities. More has been said about Jeremiah's hardships (*sorrow* is used in 20 : 18, and *pain* in 15 : 18), but 43 : 3 shows that the faithful assistant was not without his own troubles. Ver. 2, 3, are addressed by Jeremiah to Baruch, and he uses them to give the occasion of a message, 4, which Jehovah has given him to Baruch in view of his depressed condition. On ver. 4, see 24 : 6; 42 : 10; cf. 1 : 10; 18 : 7; 31 : 28. The phrase **even this whole land**, or, *even the whole earth*, is not found in LXX, and was probably, in the first instance, a marginal note. M. T. has after it a **וְאֵלַי**, *it*, preceded in a number of MSS by **לִי**, *to me*, and the two words may be understood as a part of the marginal note, *to me it belongs*. In these disturbed circumstances, 5, an individual is certain to suffer greatly; **evil**, or, *misfortune*, must be universal (25 : 31), nevertheless the life of this worried soul shall be spared (cf. 21 : 9; 38 : 2; 39 : 18).

This passage throws a flood of light upon the spiritual intimacy between Jeremiah and his amanuensis, and upon the fidelity, coupled with tenderness, shown by the prophet, in dealing with a discouraged, as distinguished from a disobedient, heart. This he had learned from Jehovah (15 : 19).

46 : 1 to 51 : 64. ORACLES CONCERNING THE NATIONS. (Compiled and added to book soon after 536 B. C.; annotated down to the second century at least.)

Chs. 46 to 51 according to most writers include considerable material later than 604 B. C., and indeed subsequent to Jeremiah's time, and

some of these pronounce the whole of late origin. This latter hypothesis is improbable, since it cannot be doubted that Jeremiah received and recorded messages concerning the nations (see 1 : 5, 10; 9 : 24, 25; 12 : 14-17; 25 : 9, 15-24; 36 : 2); and the prophecies in chs. 46 to 49 form a striking parallel to the simple list of nations, upon which Jeremiah pronounced woes in 604 (25 : 15-24). Giesebrecht perceives this, although, with inclination to conservatism in this direction, he finds Jeremiah's hand only in ch. 47 (he rejects the occasion assigned in 47 : 1), and in the underlying basis of 46 : 2-12; 49 : 7-11. It is *a priori* likely that the oracles of the year 604 to the several nations assumed as many distinct forms under Jeremiah's dictation, or direction, it being the well-known habit of the prophets to adapt their messages to the circumstances of the different nations that came within the field of the prophetic vision. From this point of view, chs. 46-49 at least might well include words of our prophet. Careful comparison of the foreign oracles with ch. 25 shows that this second list of peoples, in the Hebrew, follows, for the most part, the order of ch. 25, but with the substitution of the Aramaic and Arab tribes of Damascus and Kedar (or Hazor) for Dedan, Tema, and Buz; and with the addition of a prophecy concerning Elam, and a long one concerning Babylon. In LXX the order is Elam, Egypt, Babylon, Philistines, Edom, Ammon, Kedar, Damascus, Moab. Duhm suggests that possibly the order of the Hebrew has been conformed to that of ch. 25, that LXX may preserve the older order, and may reflect the relative ages of the several parts. So far as the details of the chapters have any evidence, this may be so. At least, 49 : 34-39 (the first passage in LXX) may well be the oldest passage of the collection, while ch. 48 (the concluding portion of it according to LXX) has the strongest of marks of late authorship.

CHAPTER XLVI.

1 THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiaikim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: *for fear was round about, saith the LORD.*

1 *THE word of Jehovah *that came unto Jeremiah the prophet concerning the nations.* **Appendix D**
The Nations.

2 Respecting Egypt: concerning the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiaikim, the son of Josiah, king of Judah. \$1.
Egypt,
536-332 a. c.

3 Arrange ye the buckler and shield, And draw near to battle.

4 Harness the horses and mount the chargers, And stand forth with (your) helmets; Furbish the spears, Put on the coats of mail.

5 Wherefore [have I seen] are they dismayed and are turned backward? And their mighty men are broken up, And fled apace, and turned not: Terror is on every side, says Jehovah.

The supposition is natural that the body of prophecies was subject to substitutions and additions, perhaps also to various methods of arrangement, suitable to successive historical situations, and that, in chs. 46 to 51, we have material from different epochs and several stages of growth. This supposition is confirmed by the attitude toward Judah and the nations, indicative of date later than Jeremiah's time (cf. e. g., 49 : 12, and contrast 2 : 10, 11 ; 25 : 18 ; 27 : 17 ; 35 : 17) ; by the numerous quotations, repetitions, violent transitions, and the debased style of much of this portion of our book, and by the inapplicability of many of the prophecies to Jeremiah's age. The details will appear in the treatment of the several sections, though no attempt will be made to extract the genuine kernel of Jeremiah's composition from the whole mass.

Ch. 46. 1. INTRODUCTION TO THE FOREIGN PROPHECIES. Follow R. V. See 7 : 1 ; 14 : 1. The verse is not found in LXX.

2-28. EGYPT. (Possibly completed in the period 536-332 B. C.)

The peculiar marks of *post-exilic* composition in this chapter are the half prophetic, half historical tone of the writing, to which the intermingling of prophetic perfects in predictive prophecy affords no real parallel, the imitations of other passages and the quotations (e. g., ver. 11, 19, 21, 27, 28), and the lack of logical sequence generally. The designation of Egypt as the adversary of Jehovah (ver. 10) is also without analogy in the genuine writings of Jeremiah, and is evidently based upon the ultimate subjection of Egypt. Giesebrecht assigns the passage, 46 : 3-12, to the fifth century though he thinks there may be remnants from Jeremiah's hand in ver. 5, 6, 7, 8. Schmidt places the

whole chapter in the latter part of the Persian period, 538-332 B. C. Duhm regards 46 : 1-12 as composed subsequent to 150 B. C., 46 : 13-28 as the product of a late Jewish writer. For further details, see the exegetical notes.

2 (2d word)-12. THE DEFEAT OF EGYPT AT CARCHEMISH. 2. Follow R. V. The well-known victory of Nebuchadrezzar in 604 is referred to. At the time of the battle, he had not probably become king. Neco was the second king of the Saite dynasty and reigned 610-595. **Carchemish**, Assyrian *Gargamish*, was the chief city of the ancient Hittites, and lay on the right bank of the upper Euphrates, two hundred and forty-five miles N. N. E. of Damascus, and commanded the principal ford of the river. 3, 4. The preparations for the battle are given in the form of commands to make them. For **order**, *prepare* of A. R. V., or, *arrange*, is more nearly the modern equivalent of the original. The **buckler** is the small shield carried by the warrior in his *hand*. The **horses** were harnessed to chariots. **Get up** is *mount*. **Ye horsemen** should be rendered *the chargers*. The word means sometimes *horsemen*, *cavalrymen*, and sometimes *war-horses*, *chargers* (see H. B. D., art. *Horse*), since the Hebrew *a-vowel* fails to distinguish between *pārāsh*, horseman, and *pārāsh*, steed. **Brigandines** are *mail-shirts*, *coats of mail*. 5. Use R. V., but omit **have I seen it**, with LXX, and reverse **they and are**. The warriors are immediately **beaten down**, or, *broken up*, and the remnants **fled apace** (omit **are**, and read **וָיָסְדוּ**, *Inf. Abs.*, used *intensively*, instead of the noun **מַנְדִּים**, *mānds*, which is not used in this way), and **look not back**, or, *turned not*, i. e., *their back* (see 48 : 39). For the last clause, see

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

6 The swift could not flee away,
Nor the mighty man escape;
In the north by the river Euphrates
They stumbled and fell.

7 Who is this that rose up like the Nile,
Whose waters tossed themselves like the streams?

8 Egypt rose up like the Nile,
And (his) waters tossed themselves like the streams:

And he said,
I will rise up, I will cover the (dry) land;
I will destroy [the city and] those that dwell upon it.

9 Go up, ye horses; and rage, ye chariots;
And let the mighty men go forth:
Cush and Put, that handle the shield,
And the Ludim, that [handle] bend the bow.

10 For that day is to the Lord, Jehovah of hosts,
A day of vengeance, that he may avenge himself upon his adversaries:
And his sword shall devour and be satisfied,
And shall be satiated with their blood:
For the Lord, Jehovah of hosts, has a sacrifice
In the north country by the river Euphrates.

11 Go up into Gilead, and take balm,
O virgin daughter Egypt:
In vain dost thou use many remedies,
There is no healing for thee.

12 The nations have heard thy voice,
And the earth is full of thy cry:
For the mighty man has stumbled against the mighty,
They have fallen both of them together.

13 The word that Jehovah spoke unto Jeremiah [the prophet], how that [Nebuchadrezzar] the king of Babylon should come and smite the land of Egypt.

6: 25; 20: 3, 10. 6. Use R. V., but for let not, render, *could not* (after *swift*), for here נָס, 'al, is hardly distinguishable from נָס, 'lo' (cf. Job 5: 19-22). Omit have. In the north (see 1: 14). For the verse cf. Isa. 31: 3; Amos 2: 14-16. 7, 8 (follow R. V.) take us back, and open a fuller description of the campaign and its disastrous results. The *Imperfects* in ver. 7, 8a, therefore, are to be understood as vivid representations of *past* actions. For the thought of ver. 7, see Amos 8: 8, and for the form of the question see Songs 3: 6. The *rivers*, or, *streams*, are probably the *Nile-arms* (Exod. 7: 19), and *his* must be supplied as in A. V. After the figure of the annual inundation of the Nile, Egypt resolves to cover the *earth*, or, (*dry*) *land*, and to destroy all that live upon it. Omit the city and, with LXX. 9. The Egyptian hosts are ironically urged to join the battle array. The *Ethiopians*, or, *Cush* (see 13: 23). The *Lybyans*, rather, *Put*, and the *Lydians*, were allies of Egypt (Ezek. 30: 5), and may refer to mercenaries from the western part of Asia Minor trained by Egypt. Cheyne thinks of Caria and Lydia (see E. Bi. and cf. H. B. D.). Omit handle (2d case), with LXX,

and of course the *and* supplied by A. V. 10. The author hastens to depict the overthrow of Egypt under the form of a prediction, *For that day is to the Lord Jehovah of hosts, a day of vengeance*, etc. See Amos 5: 18; Zeph. 1: 7, 14-18; H. B. D., art. *Eschatology*. The verse seems to be based upon Isa. 34: 2, 5, 6, 8, and the view of God's relation to the nations is that of the later Jews. The *sword*, probably *his sword*, LXX the sword of Jehovah (cf. 12: 12), *shall devour and it shall be satiate, satisfied, and shall be made drunk, or, and shall be satiated. The Lord God of hosts is for the Lord Jehovah of hosts.* 11 is a composite from 8: 22; 4: 11, 30; 30: 13. For *medicines*, read, *remedies*, and finish with *there is no healing for thee*. 12. R. V. is superior to A. V. For of thy shame, read, *thy voice*, with LXX, and the parallel cry (cf. 4: 31). The line of battle is thrown into confusion, and men fall in an indiscriminate heap (Lev. 26: 37).

13-26. THE PREDICTED OVERTHROW. The point of view taken here is probably that of a time shortly before 568 B. C., when Nebuchadrezzar invaded Egypt. 13. Omit the prophet and Nebuchadrezzar, with LXX.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant men swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

18 As I live, saith the King, whose name is The LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer, but destruction cometh, it cometh out of the north.

14 Declare ye [in Egypt, and publish] in Migdol, And publish in Noph [and in Tahpanhes]: Say ye, stand forth, and prepare ye, For the sword has devoured round about thee.

15 Why has Apis fled,
(Why) has thy bull (deity) not stood?
Because Jehovah thrust him away.

16 **Thy foreign population**¹ stumbled, yea they fell:

And they said, one to another,
*Arise and let us go again unto our own people,
And unto the land of our nativity,
Before the oppressing sword.

17 Call ye the name of Pharaoh king of Egypt
Up roar which the season stills.

18 As I live, says the king, [whose name is] Jehovah
[of hosts],
[For] like Tabor among the mountains,
And like Carmel by the sea shall he come.

19 Prepare for thyself articles for exile
O inhabitress, daughter Egypt:
For Noph shall become a fright,
And shall be burnt, without inhabitant.

20 Egypt is a fairish heifer,
Gadflies from the north have pierced her.

In 14 follow R. V. Ideal heralds are addressed, as in 4: 5. With LXX, omit in Egypt and and publish (first), and and in Tahpanhes. The first is not a parallel to the towns, but inclusive of them; the second is a mere duplicate, and the third was incorrectly introduced from 2: 16 or 44: 1. At the end the people of Egypt are addressed. 15. M. T. understood the original to contain a plural subject for two singular verbs. The second verb and the singular suffix-pronoun show an error of some sort, and LXX indicates the nature of it. Divide the word נִשְׁחָפּוּ, *nishāph*, into the words נָס, *nās*, fled, and חָפּ, *hāph*, Hapi, Apis, bull deity, defined in the next line, and omit the ' from the next noun, with the Greek and Vul. Vrss. and many Heb. MSS, rendering, *Why has Apis fled, Why has thy bull (deity) not stood? Because Jehovah thrust him away.* For this meaning of *strong one*, cf. Ps. 22: 12. The suffix-pronoun refers to Memphis, where the black bull was sacred to the city's patron deity, Ptah. For the thought, cf. Isa. 19: 1. 16. The first two words in the Heb. are obscure. For הִרְבָּה כֹּשֶׁל, *hīrbā khōshēl*, read עָרְבָה כֹּשֶׁל, *ʿerbā khāshāl*, *thy mingled people stumbled*, with Giesebrecht, Duhm (LXX did not read the 1), since foreigners in Egypt are contemplated in the rest of the verse (cf. 25: 20). For yea, one fell upon another; and they said, it is better by transposition of the second verb, with LXX, to render, *yea they fell: And they said one to another.* The foreigners living and laboring in Egypt, of

which there were many, notably Greeks, are represented as exhorting one another to flee from danger to their own home country (cf. Isa. 13: 14). For the final clause, cf. 25: 38. 17. LXX aids us by interpreting שָׁם, *shām*, as שָׁמָּה, *shēm*, name, and by the verb שָׁבַע, which may represent an original חִשְׁבִּיחַ, *hishbiāh*, stills. According to this, the first distich may be translated, *Call ye the name of Pharaoh, king of Egypt, Up roar which the season stills.* This is intended as a slur upon the Egyptians for their blustering offers of assistance, which usually resulted in nothing, when the time for realization came (Isa. 30: 7). To call a name to a person or thing, is to assign definite characteristics in the name (11: 16), and here there may be a reference to the flimsy character of Hophra's promises in 588 B. C. In 18 is predicted the coming of Nebuchadrezzar. His grandeur is compared with the striking mountain at the northeast of the great plain of Central Palestine (*Jezeel*, or, *Esdraelon*), and with the long and lofty headland that bounds the same plain on the west. Omit surely, or, for, as an incorrect repetition of the letter ־. Omit whose name is and of hosts, with LXX. Omit all the words supplied in A. V., except as. 19. Translate: *Prepare for thyself articles for exile, O inhabitress, daughter Egypt: For Noph shall become a fright, And shall be burnt without inhabitant.* For the first line, see Ezek. 12: 3, 4, and cf. Jer. 10: 17; for the second, see Jer. 4: 11; 21: 13; for the third and fourth, Jer. 2: 15, 16,

¹ With context; 25: 20; Ezek. 30: 5.

21 Also her hired men *are* in the midst of her like fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The Lord of hosts, the God of Israel, saith: Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the Lord.

27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save

21 Also her hired men in the midst of her
Are like calves of the stall;
For they also turned, they fled together,
They did not stand:
For the day of their calamity came upon them,
The time of their visitation.

22 Their sound rings like bronze,
When they march with a host;
And they have come with axes to her,
As hewers of wood.

23 Cut down her forest, says Jehovah,
For it is impenetrable;
Because they are more than the locusts,
Being innumerable.

24 The daughter Egypt shall be put to shame;
She shall be delivered into the hand of the
people of the north.

25 [(Thus) says Jehovah of hosts, the God of
Israel]:

Behold, I will visit [unto] Amon of No, [and]
upon Pharaoh, [and upon Egypt, and upon
her gods, and upon her kings, and upon
Pharaoh], and upon them that trust in him:

26 and I will deliver them into the hand of
them that seek their lives, and into the hand of
Nebuchadrezzar king of Babylon, and
into the hand of his servants: and afterwards
it shall be inhabited, as in the days of old,
says Jehovah.

27 Therefore do not thou fear, O Jacob my servant,
Neither be dismayed, O Israel:

20. Translate: *Egypt is a fairish heifer, Gadflies* (with Hitzig, Graf, Duhm) *from the north have pierced her.* For *fairish*, see 11: 16; the north, 1: 14. For נֶזֶם נֶזֶם, *bā' bhā',* A. V. *cometh, it cometh*, read נֶזֶם נֶזֶם, *bā' bhāh*, *entered into her, pierced her*, with LXX and other Vrss. The Babylonians are of course intended by the *gadfly* (cf. Isa. 7: 18).

21. Make the verbs in past tenses, and for the rest follow R. V. The *hired men* are of course foreign mercenaries, who enjoyed high living in Egypt, and were unfitted for the rigors of war. *They also* (omit *are*) *turned, i. e., their back* (46: 5; 48: 39), *they . . . fled* with one accord, they did not stand any more than the bull deity (ver. 18). For the rest, see 8: 12; 11: 23; 18: 17.

22. The voice thereof, is *their sound* (LXX), for the writer is speaking of the hostile force which is advancing on Egypt. *Serpent* is incorrect here, and נָחָשׁ, *nāhāsh*, probably stands for the earlier נְחֹשֶׁת, *nehōshēth*, *copper*. The sound of the enemy shall go, or, *travels, rings, like copper, or bronze, for they shall march with an army, or, when they march with a host.* The reference is to the clanking noise of the hostile battalions on the march. *And come against her with axes*, should be *And they have come with axes to her.* The wood choppers, 23, receive a command to fell trees, for the first word is in the imperative, with several Vrss. and 6: 6. R. V. M is nearly correct. The thought in figure is, that

the impenetrable thicket with innumerable trees must be cut away, that the country may be traversed; and the application probably is to the ruthless way in which the devastating hordes are to work their destruction upon the thickly populated land (cf. Isa. 10: 18, 19). The second half-verse refers to the invaders and belongs in a stanza with 24. *Shall be confounded*, or, *shall be put to shame*, is a prophetic perfect. On this verse, see ver. 19; 1: 14; 6: 15; 21: 7. 25. For the *multitude*, render, *Amon*, with R. V. He was the chief deity of No (*Thebes*) in upper Egypt, and is here put for the *sin* of engaging in his worship. This Jehovah will *punish*, or, *visit*, and *Pharaoh*, rather, *upon Pharaoh, and, upon, them that trust in him, i. e., in the god*, not in Pharaoh. All the adherents of his religion are intended. The evil of one's life is said to be visited upon him (see 23: 2). The Heb. *unto* (before *Amon*), and *and* (before *upon Pharaoh*) are to be omitted with LXX. The introductory formula, which must be enlarged with *Thus*, is not found in LXX. It may be that these words, as well as the specifications of *Egypt, gods, kings, and Pharaoh* (second case) are later than LXX. 26 is not found in LXX. For the first half, see 21: 7. The second half asserts that, after the depopulation, there shall be a repopulation of the land (cf. 48: 47; 49: 6, 39).

27, 28. THE DELIVERANCE FROM HEATHEN DOMINATION. These verses are quoted with a

thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

For, lo, I will save thee in the distant territory,
And thy seed in the land of their captivity;
And Jacob shall return, and shall be at rest, and at ease,
With none to make him afraid.

28 Fear thou not, O Jacob my servant, says Jehovah;
For I am with thee:
For I will make a full end of all the nations
whither I have driven thee,
But of thee I will not make a full end;
But I will correct thee according to judgment,
Though I cannot altogether hold thee guiltless.

CHAPTER XLVII.

1 THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

1 *THE word of Jehovah that came unto Jeremiah the prophet concerning the Philistines

{2.
The
Philistines,
536-532 B. C.

before that Pharaoh smote Gaza.

2 Thus says Jehovah:
Behold, waters shall rise up out of the north,
And shall become an overflowing stream,
And shall overflow the (dry) land and all that is upon it,
The city and them that dwell therein:
And mankind shall cry,
And all the inhabitants of the earth shall howl.

few variations from 30 : 10, 11, which see. The subject is foreign to this context.

Ch. 47. 1-7. THE APPROACHING DESTRUCTION OF THE PHILISTINES (536-532 B. C). This chapter may be based upon a genuine discourse of Jeremiah. Indeed there is little in it that might not be the product of his pen, though the general considerations already adduced lead us to the view that all the foreign oracles have been reworked by other hands. Giesebrecht regards the chapter, in all essential particulars, as the work of Jeremiah in the prophet's own time. Schmidt assigns it to the latter part of the Persian period, with ch. 46. Duhm thinks that chs. 47 and 46 have a common author, and finds in ch. 47 the style of the sibylline, and other apocalyptic writers.

1. See 7:1. Follow LXX, R. V., in reading *לְעַלְעִי*, *al' (concerning)*, for *לְעַלְעִי*, *el'.* The Philistines inhabited the southern coast land of Canaan, being found there at the time of the conquest (Josh. 13 : 2). Since early Christian times, the name *Philistia* (*Palestine*) has been applied to the Holy Land, but it bears no such sense in the Old Testament. Gaza is the southernmost of the five principal cities, and Pharaoh's victory is sometimes placed in the campaign of Neco, when Josiah lost his life (608 B. C., cf. Herod. II., p. 159). The chapter represents, however, a later situation, when people from the north occasioned distress to the coast lands, and the Babylonians are probably in the mind of the author. It is significant that LXX read only the words *concerning the Philistines*. 2.

A people from the north (1 : 14), in its greed for empire, is represented as making an attempt at world conquest under figures similar to those of 46 : 7, 8. The verse is in the form of prediction, and the first verb should be rendered *shall rise up*. For *flood*, render, *stream*. The land is the dry land, and the inhabitants of the land are inhabitants of the earth, since the representation is of a stream overflowing its banks, and covering land, instead of its water bed. Moreover the men are mankind in general, not the citizens of a particular country. On this verse, cf. Isa. 8 : 7, 8; Jer. 8 : 16; 25 : 34. The fate to come upon Philistia and Phoenicia (ver. 4), is not different then from that of other parts of the known world. It is probable that here the editor of Jeremiah's prophecy concerning the fall of Philistia has given the latter a place in the universal disaster, which the prophets came to regard as the necessary preliminary to the coming of Messiah's kingdom. It is true that such a disaster appears to have come several times, as the great world empires were established, but the later prophets clung to the expectation of their predecessors, simply revising their notion respecting the time and the nation that should usher in the perfect kingdom; and since, to the prophets, all the movements of history were parts of God's plan for the establishment of his own sway, it is perhaps not surprising that the latest writers should regard all prophecies of disaster, whensoever uttered, as features of one announcement of distress precedent to the great consummation. This method renders it extremely difficult, as

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at the rumbling of his wheels*, the fathers shall not look back to *their children* for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and to cut off from Tyre and Zidon every helper that remaineth*; for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

5 Baldness is come upon Gaza; Ashkelon is cut off *with the remnant of their valley*: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long *will it be ere thou be quiet?* put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

3 At the sound of the beating hoofs of his steeds, At the rattling of his chariots, the rumbling of his wheels,
Fathers turned not unto sons
For feebleness of hands;

4 Because of the day that comes to spoil all the Philistines,
To cut off for Tyre and Zidon every surviving helper:
For Jehovah will spoil the Philistines,
The remnant of the maritime land of Caphtor.

5 Baldness came **upon** Gaza;
Ashkelon was brought to nought.
O remnant of the **Anakim**,
How long wilt thou cut thyself?

6 Ha! thou sword of Jehovah,
How long will it be ere thou be at rest?
Put up thyself into thy scabbard,
Rest and be still.

7 How can **it** be at rest,
Seeing Jehovah has given it a charge?
Unto Ashkelon, and unto the sea shore,
There has he appointed it.

Duhm says, to find the historical occasions of prophecies like that of this chapter. 3 reminds us of 6 : 24; 8 : 16; Isa. 5 : 28. The latter passage renders certain the reference of the pronoun **his** to the *enemy*. **The fathers shall not look back to their children**, or, *fathers turned not unto sons*, to help them, but in their dire distress thought of naught but their own escape. The **strong** ones are evidently *horses*, *steeds*. The **feebleness** of the Philistines is occasioned, **4, because of the day that cometh**, doubtless the *day of Jehovah's judgment*, so often referred to in prophecy, cf. ver. 5. **And to cut off from Tyre and Zidon every helper that remaineth**, may be rendered, *to cut off for Tyre and Zidon every surviving helper*. We cannot tell the time when the spoiling of Philistia would be equivalent to the cutting off of the last helper to Tyre and Zidon, but some such historical situation is presupposed. It is not to be concluded that the destruction of these principalities is here especially contemplated; the subject of the prophecy is Philistia, and the reference to Tyre and Zidon is too brief and abrupt to warrant its interpretation as a prediction of their fall. They are mentioned rather as neighbors of the Philistines (who are in some way allied to them, or likely to aid them in war), that are weakened in capacity for warlike undertakings by the latter's fall. Tyre and Zidon were the principal cities of Phœnicia, or the coast land in the north and to the north of Canaan. Zidon was about twenty miles south of Beyrout, and Tyre something more than that farther south. **The remnant of the country is the remnant of the maritime land of Caphtor**. The latter, being parallel to the **Philis-**

tines, designates the country from which they migrated to Canaan (cf. Amos 9 : 7). In modern times, there has been a strong tendency to identify Caphtor with *Crete* (cf. Zeph. 2 : 5, and see H. B. D., art. *Philistines*, and the titles mentioned therein), but this island cannot have been the *original* home of the Philistines; and, holding the passage, Gen. 10 : 13, 14, in mind, where they are connected, racially or geographically, with the Egyptians, see E. Bi., art. *Cilicia*, where Caphtor is identified with this province of Asia Minor. 5. Translate: *Baldness came upon Gaza; Ashkelon was brought to nought. O remnant of the Anakim, How long wilt thou cut thyself. Upon* is correct, read על for אל. For **their valley**, we must adopt the *Anakim*, with LXX (אֲנָקִים, 'anāqim, for אִמְקָם, 'imqām), cf. Josh. 11 : 21, 22, where the earlier homes of this giant people are mentioned. For the marks of distress over extreme peril, or sorrow, see 16 : 6; 41 : 5; Deut. 14 : 1. **Ashkelon** was on the coast, some twelve miles north of Gaza. 6. (See 12 : 12; 46 : 10.) **O** is *ha!* The **sword** is a figure for the hostile power (cf. Isa. 10 : 5). 7. Omit the ' at the close of the first verb (reading תִּשְׁקֹט, *tishqot*), and translate *can it be at rest*, according to the best Vrss. and interpreters generally.

Ch. 48. 1-47. MOAB (second century B. C.). Chapter 48 is largely a compilation of Scripture material. This may be discovered in all its parts, most readily perhaps in 48 : 29-38, 43-46, taken from Isa. chs. 15, 16; 24 : 17, 18; Num. 21 : 28, 29; 24 : 17. After the Scripture parallels are removed, the remaining verses are too few, and too nearly related to the others, to

CHAPTER XLVIII.

1 AGAINST Moab thus saith the LORD of hosts, the God of Israel. Woe unto Nebo! for it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed.

2 *There shall be no more praise of Moab: in Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.*

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weep-

1 RESPECTING Moab: Thus says Jehovah [of hosts, the God of Israel]:

Ha! upon Nebo, for it is laid waste; Kiriathaim [is put to shame it] is taken: [the height is put to shame and broken down].

2 There is no more (**healing**) for Moab, Nor praise in Heshbon:

They have devised evil against her, (Saying),

Come, and let us cut her off from being a nation;

Also, O Madmen, thou shalt be brought to silence,

The sword shall go after thee.

3 The sound of a cry from Horonaim, Spoiling and great destruction!

4 Moab is broken in pieces;

They have caused a cry to be heard unto Zoar.

5 For the ascent of Luhith

With weeping they climb it;¹

warrant the supposition of Jeremiah's authorship, even for them. Most recent writers upon the book question the genuineness of the chapter, either as a whole, or in parts. Schmidt gives it a date in the time of John Hyrcanus, 134-105 B. C., Duhm about the time of his third son, Alexander Jannæus, 104-78.

1-6. THE THREATENED DESTRUCTION OF MOAB. 1. **Moab** is the high table-land east of the lowest part of the Jordan and of the Dead Sea, though for a time the Israelites had possession half-way down the Dead Sea, as far as the Arnon (see Num. 21 : 26; Josh. 13 : 15-21). **Against** should be *respecting*. Omit of **hosts**, the **God of Israel**, with LXX. **Woe unto Nebo**, is, *Ha! upon Nebo*. **Kiriathaim** was about ten miles south southwest of Medeba, and a little less than that north of the Arnon and east of the Dead Sea. Medeba was six miles south by west from Heshbon. LXX does not contain the word **confounded** (first instance), or, *put to shame*, and it is probably a duplicate of the word found in the last line, occasioned by the fact that there was some misunderstanding as to the proper place for this line. The latter reads, *the height (Misgab) (Isa. 25 : 12) is put to shame and broken down*. It forms an odd line in the stanza, and probably came in from the Margin, being there a reminiscence from ver. 20, first line. LXX has a different reading, perhaps based on the first line of 49 : 23, which was introduced because of failure to understand the other note. Read the second line *Kiriathaim is taken*. Nebo was probably on Mount Nebo, a few miles southwesterly from Heshbon, Kiriathaim beyond it in the same general direction.

2 contains the last two lines of the original stanza, beginning with ver. 1. LXX read תַּעֲלֶה, *te'ala*, *healing* (46 : 11), before **Moab** and has **praise**, i. e., *fame, renown*, after it. Assuming the correctness of this, we are relieved of the difficulty of supposing that a Moabite town is the seat of the conspiracy. Render: *There is no more healing for Moab, Nor praise in Heshbon: They have devised evil against her (saying), Come, and let us cut her off from being a nation; Also, O Madmen, thou shalt be brought to silence, The sword shall go after thee*. For the hostile plan made by enemies of Moab, see Ps. 83 : 4 [Heb. 5]; (cf. Jer. 11 : 19; 13 : 18). *Heshbon* (Num. 21 : 26; Josh. 13 : 17; Isa. 15 : 4) is east by north from the mouth of the Jordan, fifteen and one-half miles away. **Madmen** is an unknown town, unless those scholars are right that identify it with *Dimon* (Isa. 15 : 9), i. e., *Dibon* (ver. 18; Isa. 15 : 2). It is possible with some of these to go farther, and to regard *Madmen* (*dunghill*) as a scornful designation of Dibon, cf. the use of *Madmena* (*dunghill*) in Isa. 25 : 10. 3. (See Isa. 15 : 5). *Shall be* is unnecessarily supplied in A.V. **Horonaim** was somewhere in the south of Moab. Her people give a cry for help, which includes the reason of the cry (cf. 4 : 20; 20 : 8). 4. For **her little ones**, יְעוֹרֵי, *se'tréyhā*, read, *unto Zoar*, יְעוֹרָא, *se'arā*, with LXX (cf. Isa. 15 : 5). The town lay near the southeast coast of the salt (or Dead) sea, and to it came the cry of the frightened inhabitants of the country. It is evident from Isa. 15 : 5 that, 5, fugitives are flocking to **Zoar**, and therefore, **the going up, or, ascent, of Luhith**, הַלְלָהִיִּת, *halla'hith*, with Isa. 15 : 5; and **the going**

¹ With Isa. 15 : 5.

ing shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been

For in the descent to Horonaim

They hear [the distresses of] the cry of destruction.

6 Flee, save your life,

And preserve it as the juniper in the wilderness.

7 For, because thou hast trusted in thy **strongholds** [and in thy **fortifications**],

Thou also shalt be taken:

And Chemosh shall go forth into captivity,
His priests and his princes together.

8 And a devastator shall come unto every city,

No city escaping;

The valleys also shall be destroyed,
And the table-land shall be wasted.

As Jehovah has said

9 Give wings to Moab

For she will indeed fly:

And her cities shall become a fright,
Without any to dwell in them.

10 Cursed be he that does the work of Jehovah negligently,

And [cursed be he] that keeps back his sword from blood.

11 Moab has been at ease from his youth,
And he is at rest **upon** his lees,

down, or, **descent**, of Horonaim, were in the neighborhood of that town. For **continual**, בִּכְרִי, *békhrî*, weeping, read, in it, בָּ, *bô*, and omit the **enemies**, both with Isa. 15 : 5. LXX also omits the *enemies*, lit., the *distresses of*. Translate: *For the ascent of Luhith, With weeping they climb it; For in the descent of Horonaim, They hear the cry of destruction.* In the last line, the original Isaiah passage has, *they raise up*. Duhm calls attention to the loss of causal force in the conjunction, כִּי, *ki*, for, illustrated by the two instances of its use in this verse. Here it means scarcely more than *Ah!* 6 contains a command to the distressed Moabites to flee and save their lives, *life*, and to **be**, rather, *preserve it* (reading, בְּחַיֵּיהֶם, *ûth'häyyânâh*, for בְּחַיֵּיהֶם, *ûthhiyânâ*, with Duhm, since the *fem.* gender is inapplicable) **like the heath**, or, *as the juniper*, (עֲרֵב, *'âr'âr*, for עֲרֵב, *'ar'êr*, with 17 : 6) **in the wilderness**, where it maintains a scanty existence, surrounded by desolation.

7-10. THE EXILE OF THE MOABITES. 7. For **works** and **treasures**, *stores*, LXX has one word, which means *fortifications*. This would suit all the conditions here, though it is impossible to say whether מְצֻצֵי, *mā'uzzäyikkh* (for מְצֻצֵי, *mā'uzzäyikkh*), or מְצֻדֵי, *mā'südhö-thäyikkh* (for מְצֻדֵי, *'öseröthäyikkh*) was the original Hebrew word. The two scarcely differ in meaning. For the rest, use R. V. Duhm, who places this prophecy in the second century, calls attention to the many castles of the period in Palestine and to the skill of Alexander Jannæus in building his own and in storm-

ing hostile fortifications. In the word **also** we see a reference to other doomed nations. **Chemosh** (as the Hebrew word should be restored) was the god of Moab (1 Kings 11 : 7). For his fate cf. 49 : 3; Isa. 46 : 1. The god has princes, because he is the divine king of the land, whether it be true or not, as Duhm supposes, that this verse is borrowed from 49 : 3, and that the latter is based on a mistaken understanding of Amos 1 : 15. 8. **The spoiler** is a *devastator*. **Upon** is *unto*. **The valley** should be rendered as a collective—the *valleys*—and **the plain** is the *table-land*, or elevated plateau of Moab (Deut. 3 : 10). There remain in this paragraph As (read בְּאֶשֶׁר, *kā'asher*, with LXX) **the LORD hath spoken**, as *Jehovah has said*, and the first two lines of ver. 9, which appear to recall the contents of ver. 6, while the remaining two lines of ver. 9, with the two of ver. 10, form a four-line stanza, following naturally the one in ver. 8, already considered. The reminiscence of ver. 6 contains an ironical allusion to Moab's attempt to fly. Cf. her attempt to *swim* in Isa. 25 : 11. **That it may flee and get away** should be *for she will indeed fly*. The words in M. T. are תִּצָּא בִּי נָסוֹ תִּשָּׁע, *ki nāsô thēsē*, but, since in Lam. 4 : 15 the verb *fled* is from נָסָה, *nāsâ*, it is better to read תִּצָּא בִּי נָסוֹ תִּשָּׁע, *ki nāsô thissē*. Translate the rest: *And her cities shall become a fright, Without any to dwell in them.* 10, *Cursed be he that does the work of Jehovah negligently, And that keeps back his sword from blood* (omitting the second *cursed*, with LXX). For such work of Jehovah, see Isa. 28 : 21.

11-14. MOAB'S DISAPPOINTED HOPES. 11.

emptied from vessel to vessel, neither hath he gone into captivity : therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

14 How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is The Lord of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him ; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod !

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst ; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy ; ask him that fleeth, and her that escapeth, and say, What is done ?

And he has not been emptied from vessel to vessel.

Neither has he gone into captivity :

Therefore his taste remains in him,

And his fragrance has not changed.

12 Therefore, behold the days come, says Jehovah, that I will send to him them that tilt (liquors) and they shall tilt him ; and they shall empty his vessels, and dash his jars in pieces.

13 And Moab shall be put to shame on account of Chemosh, as the house of Israel was put to shame on account of Beth-el their confidence.

14 How say ye, We are mighty men, and valiant men for war? Moab is laid waste, and **demolished** [it goes up], and his chosen young men have gone down to the slaughter,

says the king, whose name is Jehovah of hosts.

16 The calamity of Moab is near to come,

And his misfortune hastens fast.

17 Commiserate him, all ye that are round about him.

And all ye that know his name ;

Say,

How is the strong staff broken,

The beautiful rod !

18 Come down from thy glory, and sit in the **thirsty** (land),

O thou inhabitress [daughter] Dibon ;

For the devastator of Moab shall come up against thee,

He shall destroy thy stronghold.

19 Stand **upon** the way, and watch,

O inhabitress Aroer :

Ask him that flees, and him that escapes,

Say, What has been done ?

Moab is compared to wine that remains upon (read לַעֲלֹא , with Zeph. 1 : 12) its dregs and is not poured from vessel to vessel, whose taste, therefore, remains undeveloped and its fragrance is unimproved. The reference is to the comparative freedom of Moab from war. The third and fourth lines of the six appear like explanations, the third of the second, both being figures, and the fourth of the thing for which the figure is used. **12.** After the introductory phrase (3 : 16 ; 33 : 14), we have a four-line stanza, in which is predicted the coming of Jehovah's agents to change this situation. Use R. V. M, changing **their bottles to his** (with LXX and the neighboring pronouns) *jars* (13 : 12). The work is done so roughly that the jars are smashed. There appears to be no further opportunity for the Moabites to remain quietly in their own land. **13.** For **be ashamed of**, render, *be put to shame on account of*, or, *be disappointed* (Driver's alternative translation, cf. 14 : 3). (Cr. 46 : 25 ; Amos 7 : 10, 13.) **14.** Follow R. V. and see 8 : 8.

15-24. THE IMMINENCE OF THE CALAMITY FOR THE MOABITE CITIES. For אַרְעֵי הָאָרָב , 'arēyāhā (out of her cities), read אַרְבָּה , 'arōb (demolished, Zeph. 2 : 14), after a hint from LXX, and omit עָלָה , 'ālā (gone up) with the same Vrs. **Gone down to the slaughter**, i. e., to be

slaughtered (Isa. 34 : 7). The familiar phrase that follows is a late quotation from 46 : 18. For the name, see 2 : 19 ; 10 : 16. **16. Affliction** is *misfortune*. **17.** Follow the punctuation of R. V. The poetry has the regular measure of the best of Jeremiah's work. The neighbors and acquaintances of Moab are called upon to commiserate him in terms continued through ver. 18-20. **18.** Translate: *Come down from thy glory, and sit in the thirsty (land) ; O thou inhabitress Dibon ; For the devastator of Moab shall come up against thee, He shall destroy thy stronghold.* Dibon lay upon two knolls, perhaps four miles north of the Arnon and twelve and a half east of the Dead Sea. It is renowned (since 1868) by the discovery there of the Moabite stone. A *thirsty* land (read סַמֵּךְ , 'sāmē) is a dry and desert land (Isa. 44 : 3). For the term *inhabitress*, see 21 : 13 ; 46 : 19. **Daughter** is not found in LXX. **Strong holds** should be read *stronghold*, with the same Vrs. **19.** Translate: *Stand upon the way, and watch, O inhabitress Aroer : Ask him that flees, and him that escapes, Say, What has been done.* Aroer is on the north bank of the Arnon, south south-east of Dibon. The first word should be עָלָה , 'āl (see 3 : 2 ; 6 : 16). Probably there should be no distinction of gender in the participles of the third line, so LXX. The residents of Aroer are

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 Make ye him drunken; for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou skippest for joy.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

20 Moab is put to shame, for it is broken down,
Howl ye and cry;
Tell ye it on the Arnon,
That Moab is laid waste

21 And judgment has come upon the table-land,

upon Holon, and upon Jahzah, and upon

22 Mephaath, and upon Dibon, and upon Nebo,

23 and upon Beth-diblathaim, and upon Kiriathaim, and upon Beth-gamul, and upon Beth-

24 meon, and upon Keriyioth, and upon Bozrah, and upon all the cities of [the land of] Moab,

25 far and near. The horn of Moab is cut off, and

26 his arm is broken, says Jehovah. Make ye him drunken, for he magnified himself against Jehovah: and let Moab splash into his vomit, and

27 let him also be in derision. Or was not Israel a derision to thee, or was he found among thieves? that as often as thou didst speak of him, thou didst shake thyself.

28 Leave the cities, and dwell in the crags,

O inhabitants of Moab;

And be like the dove that makes her nest

In the clefts of [Pi] Pahath

called upon to interrogate the fugitives from Dibon, southward, in regard to what has happened. 20. Follow R. V. **Howl and cry** are probably to be read in the plural with *Qere*, and the subject is ideal heralds, who are to declare the sad news in **Arnon**, *i. e.*, on the *Arnon*, in the region about the Arnon river. In 21 we reach a list of places in Moab that suffer judgment, *i. e.*, punishment (see on 23: 5, 6). Most of them cannot be identified with certainty. First the **plain country**, or, *table-land* (ver. 8), and then three towns situated probably a little to the north of the Arnon and southeast from Heshbon. For **חֲזַז**, 'el (twice), read **עַל**, 'al, with the context. **Jahazah** is *Jahzah*, or, *Jahaz* (Isa. 15: 4). 22. **Beth-diblathaim** was near Dibon and not far from Nebo (Num. 32: 46, 47). 23. **Beth-gamul** and **Beth-meon** (*Baal-meon*, Num. 32: 38; *Beth-baal-meon*, Josh. 13: 17; *Beon*, Num. 32: 3), were near Medeba, south and southwest of it. 24. **Kerioth** may be the same as *Kir*, which is mentioned in Isa. 15: 1, with *Ar*, as a principal city south of the Arnon. *Kir* is usually identified with *Kerak*, a height on the *Wady el-Kerak* (which runs southeast from the little bay near the southeast point of the Dead Sea), eleven miles away from the sea, and nearly four thousand feet above it. It is fourteen miles northeast by east of the southernmost point of the Dead Sea. It is mentioned on the Moabite stone, where Mesha tells us (lines 12, 13, see Driver's *Samuel*, p. lxxxvii) that he dragged before Chemosh in *Kir* an altar-hearth which he had captured from the men of Gad in 'Ataroth. **Bozrah** is possibly *Bezer*, two miles north of Aroer and two southwest of Dibon. For the formal statement at close of verse, cf. 25: 26. Omit the **land of**, with LXX.

25-28. THE HUMILIATION OF MOAB. 25. Horn has here its principal use in the Old Testament, as an emblem of power, it being a powerful weapon of the rhinoceros and other animals, **cut off**, when the power is lost. Here the destruction of Moab is contemplated, as it is in the next line. 26. Omit the first **also** with the original. After the imperative, render, *and let Moab splash into (Driver) his vomit*. The passage is based on 25: 27. For Moab's offense, see Isa. 10: 15; cf. Ps. 35: 26, 27. **He also shall be**, or, *let him also be*, in **derision**, as well as, 27, **Israel**. For is, or. Moab is represented as shaking with laughter, or else as wagging the head in scorn, or disgust (**skippedst for joy** should be *didst shake thyself*), as over a thief; cf. 18: 16, and for the form of the verb, see Ps. 64: 8 [Heb. 9]. For the second clause, see 2: 26, and for the third, *that as often as thou spakest of him*, see 31: 20. With the last passage, read **דַּבְּבֶרֶךְחָהּ**, *däbbérekhā*, for **דְּבַרְךָ**, *dēbhārēykā*, *thy words*. The hostility between Moab and Israel appears to have been an unbroken one. 28 breaks the connection between ver. 27 and ver. 29, and belongs in topic with ver. 6. The first clause in A. V. is the second line of the Heb. stanza, and belongs after the word **rock** (*crags*). The fourth line, **in the sides of the hole's mouth**, is very uncertain. For *sides* of read *clefts* of (**פְּתִי**, *hāgh-rē*, for **עֲבֵרֶה**, *'ēbh-rē*) with Songs 2: 14; Ōbad. 3; and "the hole's mouth" it may be better to regard as the proper name of some chasm (*Pi Pahath*) in Moab, possibly with the omission of *Pi* as a duplicate of the next letter, cf. Ezra 2: 6, where a clan Pahath-Moab is mentioned. For the thought of the verse, cf. Isa. 2: 19, 21.

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the Lord; but it shall not be so; his lies shall not so effect it.

31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.

32 O vine of sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the sea of Jazer; the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as a helier of three years old; for the waters also of Nimrim shall be desolate.

29 We have heard of the pride of Moab,
An excessive pride;

His loftiness, and his pride, and his arrogance,
And the haughtiness of his heart.

30 I know, says Jehovah, his boasting,
And his pratings are not true,
He does not do right.

31 Therefore must **one** howl over Moab,
And for all Moab must **one** cry out:
Over the men of Kir-heres must one moan.

32 **With** the weeping of Jazer must **one** weep for thee.

O vine of Sibmah:
Thy branches passed over to the sea,
They reached even to [the sea of] Jazer:

Upon thy summer fruits and upon thy vintage,
The (battle) **shout** has fallen;

33 And gladness and joy are taken away [from the fruitful field and]

From the land of Moab;
And wine **in** the presses* **the treader** shall not tread,
The (vintage) shout [no shout] ² I have made to cease.³

34 Heshbon and ³ Elealeh are crying out

As far as Jahaz they have uttered their voice,
Horonaim (and) the third Eglath **do cry out**!
For also the waters of Nimrim shall become desolations.

29-39. PICTURES OF THE FALL OF MOAB AND THE DISTRESS OF THE INHABITANTS.

29, 30. (See Isa. 16 : 6.) We (Israelites) have heard of the pride of Moab. He is exceeding proud, or, an excessive pride. Jehovah knows his wrath, his overflowing, his boasting. The rest of the verse is and not so are his pratings, nor so do they do (LXX does he do). The first clause is from Isa. 16 : 6, and may be rendered, and his pratings are not true. The second, He does not do right, see 5 : 2; 8 : 6; 23 : 10, is an addition by our author. 31 is a variation of Isa. 16 : 7. The last verb is in third person, and probably the others should agree with it. Translate then: *Therefore must one howl over Moab, And for all Moab must one cry out: Over the men of Kir-heres must one moan.* Over (2d) stands here for Heb. ^ל, incorrectly written, as it would seem, for ^ל. Kir-heres is Kir-hereseth, Isa. 16 : 7, Kir, Isa. 15 : 1, Keriyyoth, ver. 24. 32. (See Isa. 16 : 8, 9.) With Isa. 16 : 9, with (in sympathy with) is to be followed as in A. V., though it probably did not occur to the translators to change ^ל to ^ל as we must do. The sea of before Jazer must be omitted as in LXX; Isa. 16 : 8; it being an accidental repetition from the preceding clause. O vine (omit the article) of Sibmah forms the second line, and should precede immediately thy plants, or, thy branches. For I will weep, read, must one weep, with the other verbs. Sibmah, probably the same as Sebam, and two and

one-half miles west northwest of Heshbon (Num. 32 : 3), was apparently the center of a rich wine country, for its branches are gone over the sea, or, passed over to the (Dead) sea. They reached even to Jazer, fifteen miles north of Heshbon in Gilead. The last two lines should be arranged: *Upon thy summer fruits and upon thy vintage. The spoiler, rather, the battle shout* (Isa. 16 : 9, contrast Jer. 48 : 33), **is, or, has, fallen.** And therefore, 33 (see Isa. 16 : 10), the usual sounds and pleasures of the vintage season are at an end. **From the plentiful field, and forms a secondary insertion from the original in Isaiah, not yet read by LXX.** The original shows also that **I (Jehovah) have caused . . . to fail (cease)**, belongs at the end of the verse, where *no shout* (לֹא הִירָר, *lô' hêdhâdh*) is now found, also that the first הִירָר of the three has been corrupted from הִירָר, *hâddôrêkh* (the treader), and that from the wine-presses must be read, *in the presses*. Translate the last two lines then: *And wine in the presses the treader shall not tread, The (vintage) shout* (see ver. 32; 25 : 30) *I have made to cease.* 34. (See Isa. 15 : 4, 5, 6.) **From the cry of** should be made a verb (מִצְעָרָה, *măz'qôth*, Duhm), in the participle, are crying out. For even unto, read and, with Isa. 15 : 4. Elealeh is two miles northeast of Heshbon. Their cry reaches Jahaz (ver. 21). From this point A. V. is in confusion. For מִצְעָרָה *măssô'âr 'âdh* (from Zoar unto), read מִצְעָקוֹת, *mă'sâ'qôth* (cry

¹ With Isa. 16 : 9.

² With Isa. 16 : 10.

³ With Isa. 15 : 4.

⁴ With context and Isa. 15 : 5.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.

37 For every head *shall be* bald, and every beard clipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismay-ing to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.

43 Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

35 And I will cause to cease to Moab, says Jehovah, him that **ascends** the high place, and him that burns sacrifice to his god.

36 Therefore, **his** heart sighs for Moab like pipes, And **his** heart sighs for the men of Kir-heres like pipes.

Therefore the abundance that he has gotten has disappeared.

37 For every head is bald,
And every beard clipped:
Upon all hands are cuts,
And upon (all) loins is sackcloth.

38 Upon all the housetops of Moab, and in her squares, every one wails; For I have broken Moab like a vessel wherein is no pleasure, says

39 Jehovah. How he is broken down [they howl]! how he has turned the back! Moab is put to shame: and Moab shall become a derision and a dismay to all that are round about him.

40 For thus says Jehovah: Behold, one like an eagle shall swoop, and shall spread out his wings **over** Moab.

41 Keriyoth is taken and the strongholds captured.

And shall be the heart of the mighty men of Moab in that day as the heart of a woman in her throes.

42 And Moab shall be destroyed from being a people, because he magnified himself against

43 Jehovah. Fear, and the pit, and the trap, are upon thee, O inhabitant of Moab, says Jehovah:

out), with Duhm, and for an heifer of three years old, render the third *Eglath*, introducing an *and* (ו) before it, with LXX. The last reference in the verse is to the stopping of the water sources of the enemy (cf. 2 Kings 3:25). The three places must be in the neighborhood of Zoar. 35. For him that offereth read him that ascends (הַעֲלֶה, *hā'ēlē*, for מַעֲלֶה, *mā'ēlē*), with LXX. The high places, rather, place. Burneth incense should be burns sacrifice (1:16). Gods is god (cf. ver. 13). 36 is adapted from Isa. 16:11; 15:7. The last clause is used without special regard to the meaning of *therefore*, which here amounts practically to *for* and is represented by *because* in A. V. (twice). Mine heart (first), rather, his heart, that of Moab (LXX) shall sound, or, sighs. With this, mine heart (second) in the parallel should be his heart. Riches is abundance. 37. (See Isa. 15:2, 3 and cf. Jer. 4:8; 16:6; 41:5.) For בְּרִינָה, *gē'wā* (clipped), Isaiah has the unusual word, בְּרִינָה, *g'dhā'ā*. Adopt the renderings of R. V., but omit the (before hands) and with LXX add all (before loins). 38. (See Isa. 15:3; Jer. 22:28.) For מִסְפָּד, *mispēdh* (lamentation, wailing), perhaps we should read, קִפְּד, *yispōdh* (wails). Introduce this and generally, i. e., all of it, every one, after streets, i. e., squares, or other open places. For housetops, see 19:13. 39.

It is clear that Moab is to be introduced as the subject of the first verb, which must be read therefore as a *masc.* (הָיָה, *hāth*). Omit they shall howl with LXX, and render: How he (i. e., Moab) is broken down! how he has turned the back (cf. 46:5)! Moab is put to shame: and Moab shall become a derision (ver. 26, 27) and a dismay to all that are round about him.

40-42. THE EAGER AND SUCCESSFUL FOE. Here Kerioth is singled out as an important city, if not the capital (cf. ver. 24). The new idea of the eagle's coming (ver. 40), the enemy (cf. Ezek. 17:3), and the faltering of the Moabites (ver. 41b), are derived from 49:22, and were introduced after LXX was made. 40. Translate the couplet: Behold, one like an eagle shall swoop, and shall spread out his wings over (עַל with 49:22) Moab. 41. Hearts is heart in the Heb. 42 has ideas borrowed from ver. 2, 26.

43-46. THE IMPOSSIBILITY OF ESCAPE. 43, 44 are similar to Isa. 24:17, 18a. (See also Jer. 11:23; 23:12b.) It is impossible to reproduce in an English translation the alliterative effect of the first line. The words in transliteration are Pahadh, Pahath, Pah, and shaking, shaft, snare, will suggest the idea in English. The original suggestion we may find perhaps in Lam. 3:47; Amos 5:18-20. For shall be supplied are. He that flees is חָנָנִים, *hānnāns*, with

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

44 he that flees from the fear shall fall into the pit; and he that gets up out of the pit shall be taken in the trap: For I will bring **misfortune** upon Moab, the year of their visitation, says Jehovah.

45 Under the shadow of Heshbon fugitives stand powerless:

For a fire has gone forth out of Heshbon, And a flame from the **house** of Sihon, And it has devoured the temples of Moab's head, And the crown of the head of the turbulent (warriors).

46 Woe to thee, O Moab!

Thou hast¹ perished, O people of Chemosh: For thy sons are taken away [captive], And thy daughters into captivity.

47 But I will change the fortunes of Moab in the latter days, says Jehovah.

To this point is the judgment of Moab.

CHAPTER XLIX.

1 CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

1 RESPECTING the sons of Ammon. Thus says Jehovah:

Are there no sons to Israel?

Or heir is there none to him?

Why has Milcom possessed **Gilead**,

And (why) have his people dwelt in the cities thereof?

44.
Ammon,
After 500 B. C.

Qerē. To preserve upon it, *even* in the text is to adopt an unlikely combination. Instead of אֱלֵיָהּ, 'ēlēyā (LXX אֱלֵי, 'ēllē, read רַעָה, rā'ā, misfortune, with many similar passages. Upon Moab is correct, but read עַל in Heb. for אֵל. 45, 46 are not found in LXX. They are derived from Num. 21: 28a; 24: 17b; 21: 29; and adapted to the new situation by an introductory prose sentence, *under the shadow of Heshbon fugitives stand powerless* (apart from power). These are fugitives from the city, who have no place of refuge, since the flames that have enveloped Heshbon consume the remainder of the land (Judg. 9: 15). Of course the work of Sihon has no application to the later time, and the destruction of Heshbon and the other cities is wrought by the common enemy of Moab. Follow R. V., but for midst read house (בֵּית, bēth, for בֵּין, bēn) with the original passage. With the same read the verb, *has gone forth* in the fem., יָצְאָה, yās'ā. The corner (temples of the head) (cf. 9: 26), and the crown of the head (קִרְקַר is an improvement on קִרְקַר of the original) (Ps. 68: 21 [Heb. 22]), include the whole hairy surface of the head, and are used in allusion to the devastation wrought upon the whole surface of the land. The expression, the tumultuous ones (Heb. the sons of uproar) is used of Moab's turbulent (warriors). In ver. 46, with Num. 21: 29, read the first verb in 2d person (אֲבָחְדָּהּ, 'ābhādhā), and omit the first into captivity (the last with LXX), rendering,

Woe to thee, O Moab! Thou hast perished, O people of Chemosh: For thy sons are taken away, And thy daughters into captivity.

47. THE ULTIMATE RESTORATION. 47 is based on 49: 39, and is not found in LXX. Translate: *But I will change the fortunes* (29: 14) *of Moab in the latter days* (30: 24) *says Jehovah. Thus far, i. e., to this point, is the judgment of Moab* is a note for the guidance of readers of the MS, originating perhaps at the time when ch. 48 closed the book of Jeremiah. See *Introd.* to chs. 46-51, and cf. Ps. 72: 20.

Ch. 49. 1-6. THE CAPTIVITY AND RESTORATION OF AMMON. (Written in the fourth century, B. C.) The silence respecting the enemy that is to devastate Ammon, and the ability of Israel to enter the land of Ammon at the time of her fall, indicate a *post-exilic* date. It is hazardous to speak more definitely. Schmidt assigns the passage to the year 312 B. C., when the Nabateans advanced on Ammon. Duhm finds in it traces of late authorship similar to those in ch. 48.

1. For the rhetorical form, see 2: 14. Their king should be the god *Milcom*, מִלְכָּם, with LXX, since there is no proper reference for a pronoun here (cf. 48: 7, 46). Gad should be Gilead, גִּלְעָד, with LXX (Amos 1: 3, 13; cf. Jer. 22: 6). The claim is that this territory having been assigned to Gad should remain in the Israelitish family and not be under the control of the sons

¹ With Num. 21: 29.

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire; then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

2 Therefore, behold the days come, says Jehovah, that I will cause to be heard **over** Rabbah [of the sons of Ammon] a shout of battle, and it shall become a desolate heap; and her daughters shall be burned with fire: then shall Israel possess them that did possess him, says Jehovah.

3 Howl, O **inhabitants**, that the city is laid waste,

Cry, ye daughters of Rabbah;
Gird you with sack cloth, wail,
And run to and fro with **cuts**;
For Milcom shall go into exile,
His priests and his princes together.

4 In what dost thou glory [in the valleys there] in thy valley,

O **lofty** daughter?
That trusts in her stores (and says),
Who can come unto me?

5 Behold, I will bring fear upon thee, says the Lord, Jehovah of hosts,
From all thy surroundings;
And ye shall be driven out every man for himself,
Without any one to gather [the wanderer].

6 And afterwards I will change the fortunes of the sons of Ammon, says Jehovah.

of Ammon, who live on the east of them. In general Gad was assigned territory between Reuben on the south and east, Manasseh on the north, but the lines between the eastern tribes cannot be drawn with certainty, see H. B. D. Gad seems to have possessed the most important portions of Gilead, and some cities south of Heshbon, *e.g.*, 'Ataroth. **2.** For the beginning, see 7 : 32; 9 : 25 [Heb. 24]. For the rest, cf. Amos 1 : 14, 15. In Rabbah of the Ammonites should be simply *over Rabbah*, with LXX. The full name, however, is found in Deut. 3 : 11. The place was in the south eastern part of Gilead, about twenty-four miles east of the Jordan and thirteen miles northeast of Heshbon, on the site afterwards named Philadelphia. **Her daughters** are the smaller places of Ammon, none of which are mentioned by name, cf. Num. 21 : 25 and our term *metropolis*. For the last thought of the verse, cf. Isa. 14 : 2. The victory is to be for Israel this time. **3. Heshbon** (as a possession of Moab) must be an incorrect reading, and **Ai** is unknown. Probably the original text read הַיִּשְׁכִּים, *hāyyōshēbhīm*, O inhabitants, and שְׂדֵה הָעִיר, *shūddēdhā hā'ir* (the latter instead of שְׂדֵה הָעִיר, with Duhm), rendering *that the city is laid waste*; the first line forming now a suitable parallel to the second. The third and fourth lines are: *Gird you with sackcloth, wail, And run to and fro with cuts*. *Cuts* has been obtained by exchange of a ב for a פ (פְּנִירוֹת, *bighēdhūdhōth*) and is adopted upon the suggestion of Duhm (see 48 : 37; 16 : 6). The last verb has given difficulty, but in spite of the fact that

M. T. has handed down a form used here only and with a ת irregularly found before a verb beginning with a sibilant, it is better to retain the word without change. In the last distich read *Milcom* as in ver. 1, and for the thought see 48 : 7. **4.** No good interpretation can be made of the words in the first line of this stanza, and there are too many of them. LXX has the expression *in the valleys*, but does not contain the words of which *thy flowing valley* is an attempted translation. Duhm has suggested that the two expressions are *variants* of the correct reading, and that this can be made from the second form of expression by giving vowels to the words as follows: זֶה בְּהֵ'יִמְקֶחַח. If we adopt this, we must translate: *In what dost thou glory there in thy valley?* Since *there* (זֶה) is hardly necessary and infrequent in such a connection, it may be well to regard ז as the marginal correction of ש in the participle agreeing with **daughter** which is now found in the form הַשְׁכִּיבָה, *hāshkōbhēbhā*, *backsliding*. Read for this, הַזְזֵבְהָלָה, *hāzzēbhālā*, *lofty* (cf. Hab. 3 : 11). For this use of *daughter*, see 4 : 11. Render the second distich: *That trusts in her stores (and says), Who can come unto me?* Rabbah was a lofty fortress with abundant stores, but to the prophet, **5**, these would avail not, for Jehovah would bring **fear** upon her from all her surroundings. **Right forth** means *for himself*. The last line is, *Without any one to gather (you)*. The place of the unexpressed object was taken by the Heb. word *to the wanderer*, or, *namely the wanderer*. This addition is later than LXX. **6.** On the

7 Concerning Edom, thus saith the LORD of hosts; ^{is} wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grapegatherers come to thee, would they not leave *some* gleanings? if thieves by night, they will destroy till they have enough.

10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

7 Respecting Edom. Thus says Je-^{\$5.}
hovah [of hosts]:
There is no more wisdom in Teman[?] ^{Edom,}
Counsel has perished from the prudent, ^{536-332 B.C.}
Their wisdom has vanished.

8 They have fled, turned (the back), dwelt deep,
The inhabitants of Dedan;
For I have brought the calamity of Esau upon it,
The time of its visitation.

9 For grape-gatherers shall come to thee,
They shall leave no gleanings;
For thieves by night
Shall destroy as much as they will.

10 For I have made Esau bare, I have disclosed
his places of concealment, and he shall not be
able to hide himself: he shall be laid waste **by**
the power of [and] his brethren and his
neighbors, and he shall not be.

11 Leave thy fatherless children, I will preserve
them alive;
And let thy widows trust in me.

translation, and on the interpretation, see 29 : 14; 33 : 11; 46 : 26; 48 : 47. LXX lacks the verse.

49 : 7-22. THE SEVERE JUDGMENT ON EDM (536-332 B. C.). Most of this section also consists of derived material, *e. g.*, ver. 9 is taken from Obad. 5; ver. 10a is based on Obad. 6; ver. 10b corresponds to Obad. 7; ver. 12 is condensed from Jer. 25 : 27-29; ver. 13 should be compared with Gen. 22 : 16; Jer. 24 : 9; 25 : 18; 42 : 18, and similar passages; ver. 14-16 are quoted from Obad. 1-4; ver. 17 reproduces ver. 13; ver. 18 has expressions from Amos 4 : 11 and Deut. 29 : 23; ver. 19 from Jer. 12 : 5; Exod. 15 : 11; Job 41 : 10, etc.; ver. 19-21 have duplicates in Jer. 50 : 44-46; ver. 21, cf. 8 : 16; ver. 22 is equivalent to 48 : 40, 41, both containing familiar forms of expression. Giesebrecht thinks that ver. 7, 10a suggested Obad. 6, 8-10 and that Jer. 49 : 7, 8, 10, 11 are all from Jeremiah's hand. Schmidt suggests that the whole section was composed in the latter part of the Persian period, 536-332. Duhm sees here the same marks of late authorship as in ch. 48, and in ver. 11, 19, references to the time of John Hyrcanus, 135-105.

7. (See Obad. 8.) Omit **of hosts** and the interrogative ה, with LXX. Otherwise the translation of A. V. is correct, though it is better to read מִיִּבְחִינִים, *mim'bhōnīm*, or, מִיִּבְחִינִים, *min'bhōnīm*, for מִיִּבְחִינִים, *mibbānīm* (from the prudent), so that the verbal form may be conformed to Heb. usage (cf. Isa. 29 : 14). **Teman** was evidently an important district of Edom, sometimes standing for the whole country (ver. 20; Amos 1 : 12; Obad. 9). Eliphaz, the friend of Job, is called *the Temanite* (Job 2 : 11). 8. Point the first two verbs, נָסוּ הִפְחִינֵהוּ, *nāsū hiphnū*

(as perfect actives), to agree with the third and with 46 : 5; 48 : 39. After 46 : 21, read פִּקְדֵהוּ, *pēquddāthō*, its visitation, instead of פִּקְדֵהוּ, *pēquddāthū*, I visited him (cf. 6 : 15), and make the word **time** in apposition with **calamity** (see 11 : 23; 23 : 12; cf. 48 : 44). Translate: *Have fled, turned the back, dwelt deep* (*i. e.*, in hidden recesses), *The inhabitants of Dedan* (25 : 23), *For I have brought the calamity of Esau upon it, The time of its visitation*. The pronouns refer to Dedan. **Esau** is *Edom* (Gen. 36 : 1). 9. is from Obad. 5, but the original has been modified. LXX shows that for **DS** (if) we should read בְּ, and here in the sense of *for* (LXX understood the second use of it wrongly, but bears witness in both to the original form of the text). Translate: *For grape-gatherers shall come to thee, They shall leave no gleanings; For thieves by night Shall destroy as much as they will*. Here Edom's complete destruction is contemplated. On *gleanings*, see 6 : 9. 10. (See Obad. 6, 7.) The disaster here is worse, however, than the one contemplated by Obadiah. **But** is *for*. **To hide himself** is correct, but calls for the pointing, נִחְבֵּה, *nāhbō* (Ewald). **For his seed**, בְּרוּיָהּ, *zār'ō*, LXX read בְּרוּיָהּ, *bi'zērōā'* (by the power of [lit., arm of]). The correctness of this is confirmed by the fact of a preserved remainder (ver. 11). The following ! (and) must of course be omitted. The **brethren** and **neighbours** refer to peoples in the vicinity. The last two verbs refer to the future, as is shown by ver. 11, which contains directions from Jehovah to the fathers of Edom. **Trust** should be read in the *fem.* תִּבְחִינָהּ, *tibhtāhnā*). This verse makes it appear that the Jews were the victorious enemy, and Duhm assigns the conquest to John Hyrcanus, possibly

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, and despised among men.

16 Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away

12 For thus says Jehovah: Behold, they to whom it pertained not to drink of the cup shall surely drink, and shouldest thou thyself be altogether unpunished? thou shalt not be unpunished, but thou shalt surely drink. For I swear by myself, says Jehovah, that a fright, a reproach, [a waste] and a curse, Bozrah shall become; and all her cities shall become everlasting ruins.

14 Tidings I have heard from Jehovah, That an ambassador has been sent among the nations, (saying), Gather yourselves together and come against him.¹

[And] rise up to the battle:
15 For, behold, I have made thee small among the nations, Despised among men.

16 [Thy terror]² the pride of thy heart has deceived thee, O thou that dwellest in the clefts of the crags, That holdest the height of the hill: Though thou shouldest make thy nest as high as the eagle, From thence would I bring thee down, says Jehovah.

17 And Edom shall become a fright: Every one that passes thereby shall be astounded, And shall hiss over all her blows.

18 According to the overthrow of Sodom and Gomorrah, and the neighbor-cities thereof, says Jehovah, No man shall dwell there, Neither shall any son of man sojourn therein.

19 Behold, as a lion who comes up from the thicket of the Jordan unto the fold of **rams**: So will I suddenly chase **them** away from it;

after Edom had been weakened by invasions of Arab tribes. 12 is a condensation of 25 : 27-29. **Whose judgment** *was* means, to whom it pertained (see on 23 : 5). They **have**, shall, surely drink; and should thou thyself (אָתָּה, *hū*), emphasizes the pronoun thou be altogether unpunished? The people who did not deserve the cup of wrath are the Jews. The author of this must be a late writer, for in Jeremiah's time they deserved the cup and therefore drank of it. 13. Omit a waste, with LXX, and for desolation, render, fright. Carry Bozrah shall become after curse. The last words should read, everlasting ruins. For the terms used here see, among others, 25 : 9, 12; 29 : 18; 42 : 18; 44 : 12—all based on 18 : 16. Bozrah was the later capital of Edom, and is probably to be identified with El-Buzairh, some twenty miles southeast of the Dead Sea. Sela, the ancient capital (Petra?), had fallen into the hands of the Nabateans. 14. The prophet has a rumour, information, tidings, from Jehovah, and, or, that, an ambassador has been sent among the nations, with the invitation that follows. Against her, should be against him, with ver. 15, 16. Omit and, with LXX and

Obad. 1. 15, 16. See Obad. 2-4 and follow R. V. The first word of ver. 16, thy terribleness, thy terror, must be carried to the end of ver. 15; and since it is not found in Obadiah, it may be well to regard it as the note of a reader on אָדָּם, 'ādhām (men). Duhm agrees with this and suggests that it was made by a person who understood אֱלֹהִים as the god אֱלֹהִים, 'ēlōhīm, cf. 50 : 38 and fear of Isaac (Gen. 31 : 42). For clefts of the rock, or, crags, cf. 48 : 28. In these retreats the Edomites had their dwellings, and supposed that there they would be invincible (cf. ver. 4). 17. (See 18 : 16; 19 : 8; 50 : 13.) 18. (See 50 : 40; Deut. 29 : 23 [Heb. 22]; Amos 4 : 11.) 19. (See 50 : 44; cf. Zech. 11 : 3.) The first part is clear. For the strong, read, rams (אֵילִם, 'ēlīm, for אֵילָן, 'ēlān, LXX αἰῶνα) and translate: Behold, as a lion, who comes up from the thicket of the Jordan (4 : 7; 12 : 5) unto the fold, or, pasture (33 : 12), of rams. Next a so is needed and may be read instead of but (כִּי, kēn, for כִּי, kī): So will I suddenly (I will wink) chase them (the rams, the pronoun being adopted from 50 : 44, instead of the singular of our passage) away (make run away) from it, i. e., the pasturage. The speaker is Jehovah who now inquires,

¹ With context and Syr. Vrs.

² With Obadiah 3.

from her: and who *is* a chosen *man*, *that* I may appoint over her? for who *is* like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman; Surely the least of the flock shall draw them out; surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall; at the cry the noise thereof was heard in the Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 Concerning Damascus, Hamath is confounded, and Arpad; for they have heard evil tidings: they are fainthearted; *there is* sorrow on the sea; it cannot be quiet.

And who is the young man that may be appointed **against** me?

For who is like me? and who will **rouse** me?

And who then is the shepherd
That may stand before me?

20 Therefore hear ye the counsel of Jehovah
That he has taken **concerning** Edom;
And his purposes that he has purposed
Concerning the inhabitants of Teman:

Surely shall be dragged away the young shepherds of the flock;

Surely shall be astounded over them their fold.

21 At the sound of their fall the earth trembles;
their cry is heard on the Red Sea [the sound of it].

22 Behold, one like an eagle [shall mount up, and] shall swoop, and shall spread out his wings over Bozrah: and shall be the heart of the mighty men of Edom at that day as the heart of a woman in her throes.

23 Respecting Damascus. §6.
Damascus,
After 300 B. C.
Hamath is put to shame, and
Arpad,
For they have heard evil tidings:
They are melted away, *are anxious*,
As the sea* which cannot rest.

And who is a chosen man, And who is the young man, that I may appoint over her, rather, *that may be appointed against me* (reading הַפֶּקֶד 'עַל, *ālāy hōphqādh*, instead of אֶלֶּה אֲפֶקֶד, *ēlēhā 'ēphqōdh*, with Duhm, since M. T. cannot be explained, and see 51: 27). **For who is like me? and who will rouse me** (עֵרֶנִּי, *yē'irēnnī*, for עֵרֶנִּי, *yē'idhēnnī*, by comparison with Gen. 49: 9), *i. e.*, who will venture to stir me to action? **And who then is the shepherd, i. e., the king, That may stand before me, i. e., in war?** 20. (See 50: 45.) In the first two lines for **against**, read *concerning* (עַל for אֶל) with LXX. For **shall draw them out**, read, *shall be dragged away* (יִשְׁחָבּוּ, *yissābhābhū*, for יִשְׁחָבּוּם, *yishābhām*), with Schwally, Giesebrecht, Duhm, and explain its subject *the little ones as the young shepherds*. These and not the sheep are dragged away by the lion (see 14: 3; cf. Zech. 13: 7). In the last line read יִשְׁחָבּוּ, *yishshōm*, for יִשְׁחָבּוּם, *yishshīm*, with ver. 17, Giesebrecht, and translate: *Surely shall be astounded over them their fold*.

21. (See 50: 46.) For עֵקֶהָ, *s'āqā*, probably עֵקֶהָ, *sō'qām*, *their cry*, should be read in agreement with the co-ordinate noun, **their fall**, especially as a *masc.* verb follows (Duhm). Omitting **the noise thereof**, with LXX and the parallel passage, we have, *At the sound of their fall the earth trembles; their cry is heard on the Red Sea*. 22 is quoted with insignificant variations in 48: 40, 41b. **Shall come up** is absent from LXX and from

48: 40, and may be a scribe's introduction from ver. 19. We may mention the interesting suggestion of Duhm that the word מְסִרָה, *m'sērā*, **in her pangs**, was originally pronounced מְסִירָה, *m'sirā*, from צִירִים, *śīrīm*, *birth-throes*, and that it was chosen for the assonance with *Bozrah*, which he thinks may have been pronounced *Bzīrā*. The modern name is *Buseira*.

49: 23-27. THE FALL OF THREE ARAMAIC KINGDOMS. (Possibly written in second century B. C.) Here again we find chiefly combinations of other scriptures. Ver. 23 seems based upon Obad. 1; Jer. 30: 5; Isa. 57: 20; ver. 24 reproduces 6: 24, perhaps enlarged by 46: 21; ver. 25 seems derived from 33: 9; Isa. 22: 2; ver. 26 makes use of 9: 21; ver. 27, Amos 1: 4, 14. Schmidt places the passage between 164 and 143 B. C., Duhm, still later, after the kingdom of the Seleucidæ had ceased to be formidable to Judea. It will be remembered that in Jeremiah's time Damascus was in ruins, and the district belonged to Babylon.

23. Damascus, one hundred and thirty-five miles north northeast of Jerusalem, the capital of a district, is given as the subject of this section, because of its prominence among the Aramaean tribes, but the territory herein referred to was never included in its jurisdiction. **Hamath** was on the upper part of the river Orontes, about forty miles north by east of Riblah, the latter being seventy miles northerly from Damascus (cf. 39: 5). **Arpad** lay nearly one hundred miles north by east of Hamath,

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*; anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side.

30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

24 Damascus is waxed feeble, she has turned (the back) to flee,

[And] terror has taken hold of her: Anguish and pains have seized on her, As of a woman in travail.

25 Ha! to thee, forsaken is the celebrated city, The [my] joyous fortress.

26 Therefore her young men shall fall in her squares, and all the men of war shall be brought to silence [in that day], says Jehovah [of hosts].

27 And I will kindle a fire in the wall of Damascus, And it shall devour the citadels of Ben-hadad

28 Respecting Kedar, [and] respecting the kingdom of Hazor, which Nebuchadrezzar king of Babylon smote. Thus says Jehovah:

\$7.
Kedar,
After 500 B. C.

Arise ye, go up against Kedar, And spoil the sons of the east.

29 Their tents and their flocks shall they take, Their curtains, and all their vessels, and their camels, shall they carry away for themselves.

And they shall call out over them, Terror is on every side.

30 Flee ye, wander far off, dwell deep, O ye inhabitants of Hazor, [says Jehovah], For [Nebuchadrezzar] the king of Babylon has taken counsel against you, And conceived a purpose [against them]

and about nine miles northwest of Aleppo. Follow R. V. for two lines, but substitute *put to shame* for **ashamed**. Then transpose two words in the Heb. and render: *They are melted away, are anxious* (אֲנִי, *dā'aghā*, instead of אֲנִי, *dō'aghā*, care, with LXX), *As (for) the sea which cannot rest*. The last line is derived from Isa. 57 : 20. We know nothing about the nature of the news that occasioned such powerlessness and anxiety in this north land. 24. (See 6 : 24; 46 : 21.) The second verb should close with ה, *her*, instead of ה, as is presupposed in R. V. The second distich is not found in LXX. For slight improvements in translation, introduced for the sake of consistency, see the author's translation. Omit the first **and**, with LXX. 25. The negative is difficult. For אֵין, *'ēkh lō*, read אֵין, *'āh, 'ōy lākh*, *Ha! to thee*. *Woe to her* (Duhm) is also possible. The reading אֵין, *woe, ha*, is a suggestion of Cornill. The rest of the line is, *forsaken is the celebrated* (48 : 2) *city*, and the next: *The joyous fortress*. My (') is to be omitted with most Vrss. and the latest commentators (cf. Isa. 17 : 1, 2). 26. Therefore is difficult to understand in this passage, but the verse may be a quotation from 50 : 30, where it is natural. For **streets**, render, *squares*, and for **cut off**, render, *put to silence*. Omit **in that day** and **of hosts**, with LXX, the latter with 50 : 30 (cf. 9 : 21 [Heb. 20]). 27 is derived from Amos 1 : 14. **Palaces** are properly *citadels*. Ben-hadad

is a familiar name among the kings of Damascus (cf. 17 : 4; 21 : 14).

49 : 28-33. THE DESOLATION OF THE ARAB TRIBES. (Possibly of fourth century B. C.) The prophecy to these Arabian tribes consists also of compiled material. Cf. *e. g.*, ver. 30, made up from ver. 8 and 20; ver. 33 from 9 : 11; 49 : 18; ver. 31, 32 virtually repeat ver. 28, 29. The passage is set by Schmidt with 49 : 1-6 in the Greek period, about 312 B. C.; by Duhm, in the epoch following the time of Alexander Jannæus, when the Arabic tribes interfered with the affairs of Judea.

28. Since we know nothing about the **kingdoms of Hazor**, and only one kingdom is alluded to in the sequel, it is better to omit **and** (!) and to read *kingdom for kingdoms*, with LXX, making the word in apposition with **Kedar**, whose principal city *Hazor* appears to have been (see ver. 30; cf. Isa. 42 : 11). Very likely Nebuchadrezzar had conquered Kedar at a date earlier than that of the composition of this chapter (cf. 46 : 2). For **to Kedar** read *against* (אֵין) *Kedar*, with LXX and 50 : 21. The word **spoil** is imperative שָׁדְדוּ, *shōdhēdhā*. 29. Use R. V. They may be used throughout of the enemy, **their** and **them** of the people of Kedar. **Cry** unto them is *call out over them*. For the last clause see 6 : 25; 46 : 5. 30. (See ver. 8a, 20a.) The verse contains directions to the inhabitants. For **get you far off**, *wander far off* is better. Omit **saith the LORD, Nebuchadrezzar**,

31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

31 Arise, get you up unto a nation that is tranquil, That dwells in confidence, [says Jehovah], That has neither gates nor bars. That dwells alone.

32 And their camels shall become a booty, And the multitude of their cattle a spoil: And I will scatter to every quarter them that have the corners of their hair shorn; And from all sides of them I will bring their calamity, says Jehovah.

33 And Hazor shall become a dwelling place of jackals, A desolation for ever: No man shall dwell there, Neither shall a son of man sojourn therein.

34 *The word of Jehovah that came ^{59.} ^{Elam,} ^{536-332 B. C.} unto Jeremiah the prophet concerning Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus says Jehovah of hosts: Behold, I will break the bow of Elam, The chief (weapon) of their strength.

36 And I will bring upon Elam four winds from the four corners of heaven, And will scatter them to all these winds; And there shall be no nation whither shall not come

The outcasts of Elam.

37 And I will cause them to be dismayed before their enemies,

And before them that seek their life:

And I will bring misfortune upon them,

Even my fierce anger, says Jehovah;

And I will send after them the sword,

Till I have consumed them:

38 And I will set my throne in Elam, And will destroy from thence kings and princes, says Jehovah.

and against you (2d case), all with LXX. The last is *against them* in Hebrew, a fact unmentioned in A. V., R. V. 31, see Ezek. 38: 11, where the thought is one conceived by Gog, contains directions to the enemy, and carries us back to ver. 28. Follow R. V. שְׁלֵוֹ, *shēlōw*, at ease, tranquil, should be שָׁלֵוֹ, *shālōw*. Without care, is in confidence. Omit saith the LORD with LXX. This people appears to have no fear of attack, and no intercourse with other nations (cf. Num. 23: 9; Deut. 33: 28). The last verb may have an extra י, but plurals and singulars sometimes alternate, where we have collective nouns. 32 carries us back to ver. 29. Into all winds means to every quarter. The phrase that follows means them that have the corners of their hair shorn (9: 26 [Heb. 25]). For the final clause cf. ver. 8b. 33, (See 9: 11 [Heb. 10]; 10: 22; 49: 18; 51: 37.) Dragons are jackals. And of A. V. is not needed. For dwell, render, sojourn.

49: 34-39. THE CAPTIVITY AND RETURN OF THE ELAMITES (536-332 B. C.). It is difficult to see for what reason Jeremiah should deliver a prophecy concerning Elam, and ch. 25 contains none. Moreover we observe the familiar marks of compilation here. Thus ver. 37 is compounded of 4: 26; 9: 16; 11: 11; 34: 20

and other passages. Giesebrecht and Schmidt place this passage in the Persian period, the latter about 332 B. C. Duhm sets it after the rise of the Parthian sway, 250. From the borrowed prose phrases, the latter argues authorship diverse from that of the remaining passages in this series.

34. Against is concerning (exchange אֶל for עַל). For this verse, cf. ver. 28; 46: 2; 47: 1. For the opening phrase, see on 7: 1; cf. 14: 1; 46: 1; 47: 1. 35. The bow was the chief weapon of Elam's might, or, strength. For their skill with it, see Isa. 22: 6. 36. (Cf. Zech. 2: 6 [Heb. 10]; Ezek. 5: 12.) Upon Elam is correct, but read עַל for אֶל. The outcasts of Elam (read אֶלְעִיִּם, 'ēlām, for עֹלְעִיִּם, 'ōlām), should be placed at the end, as the fourth line of a kind of stanza. Probably the last verb should be read as a plural, and the word nation before it should not have the article (ה was read הָ in M. T.). 37. For for, render, and. The first verb הִחַיֵּיתִי, *whāhīyattī*, is irregularly formed after the analogy of the strong verb in Hebrew. For אֶלְעִיִּם (Elam) read אֹתָם, 'ōthām, them, with LXX. For the familiar expressions of this verse, see 1: 17; 4: 26; 9: 16 [Heb. 15]; 11: 11; 34: 20. 38. Follow R. V. Cf. 1: 15; 43: 10. The rulers are the tyrants of the author's time.

39 But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

39 But it shall come to pass in the latter days, that I will change the fortunes of Elam, says Jehovah.

CHAPTER L.

1 THE word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

1 THE word that Jehovah spoke **concerning** Babylon, **concerning** the land of the Chaldeans, by Jeremiah the prophet. ^{59.} Babylon, 586-532 B. C.

39. For the translation, see ver. 6; 29: 14; 48: 47; cf. Ezek. 29: 14. For שְׁבִית, *shebhūth*, we must read שְׁבוּת, *shebhūth*, and whether אֲשׁוּב should stand as a *Qāl* (אָשׁוּב, *āshūbh*) is uncertain. *Qere* prefers אֲשׁוּב, *āshūbh*, in conformity to the parallel passages. (See on 33: 11.)

50: 1 to 51: 64. BABYLON (586-332 B. C.).

This section consists of a long discourse, followed by brief directions concerning the use to be made of it. The following fundamental thoughts were plainly in the author's mind, and appear throughout the chapters. 1. The people of Israel have gone into exile and their temple has been destroyed (50: 6, 7, 17, 28, 33; 51: 11, 34, 51); 2. Babylon was the instrument of Jehovah for the chastisement of Israel and the nations (50: 7; 51: 7, 20-23); 3. Jehovah remains the deliverer of his people (50: 34; 51: 5, 15-19); 4. Jehovah will execute his wrath upon the Babylonians and their gods, even to their destruction. Two-thirds of the prophecy is devoted to this theme, namely, 50: 2, 3, 10-16, 18, 21-27, 29-32, 35-40, 43, 45, 46; 51: 1-4, 8, 9, 11-14, 24-33, 35-44, 47-49, 52-58; 5. The Medes and their allies are to break the Babylonian yoke (50: 3, 9, 41, 42, 44; 51: 11, 27, 28); 6. The promise of release from Babylon and the command to leave the city (50: 4, 5, 8, 19, 20, 28; 51: 6, 9, 10, 45, 46); 7. The spiritual renewal of Israel and Judah (50: 4, 6; 51: 10, 50, 51).

Most recent writers agree that this prophecy is not from Jeremiah himself. Against his authorship in the *pre-exilic* period are the facts: 1. That the people of Judah are represented in exile. 2. That Jeremiah, in 25: 11, chs. 27-29, announced a long captivity, which would be consistent with 50: 4, 20; 51: 46, 47, 52, but not with 50: 8, 33; 51: 6, 9, 10, 45. Against the subsequent composition by him or in his time may be considered the facts: 1. That Jeremiah, far from feeling bitter against the Babylonians for their overthrow of Judah and destruction of the temple, regarded these as accomplished by the agent of Jehovah, whose work was not yet done. For the earlier period this statement will be self-evident. For the later period of

Jeremiah's life, see 42: 18; 43: 10-13; 44: 30. In this discourse, however, the prophet is emphatic in his condemnation of the Chaldeans and in promising vengeance for his people. 2. That the author of this section makes large use of other scriptures, a characteristic of late authorship, thus, *e. g.*, 50: 30-32 is dependent upon at least 49: 26; 21: 13, 14; 50: 27; Amos 1: 12; again, 50: 39, 40 is condensed from Isa. 13: 19-22, while 50: 40-46 reproduces with necessary changes, 49: 18; 6: 22-24; 49: 19-21, and 51: 15-19 is quoted from 10: 12-16. 3. That there is no logical development of the writer's theme in this portion of Scripture. The chapters simply defy analysis,¹ while Jeremiah's writings, even those prophecies that contain repetitions of previous thoughts, are usually susceptible of satisfactory divisions. Cf. the sections included in 4: 3 to 6: 30. The occurrence of passages which are consistent with a prolonged captivity in connection with those that picture an early release may be due to the effort to combine the presentation of Isa. 13: 1 to 14: 23; chs. 34, 35, 40-66, with the more indefinite promises of return characteristic of Jeremiah's thought (Giesebrecht). It is impossible to set an exact date for the prophecy. Schmidt puts it as late as the reign of Mithridates I., founder of the Parthian empire, 174-136 B. C. Doubtless such passages as 50: 44-46; 51: 44b-49a—the latter not found in LXX—were introduced even later than this date, but the intense feeling against Babylon manifested in the passage, and the vividness of its presentation of the Israelitish people on the eve of their return from exile, seem to show that we have here to do neither with a late work of the imagination nor mere compilation of pre-existing Scripture material. Duhm places the chapter among the latest products of the *post-exilic* period.

There are two divisions in the prophecy: **A**, THE DESTRUCTION OF BABYLON AND THE DELIVERANCE OF ISRAEL FROM THE CAPTIVITY (50: 1 to 51: 58); **B**, THE DEPOSIT OF JEREMIAH'S ORACLE IN THE EUPHRATES (51: 59-64).

50: 1 to 51: 58. Ch. 50. 1. (See on 7: 1;

¹ In the notes the principal transitions are indicated by paragraph divisions.

2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place.

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.

8 Remove out of the midst of Babylon, and go

2 Declare ye among the nations, | and publish;
And set up a standard; |
Publish, and conceal not:

Say,
Babylon is taken,
Bel has been put to shame,
Merodach is broken down;
| Her images are put to shame,
Her idols are broken down.

3 For has come up against her
A nation out of the north,
Which shall make her land a fright
And no one shall dwell therein:
From man unto beast,
They have fled, they have gone.

4 In those days, and at that time, says Jehovah,
the sons of Israel shall come, they and the sons of
Judah together; they shall go on their way weep-
ing, and shall seek Jehovah their God. For Zion
they shall ask with their faces thitherward;
(and) they shall come and join themselves to
Jehovah in an everlasting covenant, that shall
not be forgotten. My people have been lost
sheep; their shepherds have caused them to go
astray, they have turned them away on the
mountains: they have gone from mountain unto
7 hill, they have forgotten their resting place. All
that found them devoured them; and their ad-
versaries said, We are not guilty, because they
have sinned against Jehovah, the seat of right-
eousness, the hope of their fathers [Jehovah].

8 Flee out of the midst of Babylon,
And go forth out of the land of the Chaldeans

21:4.) For **against**, render, *concerning* (twice), and read the preposition as **ל**. 2. Follow R. V. but render, *broken down* for **dismayed** (twice), with M. For the thought of the verse, see 46:1; cf. 10:4. For some of the phraseology, see 4:5, 6, 16. The words not found in LXX are distinguished in the author's translation (see *Introd.*, XI.). **Babylon** is here the city and her idols are referred to in the last part of the verse. **Bel** (Heb., *Baal*) means properly *lord* (2:8), and, though it is often a proper name in Babylonian writings, designating the lord of the air, the exalted son of *Anu*, it is here applied to **Merodach**, or, *Marduk*, the lord of the gods and special deity of Babylon. In Isa. 46:1 it is a designation of his son *Nebo* (or *Nabu*), the god of writing. 3. (See 1:14; 4:6, 7; 5:15; 9:10 [Heb. 9].)

4, 5. After the fall of Babylon comes, 4, the return of Israel. Follow R. V. For the introductory expression, see 3:16, 17; 33:15; for the union of the two branches of Israel, 3:18; 31:27; 33:7, 14; Ezek. 37:19. The reunited people are represented as about to return to *Jehovah* (at Jerusalem, ver. 5; 3:17; cf. Isa. 56:7) with **weeping** (for their sins, 3:21). For the phrase, cf. 2 Sam. 3:16; Ps. 126:6. 5. (See 3:14; 6:12.) Translate, *For Zion* (3:14; 31:6, 12) *they shall ask with their faces hitherward* (i. e., toward the place where the writer is). Continue with, *and they shall come* (read-

ing, **אָבָהּ**, *abhd'v*, instead of **בָּאָהּ**, *bd'v*, cf. LXX), and finish the verse as in R. V. M. For *join themselves*, see Isa. 14:1; for the **covenant**, 31:31-34; 32:40; and for a contrast with this precious promise, see 20:11; 23:40.

6, 7. Ver. 6 probably means that the people of God have suffered their **shepherds**, *kings* (2:8), to lead them away from their **resting place**, their religious home at Jerusalem, to the false worship upon the heights of the land. Ver. 7 presents the destructive work of enemies of Israel, and gives the excuse which they would naturally make (**we offend not, are not guilty**) if they were seeking to justify themselves, and spoke from the theological point of view of the author. Between the lines we can read the latter's sympathy with the poor sheep, and his dissatisfaction with the devourer, and we must remember of course that this feeling on the part of the best religious leaders grew up after the age of Jeremiah (cf. 2:3; 10:25; 23:1, 2; Ezek. 34:6, 8; Zech. 11:5). **The habitation of justice**, *the seat of righteousness*, referring to Jerusalem in 31:23, is here applied to *Jehovah* himself. In ver. 6 **הָיָא**, *hayā*, is wrongly pointed as **הָיָה**, *hayā*, by *Q-ré*, but the latter is right in pointing **שֹׁבְבֵיחַם**, *shbbh'bhām*, **turned them away**, with LXX. Omit the **LORD** (second), with LXX.

8-10. 8. Cf. Isa. 48:20 and follow R. V. Read **לָךְ**, *l'v* (**go forth**), with *Q-ré*, instead

forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord.

11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her.

And be as the he-goats
Before the flocks.

9 For, lo, I will stir up [and cause to come up] against Babylon an assembly of [great] nations from the north country; and they shall set themselves in array **against** her: by this means she shall be taken: its arrow is like (that of) a successful hero, that returns not empty. And Chaldea shall become a spoil; all that spoil her shall be satisfied, says Jehovah.

11 Although ye are glad, although ye rejoice, O ye that plunder my heritage, Although ye leap as a calf of the **meadow**, And neigh as steeds;

12 Your mother shall be sore ashamed, She that bore you shall be confounded: Behold, the last one of the nations, A wilderness, a dry land, and a steppe.

13 Because of the wrath of Jehovah it shall not be inhabited, But it shall be wholly desolate: Every one that passes by Babylon shall be astounded, And shall hiss, over all her blows.

14 Set yourselves in array round about Babylon, All ye that bend the bow; Shoot at her, spare no arrows: For she has sinned against Jehovah.

15 Shout round about her, She has given her hand; Her pillars have fallen, her walls are overthrown, For it is the vengeance of Jehovah: Take vengeance upon her; as she has done, Do to her.

of יִצְוֹ. **He goats before the flocks**, *i. e.*, *leaders in the departure*. The Jews may be the first among the peoples to leave the doomed city (cf. Isa. 13 : 14), because they have, 9, information of what is to happen. For the first distich, see 1 : 14; 6 : 22; Gen. 35 : 11; Isa. 13 : 17. Omit and **cause to come up and great**, with LXX. **Set themselves in array** is lit. *arrange*, with *battle* understood. Sometimes the noun is expressed and sometimes implied (cf. Judg. 20 : 20, 30). **Against** is right, but probably we are to read יָלַע, instead of לָ with ver. 14. **From thence**, *i. e.*, *by this means*, by virtue of the forces opposed to Babylon (see 1 Kings 17 : 13). **Their, its, arrows, or, arrow**, on account of the singular verb that follows (יִצְוֹ, *hissó*, for יִצְוֹ, *hissāw*), *shall be as of a mighty expert man*, or, *is like (that of) a successful hero, none shall return in vain, or, that returns not empty*. The imitative character of this writing is well indicated by this adaptation of language, applicable to the return of a sword to its scabbard, to the case of arrows shot away by the Bowman (see 2 Sam. 1 : 22). 10. (Cf. 49 : 32.) The pronouns show that the country Chaldea, properly *Chaldeans*, is intended.

11-13. 11 is protasis introduced three times because, or, *if*, in the sense of *although*;

ver. 12 is the apodosis. Read the verbs in the plural to agree with the words related to them, and render in the present tense. **Ye destroyers** are *plunderers, ye that plunder*. On **heritage** (*land or people*), see 2 : 7; 12 : 8. Translate the third line: *Although ye leap as a calf of the meadow* (וְעָלָה הַדָּשָׁה, *k'e'ghel haddāshē*, for וְעָלָה הַדָּשָׁה, *k'e'ghel dāshā*). **And bellow as bulls**, or, *and neigh as steeds* (8 : 16; 47 : 3). 12. Together with the statement of Babylon's destiny is presented the shame of her mother over her fallen condition, as if she were a person. The verbs are *prophetic perfects*. Use R. V. **Hindermost**, *last*, is correct, but the word is used in an unusual sense (see 12 : 4; Num. 24 : 20). 13. (See 6 : 8; 18 : 16; 19 : 8; 22 : 6; 25 : 37; 49 : 13, 17, 33.)

14-16. 14. (See 46 : 9.) For against Babylon round about, render, *round about Babylon* (cf. ver. 15, 29; 51 : 2; 52 : 4). יִרֶה, *y'rdh*, *shoot*, is used like יִרֶה, *y'rē*, 2 Kings 13 : 17. The last clause of verse is not found in LXX. 15. For against her round about, render, *round about her*. She hath, *has*, given her hand in token of submission (Lam. 5 : 6). Her foundations, or, *pillars*, from the Aramaic, are, or, *have*, fallen. The hosts of the enemy are regarded as executing the vengeance of

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 Israel *is* a scattered sheep; the lions have driven *him* away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 Go up against the land of Merathaim, *even* against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

16 Cut off the sower from Babylon, And him that handles the sickle in the time of harvest.

On account of the oppressing sword they shall turn every one unto his people, And they shall flee every one to his land.

17 Israel is a scattered flock, The lions have driven (*him*) away: First the king of Assyria devoured him, And then last [Nebuchadrezzar] the king of Babylon has gnawed his bones.

18 Therefore thus says Jehovah of hosts, the God of Israel: Behold, I will punish the king of Babylon, and his land, as I have punished the king of Assyria.

19 And I will bring Israel again unto his fold, And he shall feed on Carmel [and Bashan], And upon the hills of Ephraim and in Gilead, His soul shall be satisfied.

20 In those days, and at that time, says Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I leave as a remnant.

21 Go up to the land of Marratim, Go up against it; And *against* the inhabitants of Pekod, Slay and utterly destroy [after them], says Jehovah; and do according to all that I have commanded thee.

22 A din of battle is in the land, And of great destruction.

heaven upon the foes of the Jews. 16. The husbandmen are to be cut off as well. **Babylon** here is Babylonia (cf. Ps. 137 : 1). The second half-verse is derived from 25 : 38 ; 46 : 16 ; Isa. 13 : 14, and is disconnected in theme from its context. It appears to refer to the return to their own lands of the various peoples resident in Babylon (cf. ver. 8).

17-20. 17. The word שֶׁ, *sé*, the single one of a flock, is here used collectively, and may be rendered by *flock*. *Him* is rightly supplied by A. V., R. V. It should also be introduced into Heb. text with LXX. For *and last this*, M. T. requires *and then last*, and for *broken*, *gnawed*. Omit Nebuchadrezzar with LXX. 18. **Punish** is *visit upon*, and עַל should be read three times for אֶל (see 10 : 25 ; 51 : 44, 47, 52).

19. (See 23 : 3.) **Habitation** should be *fold*. For **Carmel**, see 46 : 18 ; for **Bashan** (not in LXX and perhaps supplied from Micah 7 : 14), see 22 : 20 ; for **Mount Ephraim**, the hills of Ephraim, see 4 : 15 ; cf. 31 : 6 ; and for **Gilead**, see 22 : 6. **His soul shall be satisfied** should be the fourth line of the stanza. 20. Follow R. V. For the first clause, see ver. 4. The word rendered **found** has an extra ך, which must be expunged. The remnant of the chosen people, having received its punishment for its sins (cf. Isa. 40 : 2 ; 59 : 1, 2), is pardoned, and

hence the sins are removed, not remembered (31 : 34), do not exist. Here the highest prosperity is inseparably connected with the sinlessness of a people, and such an ideal may well be placed, as Duhm says, at the apex of our theory of the perfect state, though the ordinary Jewish mind may have considered sins as superficial spots upon the person, and may have failed to comprehend the profound depths of sin, as affecting the very constitution of men.

21-27. 21. An unnamed power is commanded to *devote to destruction* two districts in Southern Babylonia, **Merathaim**, or *Marratim*, and **Pekod** (Ezek. 23 : 23). M. T. has made them Hebrew nouns, signifying *double rebellion* and *punishment*. For *go up against the land of Merathaim even against it*, read, *go up to the land of Marratim, go up against it* (reading 'עַל הָאָרֶץ, 'al 'érēs, for 'עַל הָאָרֶץ, 'al ha'arēs, since the article is not used before a noun in the construct). **Against** calls for עַל and hence אֶל (corresponding to the third *against* in A. V.) must be changed to it. **Waste** represents an unusual word for *slay*, chosen for the play on words הָרַב, *harōbh*, והחָרַם, *wahhārēm*. **After them** (not found in LXX) is probably to be omitted as a corrupt variant to the preceding verb. Note the prose annotation in this verse. 22. (See 4 : 6, 19 ; 6 : 1.)

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

23 How has been cut asunder and broken
The hammer of the whole earth!
How has become a fright,
Babylon among the nations!

24 I laid a snare for thee and also thou wast taken,
O Babylon,
Without being aware (of it);
Thou wast found, and also caught,
Because thou hadst striven with Jehovah.

25 Jehovah opened his armoury,
And brought forth the weapons of his indignation;
For a work (to do) has [the Lord] Jehovah of hosts,
In the land of the Chaldeans.

26 Come to her from every quarter,
Open her granaries:
Cast her up as heaps and destroy her utterly,
Let nothing be left to her.

27 Slay all her bullocks,
Let them go down to the slaughter:
Ha! upon them; for their day has come,
The time of their visitation.

28 The sound of them that flee and escape
Out of the land of Babylon,
To declare in Zion
The vengeance of Jehovah [our God],
[The vengeance of his temple].

29 Call together **against** Babylon archers,
All them that bend the bow;
Camp round about her,
Let no one escape:
Recompense her according to deeds,
According to all that she has done [do to her]:
For **against** Jehovah was she proud,
Against the holy one of Israel.

30 Therefore her young men shall fall in her squares, and all her men of war shall be brought

23. Arrange the lines as follows: *How has been cut asunder and broken The hammer of the whole earth! How has become a fright, Babylon among the nations!* For hammer see 23 : 29, and for its accomplishments cf. 51 : 20-23. 24. Make the verbs in past tenses with the context, and render, *I laid, Thou wast found*, etc. **And thou wast not aware**, should be, *without being aware of it*. **Babylon** is not found in LXX, and may be the note of a commentator. 25. Use R. V., omitting **hath** twice. **שׁוּבָה** (*she or it*) after the Hebrew word for **work**, and the **LORD**, and may be to be omitted with LXX. **Armoury** is store-room, or storehouse, from the point of view of weapons. For the second and third lines cf. Isa. 13 : 5; Jer. 48 : 10. 26. The enemy must come to her from every quarter (read מִכָּל־קִרְבָּהּ, *miqqāṣē*, with 51 : 31; Gen. 19 : 4), they must open her granaries, as the first distich should be read. They are to make **heaps** of Babylon and all her possessions and to devote her to destruction (cf. Deut. 18 : 17). 27. The language is used of actual bullocks (cf. Isa. 34 : 7). For the second distich see 6 : 15; 46 : 21; 47 : 4; 48 : 1.

28. For this verse cf. Isa. 34 : 8; 47 : 3; 61 : 2. With LXX omit **our God**, etc., to the end. The last clause was copied from 51 : 11.

29-32. 29. The archers, or, archers, represent Heb. רֹבְּבִים, *rōbbīm*, better, רָבִים, *rōbbīm*, with Gen. 21 : 20. **Against** is correct, but read עַל for לָהּ, as in 51 : 27. **All ye** should be *all them*. לָהּ, *lāh* (thereof, A. V.), supplied by *Q^{re}*, is not needed. Ideal heralds form the subject of *call together*, but the archers are the subject of *camp* and the following verbs. **Against it round about**, should be rendered, *round about her* (cf. ver. 14, 15; 51 : 2; 52 : 4). For **work**, read, *works*, or, *deeds*, with LXX. **Do unto her**, is a late addition from ver. 15, unnecessary and burdensome here. Jehovah is here referred to by the name first used by Isaiah. **Against**, in the last distich represents Heb. לָהּ, but עַל should be substituted for it. **Holy one of Israel** (cf. 2 : 19) is a paradoxical expression, signifying "that the transcendent God has become God of Israel." Davidson, in H. B. D., art. *God* (cf. 51 : 5). 30 is quoted in 49 : 26. For the streets, render, *her squares*. **Be cut off** is brought to silence.

31 Behold, I *am* against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts: The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.

31 to silence, [in that day], says Jehovah. Behold, I am **against** thee, O thou proud one, says the Lord, Jehovah of hosts:
For thy day has come,
The time of thy visitation

32 And the proud one shall stumble and fall,
Without any one to raise him up;
And I will kindle a fire in his **forest**,
And it shall devour all that is round about him.

33 Thus says Jehovah of hosts: The sons of Israel and the sons of Judah are oppressed together; and all that took them captive hold them fast:

34 they refuse to let them go. Their redeemer is strong, Jehovah of hosts is his name; he shall thoroughly maintain their contention: that he may set the earth at rest, and throw into commotion the inhabitants of Babylon. A sword

upon the Chaldeans, says Jehovah, and **upon** the inhabitants of Babylon; and **upon** her

35 princes, and **upon** her wise men. A sword **upon** her charmers, and they shall become fools; a sword **upon** her mighty men, and they

31, 32. (See 21 : 13, 14.) The masc. suffix pronouns are used in reference to the people of Babylonia. 31. **Against thee** (עָלֶיךָ, 'ălēykā, for עָלֶיךָ, 'ălēykā, with 23 : 30). In **most proud**, or, *proud one*, the abstract (*pride*) is used for the concrete. **Lord God of hosts**, is for Heb. *Lord Jehovah of hosts*. For the last distich see ver. 27, and conform the translation to that verse, reading פְּקֻדָּתֶיךָ, p'qūddāthēkkā, for פְּקֻדֹתֶיךָ, p'qūddhthkkā). 32. *The proud one* shall be abased, with none to raise him up. For **his cities**, read, *his forest* (עֲרָו, yā'rō, for עֲרָו, 'ārāw) with LXX and 21 : 14. Amos 2 : 5 may have been in the mind of the author, as well as 21 : 14 (cf. 49 : 27).

33-40. 33. (See Exod. 9 : 2; Isa. 52 : 4.) For *were* supply *are*; for **held**, render, *hold*, and for **refused**, *refuse*, all with R. V. Israel and Judah are regarded as involved in one common distress. Whether the author generalizes here, and, contrary to ver. 17, regards the Assyrian nation and the Babylonian as one great enemy of the people of God (cf. 47 : 2), or whether he definitely conceives of the people of northern Israel, by virtue of the fall of Assyria, as coming under the control of Babylonia, and subject to the same laws as the Judeans is not clear. 34. The *strength* of Jehovah is due to the facts embodied in his name (16 : 21); namely, that he is Jehovah, the God of all the forces in the universe (see 2 : 19; 10 : 16). The term **Redeemer** is here figuratively applied to God, as so frequently in the second part of Isaiah (41 : 14; 43 : 14, etc.), with reference to the saving work which he accomplishes for his people. It originally denoted the *next of kin*, who took the place of a person in the vindication of his rights (see 32 : 7; Lev. 25 : 25, 26; Ruth 2 : 20; 4 : 1-11). In our passage, God appears as the vindicator of Israel's claims, in

the restoration to them of restful life. **He shall thoroughly maintain their contention** (cf. 2 : 9; 11 : 20). **Land** is evidently *earth*, as in R. V. Some commentators, both ancient and modern, understand that the verb translated **give rest to**, *set at rest* (31 : 2), means *set in motion*, but this meaning would be without proper parallel, and appears to be contradicted by Isa. 14 : 7. The verbs in Isa. 14 : 16 would be needed to give the asserted parallelism. רִיב, *riḇh*, *contend*, is an unusual form, but stands for רִיב, *rōḇh*, the Inf. absolute and may be translated *thoroughly*. In 35-38a we find the call for a sword to fall upon the Chaldean people—the various classes, forces, and possessions, which are the source of Babylon's power. It is better to omit the *copula* everywhere, and to change the preposition לְ everywhere to עַל (A. V. practically does this by the rendering **upon**, though עַל is found only in the place before the Chaldeans). It is evident that the **sword** of Jehovah is contemplated (12 : 12; 47 : 6; Judg. 7 : 20). 36. For the word translated **the liars**, we must adopt a reading that designates some class among the people, or among the officials of Babylon, and a class that is supposed to have superior knowledge. הַבְּהִימִים, *hābbāddīm* (*the boasts*, 43 : 30) does not meet these conditions and some change must be made in the word. Since **her wise men** has been used already in ver. 35, and since our word is represented in Vul. by *divini*, and in the LXX and Isa. 44 : 25 by ἐ(γ)γαστριμόδων, we may with confidence adopt some word connected with *divination* or *soothsaying*. The word הַחֲבִירִים, *hāḥōḇherīm*, or, חֲבִירָה, *hōḥbē-rēyāh*, *her charmers* (cf. Deut. 18 : 11, and especially Isa. 47 : 9, 12; Ps. 58 : 5 [Heb. 6]), might have been confused easily with the word now

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.

38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

37 shall be dismayed. A sword **upon her** horses and **upon her** chariots, and **upon** all the foreign people that are in the midst of her, and they shall become women. A sword **upon her** stores, and they shall be robbed. A sword **upon** her waters, and they shall be dried up. For it is a land of carved images, And upon terrors they are mad.

39 Therefore wild beasts of the desert with howling creatures shall dwell there, And young female ostriches shall abide in it: And it shall be no more inhabited for ever, Neither shall it be occupied to all generations.

40 According to the overthrow by God of Sodom and Gomorrah, and the neighbor-cities thereof, says Jehovah, No man shall dwell there, Neither shall any son of man sojourn therein.

41 Behold, a people comes Out of the north, And a great nation, and great kings, are stirred up From the recesses of the earth.

42 They lay hold on bow and javelin, They are cruel and have no compassion; The noise of them roars like the sea, And they ride upon horses; Prepared as a man for the battle, Against thee, O daughter Babylon.

43 The king of Babylon has heard the report of them, And his hands waxed feeble; Anguish has taken hold of him, Pangs as of a woman in travail.

44 Behold, as a lion, who comes up from the thicket of the Jordan unto the fold of **rams**, So will I suddenly chase them away from it: And who is the young man that may be appointed **against** me? For who is like me? and who will **rouse** me? And who then is the shepherd That may stand before me?

45 Therefore hear ye the counsel of Jehovah, That he has taken **concerning** Babylon; And his purposes that he has purposed, **Concerning** the land of the Chaldeans:

Surely shall be dragged away the young shepherds of the flock, Surely shall be astounded over them **their**¹ fold.

46 At the call: Babylon is taken, the earth trembles; and **their** cry is heard among the nations.

found in M. T., and fulfils all the requirements of the passage. 37. The two pronouns **their** (Heb. *his*) must be changed to *her* to agree with the rest. The **mingled people** are perhaps foreign soldiers (cf. 25: 20). **Treasures** are *stores*. 38. כֶּסֶף, *hērēbh*, sword, is to be read for כֶּסֶף, *hōrēbh*, drought. Idols represent terrors, a word used for the idols as awakening terror. 39. For the wild beasts of the islands, render, howling creatures, and for the owls, render, young female ostriches. The verse appears to be derived from Isa. 13: 20-22. 40. (See 49: 18.)

41-43. See notes on 6: 22-24, a passage herein quoted with but slight variations, after the manner of our author.

44-46. This passage is quoted almost exactly from 49: 19-21, which see for the translation and the interpretation. 44. The word **them** is correct and was adopted for *him* in 49: 19, which see. 45. In *surely shall be astounded over them their fold*, *their* is to be adopted from 49: 20. 46 differs somewhat from 49: 21. Render, *At the call: Babylon is taken, the earth trembles; and their* (see 49: 21) *cry is heard among the nations.*

¹ With 49: 20.

CHAPTER LI.

1 THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense.

7 Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

1 THUS says Jehovah: Behold, I will rouse against Babylon, and **against** them that dwell in Chaldea, the spirit of a destroyer; and I will send to Babylon fanners, and they shall fan her, and they shall empty her land: for they shall be round about her, in the day of (**her**) misfortune.

3 Let not the archer **lay down** [bend] his bow, Nor **hang up** [with] his coat of mail: And spare ye not her young men; Destroy ye utterly all her host.

4 And shall fall slain men in the land of Chaldea, And those that are thrust through in her streets.

5 For the widowhood of Israel and Judah is not from their God, From Jehovah of hosts; But (for the reason that) their land was full of guilt Before the holy one of Israel.

6 Flee out of the midst of Babylon, and save every man his life; Be not brought to silence in her iniquity: For it is a time of vengeance for Jehovah, A recompense he will render to her.

7 Babylon has been a golden cup in Jehovah's hand, That made all the earth drunken:

Ch. 51. 1-4. 1. LXX read as a parallel to *Babylon, Kasdim, Chaldea*. A late author has introduced into Heb. text in place of it the word לֵב קָמִי (Leb gamai, heart of my adversaries, midst of them that rise up against me), which is made from בִּשְׂרִים, kasdim, by substituting for each letter another that is situated in the alphabet just as far from the end as it is from the beginning. Thus כ is the eleventh letter from the beginning and ל the eleventh from the end; ש is the twenty-first from the beginning and כ the twenty-first from the end; and so on. This was a late invention of the Jews, and the rule followed is called *Atbash*—א (a), the first letter, being exchanged for ת (t), the last; ב (b), the second, for ש (sh), the next to the last, etc. (See 51 : 41; 25 : 26.) **Against** (second) is needed, read עַל in Heb. text. For a destroying wind, render, the spirit of a destroyer. 2. Fanners, fan, are correct; but read, זָרִים וְרוּחָם, zōrīm wəzārūhā (see 15 : 7; and cf. 16 : 16; 48 : 12). Translate the closing words: for they shall be round about her in the day of her misfortune; read, רָעָתָה, rā'āthāh, with LXX (cf. ver. 29-31). 3 is difficult and cannot be translated without emendation of some sort. Omit the second יָרֵךְ (he will tread, or, bend) with Q^{re}, and for the first substitute יָוִר, yōrīd (bring down, lay down), and translate: Let not the archer lay down his bow. In the next sentence we expect a similar direction (about the brigandine, or, coat of mail) in

אֵל יִתְעַל, Al yithēl. This may well be a corruption of אֵל יִתְלָה, 'al yithlā, or אֵל יִתְלָה, 'al yithlā (let him not hang up), a corruption that led to the introduction of an incorrect כ (in, or, with) before coat of mail. The warriors are directed not to desist from their work of destruction until all the people are consumed. 4. And shall fall slain men in the land of Chaldea, etc. (cf. Ezek. 28 : 23). 5. The author reverts to consolation for Israel, which appears here and there through this prophecy. A. V. must be modified. **Forsaken** represents the Heb. אִלְמָן, 'ālmān, widow, but the word should be pointed אִלְמוֹן, 'ālmōn, widowhood (see Isa. 47 : 9), since the separation of the people from their God is intended. (See Isa. 54 : 4, 5.) Translate then: For the widowhood of Israel and Judah is not from their God, From Jehovah of hosts; But (for the reason that) their land was full of guilt Before the holy one of Israel.

6-10. 6 contains directions to the Israelites living in Babylon (see ver. 10). **Soul is life.** **Be not cut off**, or, be not brought to silence (50 : 30), in her iniquity is a call to Israel not to be included in the destruction which is the punishment of Babylon's iniquity. For it is a time of vengeance for Jehovah is illustrated by ver. 11; 50 : 15, 28. The terms found in the last line are to be compared with passages in the latter part of Isaiah (see Isa. 59 : 18; 66 : 6). 7. For the topic we are reminded of 25 : 15-26, only here the confusion of the nations (exclusive of Bab-

8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.

14 The LORD of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee.

15 He hath made the earth by his power, he hath

The nations have drunk of her wine, Therefore they [nations] are mad.

8 Babylon is suddenly fallen and broken in pieces, Howl over her;

Take balm for her pain, Perhaps she may be healed.

9 We have treated (the injury of) Babylon But she has not let herself be healed: Forsake her, and let us go

Every one to his own country: For her judgment reaches unto heaven, And is lifted up even to the skies.

10 Jehovah has brought forth our righteousness: come, and let us declare in Zion the work of Jehovah our God.

11 Make sharp the arrows; arm yourselves with the shields: Jehovah has roused the spirit of the king of the Medes; because his purpose is against Babylon. to destroy it;

For it is the vengeance of Jehovah, The vengeance of his temple.

12 **Against** the walls of Babylon set up a standard, make the watch strong, set the watchmen, prepare the ambushes: for Jehovah has both purposed and done that which he spoke **concerning** the inhabitants of Babylon.

13 O thou that dwellest upon great waters, Abundant in stores, Thine end has come, The cubit at which thou art to be cut off.

14 Jehovah of hosts has sworn by himself: I will fill thee with men, as with the cankerworm, and they shall lift up a shout against thee.

15 He made the earth by his power,

ylon) is represented from the point of view of the human agency, the great world empire. Omit the nations (second) with LXX. 8. Destroyed is broken in pieces. On balm see 8: 22. 9. Would have healed is have tried to heal, have treated the injury of Babylon (see on 6: 14). The Jews are represented as belonging to various countries, as no doubt was the case at the time this passage was composed. On her judgment, see 48: 21; cf. 23: 5. On the reach of it, the untold extent of it, cf. Ps. 36: 6 [Heb. 5]; 57: 11 [Heb. 10]. 10. Jehovah has brought forth into bright light (Isa. 62: 1) our righteousness, he has established our rights. (See on 23: 5 and cf. 50: 34.) On Zion, see 3: 14.

11-14. 11. R. V. is superior to A. V., but hold firm (Heb. fill) should be arm yourselves with (see 2 Sam. 23: 7; Zech. 9: 13; and cf. Jer. 46: 3, 4). Jehovah has stirred up, roused (ver. 1: Ezra 1: 1); the spirit of the kings (read king, with LXX, referring to Cyrus) of the Medes (Isa. 13: 17); because his device, or, purpose (30: 24) is to destroy Babylon. The temple is to be avenged and rebuilt (cf. Ezra 1: 2). 12. Upon should be against (read על). On the standard see 4: 6. The watch, or, investment, is to be made complete. On ambushes, cf. Josh. 8: 14.

Against should be concerning and ה" is to be read for הָא. Devised is purposed (4: 28). 13. In spite of the situation (on great waters) and resources (treasures, or, stores) of Babylon (cf. Nahum 3: 8), her life is at an end. For and the measure of thy covetousness, render, The cubit at which thou art to be cut off, the life of Babylon being compared with a thread of yarn that is cut off when enough has been served out to the web. Cf. the detachment of the web of life from the thrum of the loom, Isa. 38: 12. 14. Follow R. V. For the opening, see Amos 6: 8; cf. Jer. 49: 13. Surely does not truly represent אִם כִּי, ki 'im, which is here out of place. For אִם מְלֵאכִים, ki im melle'chik, we should read אִם מְלֵאכִים, ki 'amelle' 'othakh, that I will fill thee, with LXX, Giesebrecht, Duhm, and regard the כִּי, as a pleonastic that. The shout, though here a battle shout, as in Isa. 16: 9, is used with reference to the glad outcries of the vintage season (cf. 25: 30; 48: 33); and we must understand that Babylon is here likened to a vineyard, and her destroyers to the grape-gatherers. The vineyard was ordinarily without men, but they are now to come in like caterpillars, the cankerworm, for multitude.

15-19 are quoted from 10: 12-16, and with

established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by *his* knowledge; every foundler is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion of Jacob *is* not like them; for he *is* the former of all things; and *Israel* *is* the rod of his inheritance: The LORD of hosts *is* his name.

20 Thou *art* my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

He established the world by his wisdom,
And by his understanding he stretched out the heavens:

16 When he utters his voice, there is a roar of waters in the heavens,
And he causes the vapors to ascend from the end of the earth;

He makes lightnings at the time of rain,
And brings forth **light** out of his store houses.

17 Every man becomes senseless, losing knowledge;

Every goldsmith is put to shame by his graven image:

For his molten image is falsehood,
Having no breath in them.

18 They are vanity, a work of mockery:
In the time of their visitation they will perish.

19 The portion of Jacob is not like these,
For the former of all things is [and the tribe of]¹ his inheritance,
Jehovah of hosts is his name.

20 A maul art thou to me, an implement of war;
and with thee I shattered nations, and with thee

21 I destroyed kingdoms, and with thee I shattered the horse and his rider, and with thee I shattered the chariot and its driver, and with thee

22 I shattered man and woman, and with thee I shattered old man and youth, and with thee I

23 shattered young man and maiden, and with thee I shattered the shepherd and his flock, and with thee I shattered the husbandman and his yoke (of oxen), and with thee I shattered governors and prefects.

24 And I will render to Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, says Jehovah.

25 Behold, I am **against** thee, O mountain of destruction, says Jehovah, that has destroyed all the earth: and I will stretch out my hand over thee, and roll thee down from the cliffs, and will

26 make thee a mountain for burning. And they shall not take from thee a stone for a corner, nor a stone for foundations; but thou shalt become everlasting desolations, says Jehovah.

one exception (and *Israel*, 10 : 16), they have the same scribal errors. For the interpretation, see the former passage.

20-23 are to be connected with ver. 14, for Babylon is here compared to a **battle axe, or, maul** (cf. the term "hammer," 23 : 25; 50 : 23), as is shown by ver. 25 (von Orelli). The nation is contemplated, rather than the city, hence the pronouns are *masculine*. 20. Translate: *A maul art thou to me, an implement of war: and with thee I shattered nations, and with thee I destroyed kingdoms.* It is plain that Babylon's acts in the past are referred to, and therefore that the perfects preceded by **י** are to be understood, contrary to early usage, as actual perfects. 21-23. Use *shattered* for **will break in pieces** throughout, and for **captains and rulers**, render, *governors and prefects*, according to the meaning of the words in the Babylonian language. In ver. 21, **his rider** (second)

corresponds to רִכְבּוֹ, *rōkhēbhō*, read רִכְבּוֹ, *rākkābhō*, *his driver*.

24. Here the perfect with **י** has a future sense. Note that Babylon's evil is done in Zion (cf. 3 : 14) before Israel's sight, and it will be evident that this verse breaks the connection between ver. 23 and ver. 25.

In 25, 26 is resumed the address to Babylon, presenting the announcement of her destruction. The language that follows is chosen without regard to the particular location of Babylon, the author speaking from the point of view of the towns in his own rocky highlands. **Against** calls for עַל in the Heb. in place of אֶל. **Destroying mountain** should be *mountain of destruction*, i. e., destined for destruction. On **burnt mountain**, or, *mountain for burning*, cf. Isa. 34 : 9, 10. 26. For **but thou shalt be desolate for ever**, or, *but thou shalt become everlasting desolations*, cf. 25 : 12.

¹ Cf. 10 : 16.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became as women: they have burned her dwellingplaces; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end.

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel: The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me

27 Set ye up a standard in the earth,
Blow the trumpet among the nations,
Prepare the nations against her,
Call together against her the kingdoms of
Ararat, Minni, and Ashkenaz:
Appoint a marshal against her,
Bring up horses as the rough cankerworm.

28 Prepare against her the nations,
The king of the Medes,
His governors, and all **his** prefects,
And all the land of his dominion.

29 And the earth trembles and is in pain:
For the plan of Jehovah stands against Bab-
ylon,
To make the land of Babylon a fright,
Without inhabitant.

30 The mighty men of Babylon have forborne to
fight,
They remain in their strongholds:
Their might has failed,
They have become women:

Her dwelling places are set on fire, her bars
31 are broken. One runner hastens to meet another,
and one messenger to meet another;
to make known to the king of Babylon that his
32 city is taken at every quarter, and that the pas-
sages have been captured, and that the **citadel** they
have burned with fire, and the men of war are
affrighted.

33 For thus says Jehovah [of hosts, the God of
Israel]: The daughter Babylon is like a thresh-
ing floor at the time when (the owner) has it
trodden; yet a little while, and shall come the
time of harvest to her.

34 Has devoured me, has discomfited me,
Nebuchadrezzar the king of Babylon;

27-33. The city is again contemplated, and the pronouns therefore are feminine. **27.** Follow R. V., but render, *in the earth, for in the land.* Upon the general meaning, see 4 : 5, 6; 6 : 4; 50 : 29. **Ararat** (Assyrian *Urartu*), **Minni** (*Mannî*), and **Ashchenaz** (*Ashguzâ*), are districts of the north in Armenia. The word **marshal** is *tiphsar* (Assyrian *dupsharru*, *tablet-writer*) in its secondary sense (see Nahum 3 : 17). Cf. the use of סֹפֵר, *sôphêr*, scribe, in 36 : 10 and especially in 52 : 25, where an officer of high military rank is described. A multitude of horses in motion, with their flying manes, might suggest the appearance of **the rough cankerworm** (cf. Rev. 9 : 3-11). **28.** Use R. V., but read *king for kings* and masculine pronouns with **governors** and **deputies**, *prefects*, with LXX. **29.** Use R. V., but for **purposes** read the *singular, plan*, with LXX. **Desolation** is *fright*. For the parts of this verse, see 49 : 21; 50 : 46; 44 : 29; 4 : 7. **30.** R. V. is better than A. V. In the last clause but one, נִצְרָה, *niss'âhâ*, are set on fire, has been read correctly for הִצְרָה, *hiss'âhâ*, with LXX. **31, 32.** Render, *One runner hastens to meet another. To shew is to tell, make known. At one end is at every quarter* (50 : 26). Ver. 32 should be taken as a continuation of the reports of the

messengers, thus: *and that the passages* (across the Euphrates and the artificial streams about the city) *have been captured, and the citadel they have burned*, etc. *Citadel* is a conjecture of the present author, who finds the word *pools* inexplicable. For הָאֲגַמְמִים, *hâ'aghâmmîm*, he has read הָאֲרָמֹן, *hâ'ârmôn* (cf. 1 Kings 16 : 18; Isa. 32 : 14; Amos 1 : 14). **33.** Omit the words of **hosts, the God of Israel**, with LXX. For **it is time to thresh her**, render, *at the time when (the owner) has it trodden*, i. e., to remove every inequality on the surface, in preparation for the threshing process, which comes at the time of harvest. Continuing, render, *yet a little while, and shall come the time of harvest to her.*

34-40. **34, 35** present Jerusalem as the object of plunder to the Babylonian king, who robbed her of her treasures, drove the owners into captivity, and left the city as an empty vessel. It is plain therefore that *Qerê*, A. V., R. V., are correct in making all the suffix-pronouns in ver. 34 *singular*, with the Heb. of the next to the last one. **Nebuchadrezzar the king of Babylon** is the second line of the first distich. **Crushed is discomfited.** מַעֲרַנִּי, *mê-'adhânây*, from my delicacies, should read מַעֲרַנִּי, *mâ'adhânnây*, (with) my delicacies, and for the last clause, הִדְחִיחֵנִי, *hîdhihânîw*, we

an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out.

35 The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

He has set me an empty vessel,
He has swallowed me like a dragon,
He has filled his maw with my delicacies,
He has driven me away.

35 The violence and **spoiling** I have suffered be upon Babylon,
Says the inhabitress Zion;
And my blood be **upon** the inhabitants of Chaldea,
Says Jerusalem.

36 Therefore thus says Jehovah:
Behold, I will maintain thy contention,
And take vengeance for thee;
And I will dry up her sea,
And make her fountain dry.

37 And Babylon shall become heaps,
A dwelling place for jackals;
A fright and a hissing,
Without inhabitant.

38 Together like young lions [they roar] they roar,

39 As lions' whelps in their heat.

I will prepare their feast, and will make them drunken; that they may **become stupid**, and may sleep a perpetual sleep, and not wake, says Jehovah.

40 I will bring them down like lambs to be slaughtered,
Like rams with he-goats.

41 How is | Sheshach | taken and captured,
The praise of the whole earth!
How has become a fright,
Babylon among the nations.

42 Has come up over Babylon the sea,
With the multitude of its waves she is covered.

43 Her cities have become a fright,
A land of drought and of steppes,
[A land] wherein not a man shall dwell,
And through which shall pass no son of man.

should have **הִדְדִּיחָנִי**, *hiddihānī*. My flesh seems a very strange term for *my devoured flesh*, coming from the person who has been devoured, and is probably a corruption. Read **שָׁדְדִי**, *shūddī*, *my spoiling*, on the basis of LXX, and translate: *The violence and spoiling I have suffered be upon Babylon, Says the inhabitress Zion; And my blood be upon* (read **עַל** for **אֶל** with the parallel line) *the inhabitants of Chaldea, Says Jerusalem.* 36 introduces the answer of Jehovah to Jerusalem's complaint. I will plead thy cause means *I will maintain thy contention* (50 : 34). On **vengeance**, cf. ver. 6, 11. **Springs** should be *fountain*. The figure is that of a flourishing and fruitful tree that loses its vitality, as is shown by Hosea 13 : 15. **Sea** is used simply to form a parallel with *fountain* (Duhm). 37. (See ver. 29; 9 : 11 [Heb. 10].) **Dragons** are *jackals*, **astonishment** is *fright*. 38-40. Ver. 38, the first word of 39 (*in their heat*), and 40 form a single four-lined stanza, ver. 39 a prose selection, which breaks the connection here, and is found in another form in

ver. 57. **They shall roar and they shall yell** (in first line) are Hebrew and Aramaic, respectively, for the same idea, and it is probable that the first is to be omitted with LXX, and the second is to be rendered *they roar*. The savage lust of the Babylonians for conquest is referred to and, in ver. 40, their helplessness before Jehovah (cf. 48 : 15; Isa. 34 : 6, 7). **Make their feasts** should be *prepare their feast*. **Rejoice** should be read, *become stupid*, with LXX (**וַעֲלִלְפָהּ**, *ve'āllep'hā*, for **וַעֲלֵהּ**, *yā'ālōzū*).

41-44a (to unto him), 49, form another song over the fall of Babylon. **Sheshach** is for *Babylon* by the process of *Atbash*. (See on 51 : 1, and cf. 25 : 26). Here the word is a late and unnecessary insertion to define the subject. Translate: *How is Sheshach taken and captured, The praise of the whole earth* (cf. 48 : 41; 49 : 25). The second distich is found in 50 : 23. In 42, the author has in mind the inundation of the enemy's hosts (cf. 46 : 8; 47 : 2; Isa. 8 : 7, 8). 43. (See 2 : 6; 50 : 12, 40.) Omit a **land** (second), with LXX, and with the *plural* pronouns, which must

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall* come a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall sing for Babylon; for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon *hath* caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword, go away, stand not still; remember the LORD afar off, and let Jerusalem come into your mind.

51 We are confounded, because we have heard reproach; shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he swallowed; and the nations shall not flow together any more unto him.

45 Also the wall of Babylon shall fall. Go ye out from the midst of her, O my people, and save every man his life from the fierce anger of Jehovah. And let not your heart faint, neither fear ye [in the rumor] the reports in the land; when comes [in the] year [a rumor and] after [it in the] year a rumor, and one ruler after another does violence [in the land].

47 Therefore, behold, the days come, that I will punish the graven images of Babylon, and her whole land shall be put to shame; and all her slain shall fall in the midst of her. Then shall exult over Babylon heaven and earth, and all that is in them; for from the north shall come to her the destroyers, says Jehovah.

49 [also Babylon is to fall (**with**) the slain of Israel], also **Bel must** fall (**among**) the slain of all the earth.

50 Ye that have escaped the sword, go ye, Stand not still; Remember Jehovah in the distant place, And let Jerusalem come into your mind.

51 We have been ashamed, because we heard reproach; Confusion has covered our faces: For strangers have come upon the sanctuaries Of Jehovah's house.

refer to *cities*, and translate: *Her cities have become a fright, A land of drouth and of steppes, Wherein not a man shall dwell, And through which shall pass no son of man.* 44 describes the humiliation of the god *Bel* (cf. ver. 34; 50: 2). **Flow together**, i. e., come in streams to engage in his worship (cf. Isa. 2: 2). The last sentence belongs in topic with ver. 45, while the preceding words appear to be continued in ver. 49.

Our look on as far as that is invited by the fact that ver. 44b-49a are not found in LXX, and ver. 44b-48 form a kind of duplicate to ver. 49b-53, as Duhm has shown. Ver. 49 continues the description of Bel's discomfiture, as we shall see.

44b-46. The fall of the renowned wall of Babylon will permit, 45, the Israelites to leave the city. For the rest, see ver. 6; 50: 8; 4: 8, 26. 46. M. T. presents the word *rumour* three times and other repetitious words. We can have little hesitation in eliminating the superfluous expressions: **for the rumour, a rumour** (first), and **in the land** (second). Then for נִשְׁמָעָה, *śhāmā*, read שָׁנָה, *śhānā*, *śhānā* (in the assumption that נ is incorrectly repeated), for אֶחָדָיו, *’āḥādāw*, read שְׁנֵי, *śhānā*, *śhānā*, read אֶחָדָיו, *’āḥādāw*, to correspond with it, and translate with the author, above. For the year after year, see 2 Sam. 21: 1. For the noun חָמָס, *hāmās*, read the verb חָמַס, *hāmās*, does violence. This might conceivably present the exilic situation, with its

changes in rulers, and possible rumors among the Jews of a close in the period of their servitude; but it may be a reflection from the late post-exilic period of the trying times in which the author lived, of the continual rumors of new foes, and of the violent acts of new oppressors.

47, 48. For the introduction, see on 3: 16. **Do judgment upon** is *punish*, as usual (cf. ver. 44). **Confounded** is *put to shame*. 48. Follow R. V. **Sing for** is *exult over*. On the north, see 1: 14. **Shall come** should perhaps be read as a *plural* with ver. 53. The **spoilers** are *destroyers*. On the participation of the heavens and the earth, cf. 2: 12; 4: 28; Ps. 148; Isa. 44: 23.

49a and 49b appear to be different forms of a sentence that belongs at the close of ver. 44a, and became separated from its stanza by 44b-48. For the original, Duhm proposes the reading גַּם לְבַל לִנְפֹל בְּחַלְיָהּ כָּל־הָאֱלֹהִים, *gām lē-bhēl līnpōl bēḥālī’ē khāl-hā’ā*, also *Bel must fall among the slain of all the earth*.

50, 51. 50. For the thoughts, cf. 31: 2, 3; 3: 16. The Jews are to think of Jehovah and Jerusalem that they may be moved to go to their old home. **Afar off** is *in the distant place*. 51. **Are confounded** may be rendered, *have been ashamed, shame hath covered, confusion has covered, are come into, have come upon*. For the sentiments, see 3: 25; Ps. 74: 3-11; 79: 1.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken for the LORD God of recompenses shall surely requite.

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The LORD of hosts.

58 Thus saith the LORD of hosts; The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a quiet prince.

52 Therefore, behold, the days come, Says Jehovah, That I will punish her graven images; And through all her land the wounded shall groan.

53 Though Babylon mount up to heaven, And though it fortify her strong (hold) to the height, From me shall destroyers come to her, Says Jehovah.

54 Hark! a cry from Babylon, And great destruction from the land of the Chaldeans.

55 For Jehovah lays waste Babylon, And destroys out of her the loud noise, [And their waves roar] (**which roared**) like great waters, Whose sound is transferred to **sheol**.

56 For shall come [upon her] upon Babylon the destroyer, And her mighty men shall be taken, their bows broken in pieces: For a God of recompenses is Jehovah, He will surely repay.

57 And I will make drunk her princes, and her wise men, her governors, and her prefects, and her mighty men; and they shall sleep a perpetual sleep, and not wake, says the king, whose name is Jehovah of hosts.

58 Thus says Jehovah of hosts: The broad wall of Babylon shall be utterly demolished, And her high gates shall be burned with fire; And so peoples labor for nought, And nations [and] weary themselves for the fire.

59 The word that Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his

captains and her rulers, translate, *her governors and her prefects*. 58. Read *wall* (singular) with LXX, the attributive adjective, and the verb, cf. ver. 44b. The last distich is a reflection of the writer upon the futility of human effort. Translate: *And so peoples labor for nought, And nations weary themselves for the fire*, reading **וְעָפְרוּ**, *yē'āphū*, for **וְעָפְרוּ**, *wyā-'ēphū*, with Hab. 2: 13, which contains the couplet with the words *nought* and *fire* transposed.

59-64. THE DEPOSIT OF THE ORACLE IN THE EUPHRATES. This short passage contains perhaps the substance of a transaction that occurred in 593, but in its present form it is adapted to the long prophecy that precedes it.

59. For the introductory phrase, see on 7: 1. Of Seraiah (brother of Baruch [32: 12]) who appears to have been on friendly terms with Jeremiah, it is stated in a subordinate clause: **And this Seraiah was a quiet prince**, or, *Seraiah being quartermaster*, lit., *ruler of resting places* (Num. 10: 33), having charge evidently of the arrangements for camping and supplies at the halting place of the king and his retinue.

52, 53. 52. (See ver. 47; 3: 16; Ezek. 26: 15.) 53. (See Isa. 14: 12-14.) **Though** (see on 50: 11) **Babylon fortify the height of her strength**, or, *to the height* (read **מָרֹם**, *mārôm*, and interpret as in Isa. 37: 23) *her strong (hold)*, Jehovah will send **spoilers**, or, *destroyers*.

54-58. 54. (See 48: 3; 50: 22.) Follow R. V., but render **Hark!** for a sound of. 55. The first verbs are presents. The **great voice** is the *loud noise*, which is one of the constants in a large and busy city (cf. 25: 10). For **when her waves do roar**, read, *which roared*, **הִנֵּה**, *hännōshēm*, with LXX. For a noise of their voice is uttered, it is better to read for the fourth line, *whose sound is transferred to Sheol* (reading **שְׁאוֹל**, *she'ól*, for **שָׁוֶן**, *she'ôn*). *Sheol* is the dark region of the underworld, the abode of dead personalities and nations (cf. Isa. 14: 9; Ezek. 32: 18-32) (see H. B. D. art. *Eschatology*). 56. The first verb is a participle, used for the future, *shall come*, and is followed by futures. Omit **upon her**, with LXX. On the last distich, see ver. 6; Isa. 59: 18. 57. (See ver. 23, 28, 39; 10: 16.) For **her**

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

60 reign, Seraiah being quartermaster. And Jeremiah wrote **upon** a book all the misfortune that should come **upon** Babylon, even all these words that are written **concerning** 61 Babylon. And Jeremiah said unto Seraiah: When thou comest to Babylon, then shalt thou 62 see and read all these words, and thou shalt say, O Jehovah, thou hast spoken **concerning** this place, to cut it off, that none may dwell therein, neither man nor beast, for it shall become ever- 63 lasting desolations. And it shall be, when thou hast made an end of reading this book, thou shalt bind a stone to it, and cast it into the midst of the Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise (again), because of the misfortune that I will bring upon her.

[And] weary themselves, as far as this are the words of Jeremiah.

CHAPTER LII.

1 ZEDEKIAH was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to

1 ZEDEKIAH was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem; and his mother's name was Hamutal the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of Jehovah, according 3 to all that Jehoiakim had done. **Appendix E**
Taken from
Historical
Sources,
After 536 B. C.
Surely¹

Concerning this journey, see the general notes on chs. 21-24, and cf. ch. 28. 60. Follow R. V. The Heb. word for **upon** and **against**, *concerning*, should be לך not נג, and a substitution of *upon* should be made for *in* (before a book). Here again לך is to be understood instead of נג, with 36:18. The second half-verse, which identifies the writing with chs. 50, 51, is regarded by recent writers (e. g., Budde, Giesebrecht, Duhm) as the work of some late annotator. 61. For **and shalt see**, render, *then shalt thou see*, namely, a good opportunity, free from disturbance, or observation. A curse was especially dreaded by antiquity, and in their mind was sure to be effective (Num. 22:4-6). This was particularly true of such an utterance in a written form (see Zech. 5:1-4, and cf. H. B. D., arts. *Magic*, *Phylacteries*). After the general direction to read the roll, 62, 63, the details are given; (1) ver. 62, the introductory formula is to be repeated. **Then** should be *and*, **against** should be read *concerning* (לך for נג), and for **shall remain**, render, *may dwell*. The last clause is causal, for it shall become everlasting desolations (25:12; 51:26); (2) ver. 63, the reading having followed, the roll is to be sunk in the Euphrates River. 64. **From the evil is because of the misfortune**. **In and they shall be weary**. **Thus far are the words of Jeremiah**, the first sentence is a repetition from ver. 58, and the last is a scribe's note, showing that the Jeremiah oracles closed at 51:58. Translate: [And] weary them-

selves, as far as this are the words of Jeremiah. It is possible that ver. 59-64a (to her) were introduced after the note was written, perhaps over the note, which at the time may have had a place in the Margin. After both had come over into the text, the last word of ver. 58 had to be repeated, to avoid the conclusion that the note had been affixed in the first instance to ver. 64.

Ch. 52. 1-34. HISTORICAL SUPPLEMENT. (Added to book after 536 B. C.) Ver. 1-27, 31-34, were taken in *post-exilic* times almost word for word from 2 Kings 24:18 to 25:21, 27-30. Cf. the quotations in 39:1, 2, 4-10. Ver. 28-30 are from an unknown source. 2 Kings 25:22-26 form an abstract from Jer. 40:5-9; 41:1-3; 16:18; 42:1; 43:4-7.

1-3. SUMMARY OF ZEDEKIAH'S REIGN. 1. Zedekiah, king from 596 to 586 B. C., was an own brother of Jehoahaz (2 Kings 23:31; 24:18). On the strength of the first passage the name **Hamutal** has been adopted by *Qeré* in all the passages in place of *Hamital*. **Libnah** had been a priestly city and a stronghold in South-western Judah near the Philistine country (see Josh. 10:29, 30; 21:13; 2 Kings 8:22; 19:8). **Jeremiah** was doubtless the head of a distinguished, perhaps a priestly, family. 2, 3, are not found in LXX. Probably for 'פ, *kî*, should be exchanged for *surely*, נג, with 2 Kings 24:3, a passage conveying otherwise similar ideas. The preposition was carelessly omitted by the compiler, or a copyist, before **Judah** (cf. 2 Kings 24:20).

¹ With 2 Kings 24:3.

pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and

through the anger of Jehovah did it come to pass in Jerusalem and Judah, until he had cast them out from his presence: and Zedekiah rebelled against the king of Babylon |.

4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and encamped against it; and they built siege-

5 towers round about it. And the city was besieged until the eleventh year of king Zedekiah.

6 In the fourth month, in the ninth of the month, the famine was severe in the city, and there was

7 no bread for the people of the land. Then a breach was made in the city, and all the men of war | fled, and | went forth [out of the city] by night by the way of the gate between the two walls, which was by the king's garden, while the Chaldeans surrounded the city, and they went

8 by the way of the Arabah. And the army of the Chaldeans pursued after the king, and overtook Zedekiah in the steppes of Jericho, all his army

9 having been scattered from him. And they captured the king, and brought him up unto the king of Babylon to Riblah | in the land of Hamath |; and he executed judgment against him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes; and also he slew all the

11 princes of Judah in Riblah. And the eyes of Zedekiah he put out; and the king of Babylon bound him in fetters, and carried him to Babylon, and put him in prison till the day of his death.

12 And in | the fifth month, in the tenth of the month, | which was the nineteenth year of king Nebuchadrezzar, king of Babylon |, came Nebuzaradan the chief of the guards, (who) stood

13 before the king of Babylon, to Jerusalem: and he burned the house of Jehovah, and the king's

From his presence, *i. e.*, from the land where he dwelt (see 7 : 15; 23 : 39; 2 Kings 18 : 23; 23 : 27). That is *and*.

4-11. THE FALL OF JERUSALEM AND THE PUNISHMENT OF ZEDEKIAH. 4. (cf. 39 : 1; 2 Kings 25 : 1.) For the interpretation, see on 39 : 1, 2, 4-10. For **against it round about**, render, *round about it* (cf. 50 : 14, 15, 29; 51 : 2). **Forts are siege-towers** (cf. Ezek. 26 : 8). 5, 6. (See 39 : 2; 2 Kings 25 : 2, 3.) 39 : 2 asserts that the time here referred to was the time of the storming of the city, and it is not surprising that the inhabitants should have suffered from hunger at the time of the final assault. 7. Follow R. V. The verb **fled** may have been a late insertion from 39 : 4 (to which the reader is referred for the interpretation of our passage), since it is not found in LXX, and is strangely written in the *imperfect*, which is suitable in 39 : 4, but not here. The words **out of the city** were almost certainly inserted later than the time of composition of this chapter, not being found in LXX nor in 2 Kings 25 : 4. The parenthetical clause should be rendered, *while the Chaldeans surrounded the city* (ver. 4; 50 : 14, 15, 29; 51 : 2), *lit.*, were *round about* the city. The word לַיְלָה, *lāyālā*, *night*, used here and in 39 : 4, has the *article* in 2 Kings 25 : 4, but the origi-

nal writers of the Jeremiah passages may be responsible for slight changes from their copy. This remark applies also to ver. 8, for the interpretation of which, see 39 : 5; 2 Kings 25 : 5. The last clause is *circumstantial*, *all his army having been scattered*, etc. 9. (See 39 : 5; 2 Kings 25 : 6.) For **gave judgment upon him**, or, *executed judgment against him*, see 1 : 16. 10, 11. (See 39 : 6, 7; 2 Kings 25 : 7.) The last half of ver. 10 is not found in 2 Kings, anticipates ver. 24-27, and may be a comment on the original text. **Chains are fetters** (39 : 7). The source of the closing sentence in ver. 11 is unknown. **Prison** is *lit. house of visitations*, or, *punishments*. It is not found in the parallels.

12-27. THE GATHERING OF SPOIL, AND THE DESTRUCTION OF THE CAPITAL, AND THE DEPORTATION OF ITS INHABITANTS. 12. In the phrase translated *which served*, (M correctly *stood before*), the *article* must be understood and the verb read as a participle הָעֹמֵד, *hā'ômēdh* unless indeed we read *servant of*, with 2 Kings 25 : 8. On which day of the month the event here narrated occurred (2 Kings has *seventh*) we cannot say. The translation **into** is correct enough, but the preposition כִּי must be omitted with 2 Kings 25 : 8. Nebuzaradan was *chief of the guards* (cf. 39 : 9),

all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

house; and all the houses of Jerusalem, and all the houses of the **district** he burned with fire.

14 And all the walls of Jerusalem round about, all the army of the Chaldeans that were with the

15 chief of the guards broke down. [And some of the poor of the people], and the residue of the people that were left in the city, and the deserters, that fell away to the king of Babylon, and the residue of the master workmen, Nebuzaradan the chief of the guards carried into exile].

16 But some of the poor of the land, Nebuzaradan the chief of the guards left for vinedressers and

17 husbandmen. And the columns of bronze that belonged to the house of Jehovah, and the pedestals, and the bronze sea that was in the house of Jehovah, did the Chaldeans break in pieces, and they

18 carried all the bronze of them to Babylon. And the pots, and the shovels, and the snuffers, and the basins, and the saucers, and all the vessels of bronze with which they ministered, they took.

19 And the mugs, and the fire trays, and the bowls, and the pots, and the lamp-stands, and the saucers, and the sacrificial pitchers, all which were of gold, and all which were of silver, the

20 chief of the guards took. The columns [two], the sea [one and the twelve bulls of bronze, that were under] (**and**) the pedestals, (articles) which king Solomon had made for the house of Jehovah: the bronze of them [all these vessels]

13. For the great *men*, read, *the district* הַגִּבּוֹל, *hagg'bhól*, for הַגְּגָדְהוֹל, *hagg'gadhól*, since the other expression is superfluous, after the author has stated that all the houses were burned. 15. LXX omits, but with the exception of the phrase, *and some of the poor of the people*, accidentally and inexactely repeated from ver. 16, it is found in 2 Kings 25 : 11, and for the most part in Jer. 39 : 9. **Those that fell away** are the deserters. For the multi-

tude, render, *master workmen* (see Prov. 8 : 30). 16. The first word, *But some of the poor of*, should be read in the singular וְיָמִינָה, *umiddäläth* with 2 Kings 25 : 12. 17. (See 27 : 19.) **Pillars** are columns, bases are pedestals. For *were in*, render, *belonged to*. For *brazen, brass*, translate, *bronze*. 18. It is probable that we have here vessels exclusively of bronze; though **snuffers and spoons** (*saucers* [Num. 7 : 86]) were ordinarily of gold (see Exod. 25 : 29; 1 Kings 7 : 50). After the losses described in 2 Kings 24 :

13, the place of some gold articles may have been taken by those of bronze. **Caldrons**, or, *pots*, are here bronze vessels used for holding ashes (Exod. 27 : 3; 1 Kings 7 : 45). **Shovels** (1 Kings 7 : 40, 45) were used for removing dirt and other refuse. Cf. the use of the verb in Isa. 28 : 17. **Snuffers** were for trimming the lamp wicks.

Bowls, or, *basins*, were doubtless the ordinary vessels for blood (Exod. 27 : 3; 1 Kings 7 : 40, 45). The word is not found in 2 Kings 25 : 14. 19 presents vessels of gold and silver. **The basins** are probably *mugs* (see Exod. 12 : 22; 2 Sam. 17 : 28; 1 Kings 7 : 50); in Zech. 12 : 2 A. V. translates *cup*. The word is not contained in LXX. nor in 2

Kings 25 : 15. **The firepans**, or, *fire trays*, were for coals and trimmings from the lamps (Exod. 25 : 38; 38 : 3 [of bronze]; Lev. 16 : 12; 1 Kings 7 : 50).

Bowls were used for the blood of the sacrifice. They were made of gold or silver (Num. 7 : 13; 1 Kings 7 : 50; Neh. 7 : 70). The same word is translated *basins* in ver. 18, from a verb meaning *throw*, or *dash*, liquid in a volume (Exod. 29 : 16; cf. Driver, on Amos 6 : 6). **Caldrons** are *pots* used for boiling (see 1 : 13; Exod. 16 : 3; 2 Kings 4 : 38).

Candlesticks should be rendered *lamp-stands*. **Cups** were *sacrificial pitchers* of gold, probably used for drink offerings (see Exod. 25 : 29; 37 : 16; Num. 4 : 7). *That which was of gold in gold*, etc. (lit., *which gold gold*), should be rendered *all which were of gold*, etc. All but the gold and silver vessels, or precious parts of vessels, were left behind, save as mentioned in ver. 18. The precious metals, *the chief of the guards* took. The corresponding verse in 2 Kings (25 : 15) has only the articles *fire trays* and *bowls*.

20. Use the words *columns* and *pedestals*, as in ver. 17. It would seem as if the numerals **one** and **two** (appearing in an unusual way, and therefore rejected by Giesebrecht, Duhm) had been added to the original text in order to indicate the proper order of the words *sea* and *pedestals*, as determined by ver. 17, *two* before the word *the sea* and *one* before *the pedestals*. After these was introduced the phrase *and the twelve bulls of bronze that were under*, a phrase not found in 2 Kings 25 : 16, and to be rejected because the *bulls* were never under the *pedestals* but under the *sea*. LXX corrects the statement in this ad-

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were a hundred round about.

24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city a eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath.

21 was without weight. And the columns were eighteen cubits in height [the one column], and a thread of twelve cubits did compass **them**, and **their** thickness was four fingerbreadths,

22 (they being) hollow. And capitals of bronze were upon **them**: and the height of the [one]¹ capital was five cubits, with a network and pomegranates round about the capital, the whole of bronze; and the second column had (ornaments) like these [and pomegranates].¹ And there were ninety and six pomegranates towards the wind: all the pomegranates were a hundred round about the network.

24 And the chief of the guards took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold: and out of the city he took an official who was officer over the men of war; and seven men of those that saw the king's face, who were found in the city; and the general [of the prince] of the army, who mustered the people of the land; and sixty men of the people of the land, that were found in the midst of the city.

26 And took them Nebuzaradan the chief of the guards, and brought them unto the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death at Riblah in the land of Hamath.

dition by appending the word *the sea* after *under*, but it is better to discard the statement as a scribal addition to the text. Insert *and before the pedestals*. For in translate *for*. The original text probably had *the bronze of them*, and **all these vessels** is an added explanation from 2 Kings 25 : 16. **21-23** form an expansion of 2 Kings 25 : 17 based partly on 1 Kings 7 : 15-22. Omit **the one pillar** with LXX, as involving an irregular construction here (the words are needed in 2 Kings 25 : 17), and render, *And the columns were eighteen cubits in height* (LXX has thirty-five with 2 Chron. 3 : 15) and *a thread of twelve cubits did compass them* (for the *sing.* pronouns understand the *plur.* throughout, with the connection) and *their thickness was four fingerbreadths*, (they being) *hollow*. Reckoning the ordinary cubit, the cubit of a man (Deut. 3 : 11), at 17½ in. and the temple or sacred cubit at 20½ in. (Ezek. 40 : 5, 43 : 13), probably not much below the true value, based on the *elbow* (κῦβιτον) distance to the tip of the middle finger (see H. B. D., art. *Weights and Measures*), we have columns of about thirty-one feet in height, and six and one-half feet in diameter, of which six feet was the diameter of the hollow space, and three inches was the thickness of the material. **22, 23. Chapter** is **capitals**, **brass** is **bronze**; it should be **them**. Omit **one**, and **pomegranates** (second), with 2 Kings 25 : 17. For **upon the chapters round about**, render, *round about the capital* and follow the same rule in ver. 23. Translate the last clause of ver. 22, *and the second column had (ornaments) like these*. For **five cubits** we have in 2 Kings 25 : 17 *three cubits*, a num-

ber in better proportion to the total height of eighteen cubits. **On a side** is, lit., *windwards*, here *toward all winds* (cf. 49 : 36), possibly *side-wise*, as distinguished from *in an upright direction*, cf. Duhm's suggestion, *horizontal*. From the somewhat obscure description in M. T. of 1 Kings 7 : 15-22, we may infer that at the top of the ornamented (**network**) capital of each of the two columns, was a border of one hundred pomegranates; from our chapter, that ninety-six of these were pictured as on their sides round about the capital, in one or more rows, while the remaining four were arranged (possibly in *one*, or more likely) in *four* vacant spaces, perhaps at the four cardinal points of the compass. **24-27**. Returning to the doings of *the chief of the guards*, we find, **24**, that he took certain priestly leaders of the people (cf. 21 : 1; 29 : 25, 26; 35 : 4); **25, 26**, secular officers, and principal men, and brought them before Nebuchadrezzar at Riblah (cf. ver. 9). **Eunuch** is *official*, see the remarks on 29 : 2. **Them that were near the king's person**, or, *those that saw the king's face*, indicates regular members of the royal court. **The principal scribe of the host** is lit., *the scribe of the prince of the army*; but since we should use the *article* before *scribe*, with 2 Kings 25 : 19, and omit *the prince* of with LXX, our translation becomes *the general of the army* (cf. 51 : 27). The *sixty men* may be leading men from the country districts of Judah. **27**. The final clause of the verse affords the reason why our chapter was introduced into the book of Jeremiah, and these details, so intimately connected with the life of our prophet, appeared to the biographer a fitting conclusion

¹ With 2 Kings 25 : 17,

Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadrezzar carried away captive : in the seventh year three thousand Jews and three and twenty :

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons :

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons : all the persons were four thousand and six hundred.

31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon.

33 And changed his prison garments : and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

And so Judah was carried into exile out of his land.

28 This is the people whom Nebuchadrezzar carried into exile : in the seven (teenth) year 29 three thousand and twenty and three Jews ; in the eighteenth year of Nebuchadrezzar from Jerusalem eight hundred thirty and two persons ; 30 in the three and twentieth year of Nebuchadrezzar, Nebuzaradan the chief of the guards carried into exile of Jews seven hundred forty and five persons : all (the) persons were four thousand and six hundred.

31 And it came to pass in the thirty and seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, in the twenty and fifth of the month that Evil-merodach king of Babylon, in the year of his accession, lifted up the head of Jehoiachin king of Judah, and brought him 32 forth out of the prison ; and spoke kindly to him, and set his throne above the throne of (the) kings that were with him in Babylon. 33 And he changed his prison garments, and ate bread before him continually all the days of his 34 life. And his portion of food, a continual portion, was furnished to him by the king of Babylon, as the daily need demanded, until the day of his death | all the days of his life. |

to his work. The half-verse and the next three verses are not found in LXX.

28-30. THE NUMBER OF NEBUCHADREZZAR'S JUDEAN CAPTIVES. This paragraph is from an unknown source. 28. Ever since Ewald's time, commentators have been inclined to accept his emendation of *seventeenth* for *seventh*, in order to avoid the apparent conflict with 2 Kings 24 : 14-16. On this theory the three thousand and twenty-three formed the contingent of captives from the Judean towns exclusive of Jerusalem, and were led away the year before the latter's fall, while 29 gives us the number of captives from the capital in 586. Here the words *he carried away captive* have been unnecessarily supplied by A. V., R. V. Since the *eighteenth* year is coincident with the nineteenth (ver. 12), the author of ver. 29 must have reckoned from the first calendar year following Nebuchadrezzar's accession in 604, while the other chronologist has counted the fraction of a year preceding this time as the first year of his reign. The population of Jerusalem must have been greatly reduced by the deportation of 597 B. C. (2 Kings 24 : 14-16) ; desertion (38 : 19) ; sword and famine (ver. 6 ; 39 : 2) ; flight from the capital and settlement in other countries (40 : 7-12) ; so that eight hundred and thirty-two may not have been a large proportion of the people, but the city was not large ; doubtless it never numbered fifty thousand, and in the time of Zedekiah contained not a quarter of this.

31-34. THE CAPTIVITY OF KING JEHOIACHIN. These verses form an appendix to an

appendix, and are taken from the similar position in 2 Kings 25 : 27-30. 31. In or about March 561, the king that had been carried into exile to Babylon in 597 (see 13 : 18, 19 ; 22 : 24, 28 ; 24 : 1 ; 29 : 2) was brought from the place of his confinement (use the *article* with 37 : 4, 15, 18). For *twenty and fifth*, LXX has twenty and fourth, 2 Kings 25 : 27, twenty and seventh ; but which is correct we know not. **Evil-merodach**, Babyl. *Amil-marduk*, man of (the god) *Marduk* (see H. B. D., arts. *Babylonia*, *Evil-merodach*) was the son and successor of Nebuchadrezzar, and in the *first year of his reign*, or, in the year of his beginning to reign (מְלִכְהוֹ, *mōl'khō*, with 2 Kings 25 : 27), in the year of his accession, he lifted up the head of the humiliated monarch, i. e., he exalted him to honor (Gen. 40 : 13). 32. Kings sat on thrones, and other people stood about them (1 Kings 10 : 8 ; Isa. 6 : 2 ; Jer. 36 : 21). Insert the before kings, with 2 Kings 25 : 28. 33. Insert *he* (*Jehoiachin*) (cf. Gen. 41 : 14) before *changed*. He became a frequent guest at the king's table, possibly a regular table companion at the principal meal. Moreover, 34, *And for his diet, there was a continual diet*, or, *And his portion of food* (40 : 5), *a continual portion, was given him of the king of Babylon*, or, *was furnished to him by the king of Babylon*. **Every day a portion**, or, *as the daily need demanded* (Exod. 5 : 13), since he was not always at the king's table. The words **all the days of his life** are not found in LXX. Nothing is said about Zedekiah, who probably died in prison and received funeral honors (see 34 : 5).

2. KO

